"GRACE AND TRUTH"

A BIBLE STUDY MAGAZINE
FOR EARNEST MEN AND WOMEN EVERYWHERE



"GRACE AND TRUTH"

A BIBLE STUDY MAGAZINE FOR EARNEST MEN AND WOMEN EVERYWHERE

Clifton L. Fowler, Editor



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Dear "Grace and Truth" Family:

Our gratitude to the blessed Lord Who in His mercy has permitted us to bring this third volume of "Grace and Truth" to a close, knows no bounds.

We present this volume to our readers with the earnest appeal that they shall carefully study the teachings comparing them with the Word of God and letting their acceptance or rejection be based on the teaching of that Holy Book. "To the Word and to the testimony."

We covet that precious souls shall find "Grace and Truth" to be the veritable messenger of God to them causing them either to learn new truth or unlearn some of the deadly errors of this apostate hour.

In the Hope of the Coming One
Clifton L. Fowler, Editor.

Articles by the Editor

	Page No.
Another Modernistic Missionary	3
Appeal (An)	288
Biola Steps Forward	5
Can There Be Any Certainty Concerning Divine Guidance	34
Church of the Modernist (The)	162
Comfort	161
Eighteen Principles of Divine Revelation (The)	179, 324
God Give Us Cave Men	161
God's Second Choices	35
Grace Tabernacle of Oakland	161
Guidance	33
Killed by Premillennialism	4
Medical Missions	2
Miracles	33
Missionary Number (The)	1
Modernistic Consistency	65
Moody Memorial Church (The)	322
Mormonism	65
New Volume (A)	4
Open Mindedness	1
Overlapping Principle (The)	179, 324
Present Condition (A)	66
Salvation	65
Trend of the Age (The)	319
Wag and the Bark (The)	194
Word of Explanation (A)	5

Articles by the Assistant Editors and Contributors, and Selected Articles

	Page No.
Antichrist: Man of Sin (The), John Storie	230
Archaeology's Reply to Modernism, M. G. Dametz	207
Are Some Predestinated to Be Saved and Some to Be Lost? M. G. Dametz	75
Atonement (The), Prof. Franklin Johnson, D.D., LL.D.	143
Bible Outline on the Deity of Christ, T. F. Calloway	118
Blessings of Obedience (The), (Symposium) Collected by J. R. Jones	306
Blood, L. J. Fowler	129
Bloodless Teaching of Christian Science (The), I. M. Haldeman, D.D.	134
Blood-shedding (The), C. H. Spurgeon	139
Book Reviews by Editors	26, 57, 86, 216, 245, 341
Bought with a Price, James H. Brookes	138
"Bringing Back the Lord," H. A. Wilson	356
Christ Magnified, L. J. Fowler	130
Church Age and the Great Tribulation (The), L. J. Fowler	223
Comfort for the Financially Needy, C. H. Willis	169
Comfort for the Puzzled and Perplexed, J. R. Jones	166
Comfort in the Hour When Friends Forsake, L. J. Fowler	164
Comfort Proclaimed, C. H. Spurgeon	181
Coming Dispensation of Sorrows (The), H. A. Wilson	226
Conference Notes	120
Coo-ee, Geo. Soltau	340
Cruel Shame (A), J. Haywood Horsburgh, M.A.	22
Curse Pronounced Upon a False Gospel (The), Charles F. Sheldon, D.D.	204
Danger of Repudiated Guidance (The), M. G. Dametz	41
D. B. I. At Home and Abroad, J. R. Jones	25, 87, 153, 217, 280
Deity of Christ (The), L. J. Fowler	97
Deity of Jesus Christ (The), Adolph Saphir	363
Devil's Lie Recast (The), H. A. Wilson	67
Disarmament, M. G. Dametz	195
Discords, L. J. Fowler	288
Divine Guidance and Marriage, J. R. Jones	49
Dost Thou Believe, R. Wells	54
Duty and Delight of Evangelism (The), A. T. Pierson	258
Educational Situation (The), Frank S. Weston, D.D.	236
Elements of Divine Guidance (The), L. J. Fowler	44
Essential Deity of Christ (The), W. C. Garberson	109
Evangelism and the Flood-tide of Heresy, M. G. Dametz	263
Faith of a Fundamentalist (The), R. S. Beal	358
Fiery Trial(The), M. G. Dametz	163
From What Source Did Modernism Spring? L. J. Fowler	210
Fundamentalism, L. J. Fowler	251
Fundamentalist's Answer to Evolution (A), S. R. Skivington	370
Glorying in Tribulation, M. G. Dametz	225
Glory of Jesus (The), Rev. H. H. Savage	80, 113
God's Attitude Toward Obedience, H. A. Wilson	290
God's Comfort In Times of Persecution, M. G. Dametz	171
Great Tribulation (The), L. J. Fowler	223
Hated Dogma (The), R. S. Beal	272
His Faithfulness, L. J. Fowler	193
How Can I Know? James H. Brookes	277
How Goes the Battle? L. J. Fowler	351
International Sunday School Lesson, H. A. Wilson	343, 376
Israel's Double Relationship to God, Alfred Schell	210
Israel's Guidance, H. A. Wilson	37
Jehovah-Tsidkenu, Wm. A. McClure	79
Jesus, the Name of Deity, H. A. Wilson	110
Joy of Obedience (The), Hannah Whitall Smith	301
Last Sunday Night, James H. Brookes	244
"Listen in" on Nov. 12th., L. J. Fowler	289
Longing for the Commandments, H. A. Wilson	129
Macedonian Call (A), C. A. Leonard	6

Page No.
Menace of Modernism (The), Ernest G. Crabill....196
Modern Home (The), L. J. Fowler....327
Modernism, H. A. Wilson....193
Moral Perfection of Jesus A Proof of His Deity (The), L. J. Fowler....103
My Experience as an Evangelist, James McKendrick....271
"My Lord and My God!", H. A. Wilson....99
Needed Expose (A), H. A. Wilson....255
Need of an Awakening in Evangelism (The) J. Wilbur Chapman....261
"Oakland Bunch (The)", L. J. Fowler....323
Obedience, H. A. Wilson....287
Obedience and the Yielded Life, J, East Harrison....294
Obedience of Faith (The), Arthur T. Pierson....309
Obedient Saviour (The), L. J. Fowler....297
Opportunity at the Throne of Grace (An), L. J. Fowler....257
Outlook of Protestantism (The), Frank S. Weston, D. D....11
Passover (The), John Richie....132
Pentecostalism's Casualities, L. J. Fowler....97
Personal Evangelism, A. C. Dixon....265
Political Trend of the Age (The), M. G. Dametz....331
Power of God's Word in China (The), Rev. J. V. Dawes....9
Prayer Request (A), H. A. Wilson....194
Present World Unrest (The), Frank S. Weston, D. D....336
Religious Trend of the Age (The), H. A. Wilson....333
Security of the Saints (The), J. R. Jones....353
Seven Trumpets (The), M. G. Dametz....237
Shame of the Church (The), Amy Wilson Carmichael....7

Page No.
Should Fundamentalists Stress the Second Coming? H. A. Wilson....354
Some Missionaries to Out-of-the-Way Places, C. H. Willis....13
Some Problems of the Missionaries in Africa, Herbert G. Pirout....20
Spirit of Evangelism (The), L. J. Fowler....255
Three-Fold Salvation, H. A. Wilson....68
To The Death, L. J. Fowler....223
Tribulation in Type and Fulfilment (The), J. R. Jones....242
Trip Through Paraguay (A), Rev. J. H. Allen....15
True Basis of Comfort (The), H. A. Wilson....175
True Evangelism, Rev. Henry Ostrom, D. D....264
Uncle John Vassar, The Personal Evangelist, L. J. Fowler....267
Uncommon Christians, Henry W. Frost....304
Virgin Birth (The), Howard A. Kelly....108
We Thank You, L. J. Fowler....131
What is Grace? L. J. Fowler....72
What Say the Modernists about the Bible? H. A. Wilson....212
When are Fundamentalists Fundamentalists? L. J. Fowler....98
Where Lies the Differance? L. J. Fowler....257
Whole Bible Sunday School Lesson Course, H. A. Wilson....27, 59, 89, 123, 154, 186, 218, 247, 281, 313
Why We Believe in the Virgin Birth, M. G. Dametz....360
Will of God (The), George Muller....55
Women's Response to the Trend of the Age, J. R. Jones....337

Bible Study Outlines

Page No.
Age of deception (The), L. J. Fowler....56
Appeal of Grace (The), H. A. Wilson....56
Behold, H. A. Wilson....246
Believer's Confidence (The), J. C. Stillions....312
Believer's Resurrection Standing and State (The) L. J. Fowler....246
Believer's Transformation (The), L. J. Fowler....85
Blessed Hope in First Thessalonians (The), H. A. Wilson....246
Certainty of Great Consequence (A), M. G. Dametz....56
Christian Resignation or Submission, R. S. Beal....185
Church Discipline, R. S. Beal....24
Climax of Memory....375
Deity of Christ as Revealed in His Names and Titles (The), L. J. Fowler....122
Directed Hearts, J. C. Stillions....312
Eternal Word (The), M. G. Dametz....24
Five Things the Believer Should Know, H. A. Wilson....279
Following the Believer Through the Judgments, R. S. Beal....56
Four-fold Protection of the Believer (The), M. G. Dametz....56
Fundamental Thesis (The), M. G. Dametz....24
Glory of Abandonment (The), R. S. Beal....185
Gospel (The), H. A. Wilson....85
Gospel of Christ (The), J. R. Jones....122
Great Salvation (A), M. G. Dametz....24
Heavenly Places in Ephesians (The), M. G. Dametz....85
He Saw a Man, R. S. Beal....151
How Does a Believer Drift from God? L. J. Fowler....279
Jesus Paul Preached (The), M. G. Dametz....122
King's Rewards (The), R. S. Beal....152
Knowledge of Him, J. C. Stillions....312
Made Perfect in One, J. C. Stillions....375
Manifold Stewardship (A), R. S. Beal....152
More Sure Word of Prophecy (The), R. S. Beal....152
Necessary Holiness, H. A. Wilson....85
New Creature (A), R. S. Beal....152
No Condemnation, M. G. Dametz....279
No Separation, M. G. Dametz....85
Over-mastering Love of Christ (The), R. S. Beal....185

Page No.
Paul's Personal Address, M. G. Dametz....246
Peace, Peace, Wm. A. McClure....85
Perfection of Confession (The), R. S. Beal....185
Prayer, H. A. Wilson....246
Precious Things in First Peter, M. G. Dametz....24
Profitable Speech for God's Children, H. A. Wilson....246
Purchased with a Price, Wm. A. McClure....24
Reconciliation, the Work of the Cross, H. A. Wilson....246
Redemption, R. S. Beal....375
Rejoicing and Rejoicing, R. S. Beal....342
Resurrection Chapter (The), H. A. Wilson....122
Revelation ofthe Transfiguration or with Him in the Holy Mount, R. S. Beal....185
Revelations of God, J. C. Stillions....312
Rich through Grace, R. S. Beal....185
Righteousness of God (The), Wm. A. McClure....24
Rivers of Living Waters, R. S. Beal....185
Service, L. J. Fowler....56
Shafts of Glory from the Cross, R. S. Beal....279
Shod with Readiness, R. S. Beal....342
Stone Christ (The), R. S. Beal....279
That I Might Have Some Fruit, J. C. Stillions....375
Third Day (The), R. S. Beal....151
This Year Also, R. S. Beal....342
Unchanging Christ (The), R. S. Beal....152
Unequal Yoke (The), R. S. Beal....151
Universal Christ or Christ is all (The), R. S. Beal....151
Watchman's Cry (The), R. S. Beal....151
What Grace Teaches, M. G. Dametz....85
What He Prayed For, L. J. Fowler....56
What is Grace, L. J. Fowler....279
What the Love of God Never Does, R. S. Beal....151
Why the Saved are Safe, L. J. Fowler....85
Will of God (The), J. C. Stillions....312
Without the Spirit, R. S. Beal....279
With the Spirit, R. S. Beal....279
Witness of the Prophets, H. A. Wilson....342
Wondrous Grace of God, M. G. Dametz....76
Word for the Tested (A), H. A. Wilson....312
Word of Exhortation (The), R. S. Beal....151
Worldly Believer (The), R. S. Beal....151

Cartoons and Charts

Page No.
"Joy to the World"....120
Seven Dispensations (The)....225
Synthetic Outline of the Book of Genesis....148
Synthetic Outline of the Sermon on the Mount....84

Passages Expounded by the Editor

	Page No.
Ps. 16:7-11	324
Ps. 25:4	34
Ps. 32:8-9	34
Ps. 78:43-51	326
Prov. 3:6	34
Isa. 6:9-10	181
Isa. 58:11	34
Jer. 30:7	319
Dan. 12:1	319
Mal. 4:5	36
Matt. 11:14	36
Matt. 13:14-15	181
Matt. 24:21	319
Mark 9:44-48	180
John 1:21	36
John 12:39-40	181
Acts 2:25-31	327
Acts 13:17-22	326
Acts 28:25-27	181
II Cor. 5:21	326
Eph. 5:17-18	35
Col. 1:9	33
I Tim. 4:1-3	320
II Tim. 3:1-7	320
II Tim. 3:13	320
II Tim. 4:3-4	320

Passages Expounded by Others

	Page No.
Gen. 1:26-31	247
Gen. 1:27	198
Gen. 2:7, 18-25	247
Gen. 2:7	198
Gen. 3:1-24	248
Gen. 3:4-5	67
Gen. 3:5	113
Gen. Chap. 24	51
Ex. 1:11-14	242
Ex. 3:20	242
Ex. 13:18	243
Ex. Chap. 14	243
Ex. 14:30	68
Ex. 15:13	37
Nu. 13:30	41
Nu. 14:8-9	41
Nu. 25:3	41
Nu. Chap. 33	243
Deut. 1:21-22	41
Deut. 7:6	243
Deut. 16:6	132
Deut. 32:11-12	42
Josh. 9:3-15	37
1 Sam. 15:22-23	290
Ezra Chaps. 1-6	27
Ezra Chaps. 7-10	28
Neh. Chaps. 1-3	29
Neh. Chaps. 4-7	30
Neh. Chaps. 8-13	59
Esther Chaps. 1-4	60
Esther Chaps. 5-11	61
Job 1:21	167
Ps. 3:8	110
Ps. 11:13	202
Ps. Chap. 19	123
Ps. 23:1-4	166
Ps. 25:5	46
Ps. 25:9	37, 45
Ps. 31:3	46
Ps. 32:8	37
Ps. 34:22	70
Ps. 41:9	165
Ps. 55:12-14	165
Ps. 57:3-11	164
Ps. 72:12	168
Ps. 77:2	167
Ps. 83:1-5	227
Ps. 103:4	70
Ps. 103:13-14	168
Ps. 110:3	45
Ps. Chap. 119	62
Ps. 119:97,131	43
Ps. 119:105	46
Isa. 1:19-20	41
Isa. 14:13-15	112, 113
Isa. 26:3	171
Isa. 28:18	226
Isa. 40:1	181
Isa. Chap. 53	89
Isa. 53:10	149
Isa. 58:11	37
Isa. 63:9-10	68
Isa. 64:1-2	228
Jer. 8:11-15	226
Jer. 30:7	226, 229
Dan. Chaps. 1-2	91
Dan. 8:9-26	232
Dan. 9:27	226
Dan. 11:36-45	233
Dan. 12:1-2	226
Dan. 12:2	234
Hos. 13:14	70
Jonah Chaps. 1-4	90
Micah 4:1-7	229
Hab. Chaps. 1-3	94
Zech. 14:2-3	228
Mal. Chaps. 1-4	93
Matt. 1:18-25	157
Matt. 1:20-21	110
Matt. 1:22-23	111
Matt. 4:1-11	250
Matt. 16:16-17	81
Matt. 22:15-22	379
Matt. 24:14	227
Matt. 24:15-22	227
Matt. 24:21	226
Matt. 24:29-30	224
Matt. 24:37-39	224
Matt. 26:28	203
Mark 10:45	203
Mark 16:17	112
Luke 2:25-26	175
Luke 9:60	258
Luke 10:17	112
John 1:1-18	343, 156
John 1:14	115
John 1:18	99
John 1:19-49	344
John 3:15-17	346
John 3:18	111
John 4:1-42	347
John 6:1-14	348
John 6:38	45
John 7:17	44
John 8:33-34	155
John 8:44	198
John 9:1-9, 24, 25, 35-38	376
John 10:1-5, 11-16	377
John 10:2-4	48
John 11:32-44	378
John 14:1-26	190
John 14:1-3	178
John 14:13-14	112
John 14:26	40, 177
John 15:26	177
John 16:7-15	218
John 16:13-14	40, 48
John 16:23-29	112
John 17:5	82
Acts 1:1-11	317
Acts 2:1-21	209
Acts 4:12	111
Acts 7:55	115
Acts 10:43	111
Acts 15:13-18	317
Acts 15:26	112
Acts 17:22	236
Acts 17:24-31	126
Acts 21:13	112
Rom. 3:10-18	281
Rom. 3:19-31	282
Rom. 4:1-25	313
Rom. 5:3	225
Rom. 5:10	71
Rom. 5:12	73
Rom. 6:1-23	314
Rom. 6:14	74
Rom. 8:1-27	222
Rom. 8:3-4	130
Rom. 8:10-13	70
Rom. 8:16	47
Rom. 8:23	70
Rom. 8:24-25	357
Rom. 8:28	167
Rom. 8:29, 30	77
Rom. 8:32	170
Rom. 10:17	202
Rom. 11:17	68
Rom. 11:26	68
Rom. 12:1	15
Rom. 12:1-2	45, 39
Rom. 15:4	176
Rom. 16:17-18	200
I Cor. 1:21	236
I Cor. 2:14	196
I Cor. 5:7-8	132
I Cor. 5:9-13	168
I Cor. 6:19-20	138, 40
I Cor. 7:7	49
I Cor. 9:5	49
I Cor. 10:1-11	39
I Cor. 12:13	224
I Cor. 13:2	167
I Cor. 13:4-7	106
I Cor. 14:3	176
I Cor. 15:1-20	159
I Cor. 15:10	70
I Cor. 15:14	205
II Cor. 1:5	175
II Cor. 1:6	176
II Cor. 1:10	69
II Cor. 2:6-7	168
II Cor. Chap. 3	283
II Cor. 5:7	170, 40
II Cor. 5:21	73
II Cor. 6:14-18	138
II Cor. 7:10	70
II Cor. 11:13-15	199
Gal. 1:6-9	204
Gal. 1:11-12	204
Gal. Chap. 3	285
Gal. 3:3	74
Gal. 3:13	70
Gal. 3:26	198
Gal. 4:17	139
Gal. 6:1	168
Eph. 1:5-11	77
Eph. Chap. 2	315
Eph. 3:1-9	224
Eph. 4:17-18	236
Eph. 5:17	47
Eph. 6:10-20	256
Phil. 2:1-2	175
Phil. 2:9-10	112
Phil. 3:12	70
Phil. 4:11	173
Phil. 4:13	168
Phil. 4:19	169
Col. 1:9	47
Col. 1:14	70
Col. 2:1-2	177
Col. 2:6	170
Col. 3:2	177
Col. 3:1-4	177
I Thess. 1:2-3	69
I Thess. 1:9-10	69
I Thess. 2:1-12	230
I Thess. 4:13-18	178, 174, 187
I Thess. 4:16-17	224
I Thess. 5:2-5	224
II Thess. 2:3-4	200
II Thess. 2:4	227, 113
II Thess. 2:16-17	175
I Tim. 3:16	230
I Tim. 4:1-2	353
I Tim. 4:1-2	333
I Tim 4:12	70
II Tim. 1:15	165
II Tim. Chap. 3	125
II Tim. 3:1-3	327
II Tim. 3:1-7	333
II Tim. 3:16	204
II Tim. 4:3-4	333
II Tim. 4:4	334
II Tim. 4:10	165
II Tim. 4:16-17	165
Tit. 2:1-5	337
Tit. 2:14	70
Heb. 1:1 to 2:4	252
Heb. 3:12	41
Heb. 3:17	145
Heb. 3:19	41
Heb. 6:17-18	176
Heb. 7:11-28	186
Heb. 9:12-14	136
Heb. 9:22	198
Heb. 10:4-10	136
Heb. 10:9	297
Heb. 12:12	299
Jas. 1:13-15	281
I Pet. Chap. 1	129
I Pet. 1:19	374
I Pet. 3:14	171
I Pet. 3:18	149
I Pet. 4:12	163
I Pet. 4:13	172
II Pet. 1:21	205
II Pet. 2:1-3	199
II Pet. 2:1	196
II Pet. 3:3-4	196
I John 2:18-28	270
I John 2:19	198
I John 3:10	198
II John 9:10	205
III John 7	112
Rev. 5:9	149
Rev. Chaps. 6 to 16	242
Rev. 7:14-15	149
Rev. 8:7	237
Rev. 8:8-13	238
Rev. 9:1-21	239
Rev. 11:14-18	239
Rev. 12:6	243
Rev. 12:6, 14	243
Rev. 12:13	227, 242
Rev. 12:14	243
Rev. 12:16	243
Rev. 13:14-15	227
Rev. 19:6-9	224
Rev. 19:11-21	188
Rev. 19:20	113
Rev. 20:1-10	251
Rev. 20:10	113
Rev. 21:23	117

"Grace and Truth came by Jesus Christ." John 1:17

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C O N T E N T S

As the Editor Sees It 1
- The Missionary Number
- Open-mindedness
- Medical Missions
- Another Modernistic Missionary
- Killed by Premillennialism
- A New Volume
- Biola Steps Forward
- A Word of Explanation

A Macedonian Call ..... C. A. Leonard 6
The Shame of the Church ..... Amy Wilson-Carmichael 7
The Power of God's Word in China ..... J. V. Dawes 9
The Outlook of Protestantism ..... Frank S. Weston 11
Some Missionaries to Out-of-the-Way Places ..... C. H. Willis 13
A Trip through Paraguay ..... J. H. Allen 15
Some Problems of the Missionary in Africa ..... Herbert G. Pirout 20
A Cruel Shame ..... J. H. Horsburgh 22
Outlines for God's Workmen ..... R. S. Beal 24
D. B. I. at Home and Abroad ..... Jesse Roy Jones 25
Book Reviews ..... The Editors 26
Whole Bible Sunday School Lesson Course ..... H. A. Wilson 27

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We believe:

1. In the triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit— Jno. 4:24.
2. In the verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.
3. In the personality of Satan. Job 1:6-7.
4. In the depravity and lost condition of all men by nature. Rom. 3:19.
5. In the virgin birth and deity of Jesus Christ. Luke 1:35.
6. In the shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.
7. In the bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.
8. That men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13: 38-39.
9. That the Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer. Jno. 16:8; I Cor. 3:16.
10. In the eternal security of all believers. Jno. 10:28-29.
11. In the personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thes. 4:16-17.
12. In the eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.
13. That all believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.
14. That all believers are called into a life of separation from all worldly and sinful practices. Jas 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.
15. In the obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

"GRACE AND TRUTH"
As The Editor Sees It

The Missionary Number

ONCE a year "Grace and Truth" sends out to its readers a missionary number. This is done because the Editors are in fullest accord in the feeling that the study of God's Word, (to which "Grace and Truth" is specially dedicated) is pitiably fruitless if it fails to find expression in missionary interest, missionary testimony, and missionary activity.

This number has been prepared in collaboration with Harold A. Wilson, Director of the Missions Course in D. B. I. It contains some unusually choice articles written for "Grace and Truth" by missionaries on the field, together with several testimonies of special interest taken from recent missionary journals.

We place this number before our readers with the earnest cry to God that He will use its appeal to awaken some whose eyes may have been darkened by the lethargy of the church and the indifferent profligacy of the world. We covet but one privilege, —that of bringing in one way or another the claims of the Lord Jesus Christ to the hearts of men.

To that end we present the "Missionary Number."

> THE "missionary spirit" is not the selfish desire to simply know of the remarkable experiences of those who carry the message to fields afar—it is to give one's self, one's all to this greatest of all tasks. It is for the purpose of awakening such a spirit in the heart's of God's people that this number is prayerfully submitted to our readers.

Open-Mindedness

DOES God call His followers to open-mindedness? He certainly does call us to hold an open mind toward everything which is in His Word. He certainly does not call us to maintain an open mind to the delusions of the modern demonic religions, nor to the fallacies of the great world heathen religions which have plunged the race into Christless darkness for six millenniums.

Open-mindedness is like fire. When kept within its proper confines fire is a great blessing bringing warmth and comfort and power, but let fire once break its rightful bounds and there follows in its wake, destruction, wretchedness, misery, suffering, poverty and death. Let open-mindedness operate within the sphere of God's Holy Word and its fruitages will be faith, hope, and love. Let the child of God keep his mind wide open to all that God says in the Book and the heart will throb with joy, with peace, and with a heaven-imparted contentment. But to transfer that open-mindedness into the wrong sphere portends disaster. Open-mindedness toward skepticism spells doom. Open-mindedness toward the commonly practiced loose-morals of this age is a harbinger of sorrow and disease. Open-mindedness toward Modernism whether incipient or radical is the guarantee of sheer infidelity. We are fully willing to concede that it is indeed good to be open-minded toward the Christian's only standard, God's Holy Word. But open-mindedness is an immeasurable curse when it escapes its normal bounds and is turned toward the deeds and philosophies of man. The Christian needs to exercise Spirit-directed judgment as to those things which shall be viewed by him with open-mindedness.

Now along comes "Asia" (June 1924) a wealthy modernistic magazine, printed on elegant paper, artistically designed, and replete with illustration, with a leading article appealing for open-mindedness. The disquisition in question is by Dr. Daniel Johnson Fleming, professor of Missions in the Union Theological Seminary, a well known eastern Presbyterian institution. He entitles his discussion, "Open-minded Christianity." As soon as the Christian, whose nose is sensitive to spiritual smells reads the title, he will detect a sulphuric odor.

Fleming declares that "two assumptions underlie open-mindedness." These two assumptions are quite sufficient to damn open-mindedness to any fair-minded believer in Christ Jesus. The first of these two assumptions is,

> "One must be ready to see good outside Christianity and apart from conversion to Christ."

The second of these two assumptions is discussed by Fleming thus,

> "Only when each of us (Christian and Pagan) gives his best * * * * can richer experience and new truth be found. * * * We should be as eager to learn as to teach, unwilling to believe that we bring with us the sole and complete solution of any problem."

These two underlying assumptions or prerequisites

to open-mindedness presented by Fleming, when analysed and stripped of ambiguity simply mean this,

First,—To be open-minded the missionary must see "good" in heathenism and paganism. He must see "good" in the corrupt systems which for untold centuries have damned their devotees to endless darkness and doom.

Second,—To be open-minded the missionary must recognize that Christianity is not the "complete solution" of the eternity question. He must recognize and accept "the best" in heathenism.

This is a startling revelation of the brazenness of the modern modernist. Our early modernists were less crass, less honest. Now they feel more cock-sure and have lost their fear of being ousted, hence they show themselves up in their true colors. Since Christian people have silently and indifferently tolerated so much Christ-denying and Bible-repudiating infidelity from modernists, why should the modernists longer practice their former caution? If Christians themselves are willing for God's Word to be ruthlessly desecrated without protest, why should the vandals who perpetrate the deed be unduly solicitous?

Fleming's article is valuable because it is representative. It is not an extreme statement of modernistic views. It represents the thought of the rank and file of modernists. Its principles have been advocated and practiced by modernistic missionaries for years, and are today being actively pushed on the foreign field. This is the brand of smooth infidelity several of the great denominational boards are permitting their missionaries to propagate, while the godly, Bible-loving, orthodox brother at home generously and ignorantly foots the bill. For Christianity to make concessions to heathenism is fatal. Christianity does not go to pagan lands to pool its ideas with theirs. It goes to revolutionize. Christianity is not to be thought of as one of the various religions of earth, it is to be recognized as God's truth come down to man. Before it, other teachings must break and dissolve. We do not send missionaries afar to confer over the various merits of the heathen cults, but to evangelize and convert. Our missionaries are not sent on a mission of social amalgamation, but on an unqualified mission of absolute Christianization. Anything less than this is abortive and corrupt. Christ is not to be classed with Buddha, or Confucius, or Mohammed. They are but men while He is God. The policy advocated by the modernist and so frankly discussed by Dr. Fleming if followed would mean the death of Christianity. From its beginning to the present hour, the whole trend of modernism has been to betray the forces of Christ into the hands of His foes and enemies.

Fleming says just one thing which is in accord with the Bible. Here it is,

> "If Christianity is a system "once for all delivered to the saints" * * * * if what we have is a complete and finished gift, then there is little to be said for an open mind."

This is true. Since God so clearly reveals that His Holy Word does contain the body of truth ONCE FOR ALL DELIVERED, there is little to be said for Fleming's obnoxious open-mindedness. God's Word is truth! The mind of the Christian is CLOSED to every thing that contradicts it.

When we see these new-fangled teachers with their sickening cant about open-mindedness sending their missionary dupes to the benighted lands and instructing them to mix the "best" of Christianity with the "best" of heathenism, we know their hellish policy can only damn the heathen with a hundred-fold more deadly certainty, so our outraged souls cry out unto God

DOWN WITH MODERNISM!

Medical Missions

MUCH is said concerning medical missions these days which gives rise to the question, "Are, medical missions an unmixed blessing? Are they sometimes a drawback?" We know of one well known missionary who while in America on furlough, frankly told his audiences that the first time he went forward to the field he went as a "MEDICAL" missionary, but that his years of experience with the heathen had revealed that their greatest need was not the healing of the body but the saving of the soul. This earnest missionary of the Cross declared that when he returned to his field he would not go as a "medical missionary," but as a "missionary doctor," with all the emphasis on the "missionary"! This missionary sincerely believed that his medical work had hindered the spirituality and power of his contact with his people.

Another earnest worker from China told a great audience in Kansas City that he had gone to China to preach the Word, and doctor bodily ills as a side line, but the healing business had become so popular that the preaching had become the side-line and after a few years he had given himself exclusively to his medical work. Preaching dropped out of his daily routine quite completely. Can such a condition be pleasing to God? Should not our missionaries arrange a program which puts first things first?

That this question has many sides must be readily admitted, and that the circumstances in different fields differ widely must be instantly conceded. We are not seeking to lay down a dictum but to raise a question for the prayerful consideration of God's people. Is it possible that we have over estimated the value of medical missions?

A recent number of the South African Pioneer, the organ of the South Africa General Mission contains these pertinent words,—

> "A change has taken place in connection with our medical work. Before the war our daily roll of applicants for medical treatment would be anywhere from twenty to eighty. Soon after 1914, however, drugs and dispensary requisites of all kinds became almost prohibitive in price, and one special class of drug, very much used in native medical work, has remained so till this day. We have been unable to afford a supply of it, and the result has been a largely diminished attendance of patients. Then, recently, a new Act of Parliament has become law, making it impossible for us to procure laudanum and other drugs of like nature; so we have given

up our dispensary work, except for our native Christians, although we still do teeth extraction for all and sundry.

"Whilst we mourn the loss of the large morning congregation of heathen which our dispensary work used to bring us, it is a question what value our medical work has had in bringing the people to forsake their heathenism and their faith in their witch doctors. I have pulled many a one out of the jaws of death, but the next illness that attacked them, if it was at all serious, found them first of all calling in the witch doctor. Is there not perhaps a danger of our relying on something to convert them other than the gospel which is 'the power of God unto salvation?'"

Another Modernistic Missionary

MODERNISM never lets up in its insidious efforts to seize every denominational stronghold. Among the few denominations which have made at least a partial effort to escape the modernistic incubus, the Southern Baptists are prominent. But even they are beginning to succumb. The evidence of this break-down is shown by a recent missionary book published by Dutton and written by James B. Webster, Ph.D. Dr. Webster is connected with the Department of education of the Shanghai Baptist College. In the "New East" a Baptist paper published in Canton, China, E. L. Morgan says,—"Professor Webster * * * represents Southern Baptists." Dr. Webster, although representing the Southern Baptists, is a frank and outspoken modernist.

"Christian Education and the National Consciousness in China" is the high sounding title with which Dr. Webster has tagged his book. From beginning to end of his writing this represenative of the Southern Baptists presents a powerless and emasculated message of social and educational reform. When it comes to the presentation of the simple gospel which fell from the lips of Jesus,—"Ye must be born again," Dr. Webster is a double-blank. The very message which has been the key-stone of Southern Baptist teaching is the truth which Dr. Webster has utterly eliminated from his testimony.

It may be that Dr. Webster in former years believed in the Bible doctrine of a miraculous INDIVIDUAL experience of regeneration, but he has evidently more latterly pinned his faith to the broken-down modernistic fiasco of social regeneration. On page 294 he allows himself to employ this language,

> "The most effective ideal that Christianity has to hold before the world * * * * is the ideal of a PERFECT HUMAN SOCIETY."

Read the New Testament and see if this "perfect human society" propaganda is to be found even once spoken of. Read the New Testament searching for the "most effective ideal that Christianity has to hold before the world," and what will you find that ideal to be? It is not a "perfect human society." "The most effective ideal that Christianity has to hold before the world," is the mighty and powerful ideal of individual faith in a perfect substitute for a lost and undone sinner. "The most effective ideal that Christianity has to hold before the world" is the ideal of individual faith in Him Who has power to rescue the souls of lost men from a burning hell of eternal torment. "The most effective ideal that Christianity has to hold before the world" is the ideal of individual faith in Him Whose blood was shed on Calvary. Before this one "ideal" whereby men may be saved, every other "ideal" dwindles into insignificance and fatuity. Dr. Webster's "perfect human society" ideal is a silly modernistic "brain-wave," nowhere SUGGESTED by the Holy Spirit in the New Testament.

This missionary professor deliberately pits his social gospel against the old-fashioned message of individual salvation,—the blessed old gospel of Jesus and His love. In one place he slyly implies that the old-fashioned message is "superstition." He becomes derisive when he speaks of the Christian whose mind is on the things of heaven, which he calls the "vague other world."

Does Dr. Webster's gospel give us anything worth fighting for? Is a socialized gospel worthy of the blood of martyrs? Does a program of social reform deliver men who have been taken captive by Satan? Why contend earnestly for city pavements while souls face certain perdition? What folly to prate of hygiene and sanitation when men need the truths of heaven and salvation. What value is there to a gospel that feeds and clothes the body and leaves the soul starved and naked? If Dr. Webster were right and "the most effective ideal that Christianity has to hold before the world" were only this poor sickening "perfect human society" stuff, then indeed would men have reason for fear and trembling, for the best the "perfect human society" message can do for any soul is to drop it into endless perdition. Let Jesus be freely preached! Let the gospel of His dying love and saving grace be proclaimed! Then and then only have we a message for which men will gladly live and die. It is a message worthy of the soul's deepest devotion and most self-forgetting sacrifice.

Dr. Webster's complete departure from "the faith once for all delivered" is even more clearly shown in a statement which appears on page 296. The Bible shows that there is only one "perfect adjustment" between the heavenly Creator and His earthly creatures and that adjustment is called "regeneration." Dr. Webster in speaking of this "perfect adjustment" says,—

> "The human means of effecting this adjustment is EDUCATION; the divine means is the GROWTH OF THE HUMAN INSTINCTS IN THEIR REACTION ACCORDING TO NATURAL LAWS, to their material, social, and spiritual environment."

According to the Scripture the "human means" of producing "perfect adjustment" between God and man is FAITH, and the "Divine means" is GRACE as revealed in the bleeding victim for sin whom God placed on Golgotha. Dr. Webster disagrees with Scripture. Perhaps, because he is so busy along educational lines, he has neglected his Bible lately, who knows?

We are happy to observe that the enormity of this Baptist missionary's apostasy has not been overlooked by his brethren. E. L. Morgan (in "New East") says,

> "It is due his Baptist co-workers and the Foreign Mission Board which appointed him,

to inquire if he and they stand together, and if they endorse his work."

Beside this fearless challenge to the Board, from Mr Morgan, there comes a brief word from W. Boyce Taylor of Murray, Ky. which reveals the faithfulness to God which is in that great man's heart. He says, in "News and Truths":

"J. W. Porter, our Kentuky member of the Foreign Mission Board ought to see to it that Mr. Webster is relieved of any further official connection with Southern Baptists."

We thank God for such lion-hearted men as Morgan and Taylor. We cannot avoid a little wonderment as to whether Dr. Webster got his walking papers.

Meanwhile, let the stewards of God everywhere awaken to the fact that their responsibility is to discontinue supporting those mission boards which persist in placing modernistic missionaries on the field.

Killed By Premillennialism

IT has been oftimes declared that premillennialism will kill the church and its testimony. The position held by those who oppose the Second Coming testimony being that the magnifying of the Lord's return is a recrudence of the outgrown doctrines of bygone years. It is further claimed by these scoffers that premillennialism rings the death knell of evangelistic and missionary effort.

Are these cavils true?

A good example of the effect of a premillennial testimony upon the church is seen in Tucson, Arizona. Several years ago the First Baptist Church of Tucson was dead, thoroughly, amazingly, convincingly—dead. The retiring pastor had been a Modernist, and had left his Tucson pastorate to distribute cigarettes to the dough-boys of the World War in France. He became so famous performing this noble spiritual function for Lady Nicotine that the Literary Digest gave hm two pages of free publicity when he came back from "over there."

This Normal Product of Modernism was suceeded at Tucson by a premillennialist. This premillennialist being filled wth "orthodoxy" and "fundamentalism" and frankly opposing the Christ-denying and Bible destroying docrtine of evolution, settled down in the cold-blooded scientific environment of a state university town to preacrh Christ, both in His first and second comings, and to put over an old-fashioned program of prayer and evangelism. That was nearly seven years ago. The premillennialist who took over the First Baptist Church in its Modernism-cursed, and its Modernism-blighted condition was the Rev. Richard Sidney Beal.

The years have slipped quickly by and now let us see how premillennialism kills Christian work!

The First Baptist Church has become the outstanding evangelical testimony of any denomination in all of the vast reaches of the Southwest. The First Baptist Church of Tucson has outstripped her sisters in evangelistic and missionary activity until other churches have despaired of equalling her record, to say nothing of excelling her.

A report of seven weeks of Christian activity in just one of the departments of this old-fashioned church will reveal something of the consecration and faithfulness of this pastor and people. We refer to the report of the Evangelistic Committee, of which Mr. Geo. C. Sleeth is chairman. We quote a portion of the report:

	Meetings	Workers	Attendance	Miles Trav.
Week of Sunday, Oct. 19th.....	4	22	179	104
" " " Oct. 26th.....	8	21	280	267
" " " Nov. 2nd.....	8	15	213	110
" " " Nov. 30th.....	8	14	585	328
" " " Nov. 9th.....	13	30	1029	240
" " " Nov. 16th.....	9	22	303	358
" " " Nov. 23rd.....	7	19	286	189
Totals.....	57	143	2875	1596

The meetings mentioned in this report are all outside of the church, some in the settlements many miles from Tucson as will be observed by noting the distances covered as shown in the report under "miles traveled." Here is a gloriously scriptural condition. God purposes that His church shall evangelize, and evangelize, and evengelize. Here is a church which is on the job God gave her. But when the Modernists get hold of a church it abandons its God-given task of evangelization and plunges head-long after the Satanic will-o-the-whisp of socialization.

The Tucson church is one of God's many replies to the sneers and jeers of the anti-fundamentalists. With all our hearts we do thank God for Beal and his energetic church. May God in his grace raise up more and more premillianists to "kill" the churches of America. If what we see in Tucson is "killing," then we must say, the churches of our fair land need "killing," and the sooner the better. All hail, the premillennialists!

A New Volume

THIS number of "Grace and Truth" opens a new volume. We are asking God to so bless and prosper us that this new volume shall be used of Him to lead our earnest family of Bible Students into the deeper and richer things of His matchless Grace. The Serial Bible Courses will be resumed and new ones will be introduced. We want "Grace and Truth" to be not only a setting forth of valuable articles on themes related to the study of the Book, but a very real stimulant and aid to actual Bible study and Christian growth. Our readers assure us that our aim has been realized in the past. We are grateful to God for the measure of success He has graciously vouchsafed us and look to Him for increased yieldedness and capacity that He might increase the blessing.

Not only is this a new volume, but owing to the omitting of two numbers the volumes of "Grace and Truth" are now adjusted to the calendar year. Thus the new volume and the new year come together. This is a most desirable change. All subscriptions have been extended two months, thus full satisfaction is assured for all.

The staff of editors extends to the "Grace and Truth" family heartiest New Year greetings in the

name of Him Who loved us and gave Himself for us.

Biola Steps Forward

FOR a period of several months the conviction has been spreading that the Bible Institute of Los Angeles was compromising with McPhersonism. We are happy to report to the readers of "Grace and Truth" that this impression is incorrect.

The Board of Directors of Biola has published a statement, definitely naming McPhersonism (which is but one of the branches of Pentecostalism) and plainly warning Christian people against it. While there are expressions in this statement of Biola's Board which we could wish were less weak, yet with all our hearts we do thank God that Los Angeles' great Bible Institute has at last given clear and unmistakable expression on the subject of the unscriptural propaganda and practice of McPhersonism. It was a good day for Biola when that statement was promulgated.

Word has come to us that the Bible Institute of Los Angeles will suffer some resignations as a result of this anti-McPherson statement. If this be true, the Board of Directors of the School is to be devoutly congratulated. Any resignation which comes as a result of such a noble and needed stand for truth is a resignation which was as greatly needed as the statement was.

Surely these are testing days for the Bible Institutes of America. Every child of God should be earnestly interceeding for Divine protection and aid for these great fundamental Bible teaching institutions. They are the conservators of the truth of God's Word in an hour of terrific apostacy. No wonder Satan levels at them his most deadly darts.

Pray for the Bible institutes, brethren, pray.

A Word of Explanation

IN OUR editorial entitled "God's Remedy" which appeared in the Restoration number (Oct. 1924) of "Grace and Truth" reference is made to the Biennial Convention of the Lutherans recently held in Chicago. At this conference an action was taken which is at least inferentially modernistic. Our editorial calls attention to the modernistic leaning of this action. But an unfortunate oversight occurs. We use the word "Lutheran" in a general way, failing to recognize the distinction between the great Lutheran bodies of America. The Chicago convention was held by the United Lutheran Church of America. This group of Lutherans have indeed responded to the down-grade tendency of the age. The Chicago convention was not in any wise fostered by the Synodical Conference of North America, which is the larger of the two Lutheran groups. The Synodical Conference of North America is making a strong stand for fundamentalism and is practically free from the modernistic curse. We are happy to give our readers this word of explanation concerning these two divisions of Lutherans.

HERE IS THE ISSUE FOR WHICH MANY HUNGRY SOULS HAVE BEEN WAITING

THE GUIDANCE NUMBER

February 1925

Dvine Guidance and the Question of a Life Work ..... The Editor

Divine Guidance and Marriage ..... Jesse Roy Jones

The Elements of Divine Guidance ..... L. J. Fowler

Israel and Guidance ..... H. A. Wilson

The Danger of Repudiated Guidance ..... Maurice G. Dametz

The Overlapping Principle of Divine Revelation ..... The Editor

"GRACE AND TRUTH"

"EVERY ISSUE MEETS A NEED"

Come labor on!
No time for rest till glows the western sky,
While the long shadows on our pathway lie,
And a glad sound comes with the setting sun,
"Servants, well done."

Come labor on!
The toil is arduous, but reward is sure.
Blessed are those who to the end endure;
How full their joy, how full their rest shall be,
O Lord with Thee.

—Our Hope

A Macedonian Call

"The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest. Matt. 9:37b-38.

by C. A. LEONARD

I AM thankful to the Editors of "Grace and Truth" for the opportunity to report on the work which is going on in Jamaica, in the Gospel and spiritual matters. It is with pleasure that I give publicity to the conditions, the needs, the work, the workers, the opportunities, and the prospects in Jamaica. Along with this let me give some general statements about the West Indies as a whole.

The West Indies were the first lands discovered by European explorers going west, and it is quite remarkable that along with this exploration, or soon afterward, real and faithful missionaries longed to bring the Gospel to the islands of the sea. Many of these men and women gave their lives to carry the unsearchable riches of Christ to the aboriginal inhabitants—those imported from Africa and India, and the influx of heathen from China, Syria and other nations, making a peculiar mixed population in a few islands most difficult to evangelize. Many lives were sacrificed in those primitive days of privation, inconvenience, perplexities, and dangers; but a foundation was laid for a harvest to follow. The West Indies furnish one of the best of missionary fields. The English language is quite generally understood. The listening ear is and always has been all that heart could wish, especially for the solid truths of the Gospel. A most noticeable feature is found almost everywhere, viz., a conscience that quickly responds to the truth. Every religious body undertaking a work in the West Indies has soon built up a work far greater than the missionaries and assistants can care for. Many men and women have died from no other cause than overwork. Several have fallen in their tracks in Jamaica since we came to its shores, worn out with attempting to do beyond their strength, some of whom might have lived many years, had they had some assistance.

Cuba, with its nearly 3,000,000 population, is a wide open door. Rome has lost out here completely, her churches having nothing left but a big bell and figure-head priests. Its people are professedly nothing, though often nominally Catholics, many turning to infidelity. The spoken language is Spanish, but many understand English. In Havana I was informed that the attendance of the church meetings (Catholic) is exceedingly small, sometimes not a dozen attending mass in the big buildings. There is need of a live Gospel testimony, yea, an imperative need, now that Rome has lost her hold on the people, to add to the comparatively small testimony now going on. So is the situation in Porto Rico, San Domingo, and Haiti. On all of these except the last named island French is spoken. The inhabitants of Haiti are inimical to the white man, particularly the white man from U. S. A. Like some other West Indies islands, Haiti is a facsimile of Africa on a smaller scale. There are a few struggling missionaries doing a good work there. The Bahamas have been specially favored with missionary effort. The semicircle of the West Indies islands, the Lesser Antilles, are quite similar to Jamaica in almost every particular, with the exception of the French islands of Guadeloupe and Martinique, which are dominated by intolerant Romanism, a fact which makes evangelical work difficult. Yet some good work is going on even there.

BROTHER Leonard conducts an independent faith mission work in the British West Indies. We praise God for his clear and uncompromising testimony and bespeak for him the earnest prayers and faithful support of God's people everywhere. May his message in these columns be used to stir in many hearts a willingness to respond to this "Macedonian Call," not only with means but with lives.

In what follows concerning Jamaica, a description of a very large portion of the West Indies can be seen. The Negro race makes up the largest part of the population, but is mixed with other races according to the settlement on each island,—in the Spanish islands with the Spanish, in the British islands with the English, in other islands with Irish, Germans, French, Portuguese, according to the settlement of the various nations. This amalgamation affects the attitude of the people toward receiving the the truth. Less than two per cent of Jamaica's population is white, and apart from a population of about 30,000 East Indians, Chinese, Jews, and Syrians, the rest is Negro. Some islands have had better government, and therefore have some better advantages. Jamaica with the exception of certain localities, has made slow progress, and consequently much actual heathenism exists in many parts of the island: African, East Indian, and Chinese heathenism is practised, and that too often with a veneer of Christianity.

The truth of Christianity got almost no hold in this island until after slavery was abolished in 1834, and most of the progress has been made in the last ninety years. If the workers had been equal to the great task before them, a far different state of things might have existed; but the missionaries being few in number for many years, and the support inadequate, most of the population has had to be dealt with in bulk. Consequently the people have been

instructed in the cardinal truths of the Bible, though only meagerly, and since they did not receive personal attention, much mere profession has been the result. Even in the case of real converts most of them lapsed back into heathen practices along with a profession of Christianity, and with the exception of a few localities that is the status today.

Think of a Baptist missionary in such a state of things, having seven churches in a radius of fifteen miles, with a membership of one thousand, and that in a very mountainous region, with no method of travel save horseback riding! It is not surprising that his wife is now a widow. When we met this state of things among these faithful, self-sacrificing, and godly Baptist missionaries, we yearned to secure such financial help as would make it possible for them to obtain some kind of assistance, but the struggle still goes on.

Think of another case near at hand to our work, of a Baptist missionary at the age of seventy years seeking to do the work that five men ought to be doing,—carrying on a work in six churches and about fifteen class-houses, with but very little assistance. This condition among the Baptists was brought about by the Home (English) support being cut off many years ago, when at the same time droughts and hurricanes kept the people in great poverty. Some other denominations suffer from a similar cause, but others have had greater home support. There are few missionaries here in any of the evangelical churches who have adequate support and assistance. Hence Jamaica is going back to Africa slowly in many localities for no other reason than the lack of maintenance sufficient to enable the missionaries to secure the assistance of gospel workers.

It has been our purpose to get in close touch with the people, visiting them in their bamboo huts, and finding out their real condition. We have been quite surprised to find that they are quite familiar with the Bible, and often with Gospel truths, but at the same time steeped in degradation, superstition, and in awful poverty. But we have also found in this very condition of things a heart hunger for a loving and living Gospel message. The people poured into our meetings in great numbers, and soon felt the power of the old, old story.

What a calamity it is that there are not men and means to adequately meet the need. Because of the lack the cults are reaping a harvest. Without being critical, the dead formalism in some quarters —in fact many—makes it impossible in many parts of the island for the need to be met in the locality of such church buildings. Blessed results have followed our feeble efforts, but what a harvest there might be where the people are prepared by language and knowledge for immediate results!

My daughter and I, with little assistance, are seeking to fill the gap made by the death of another man who died on account of over-work. Our center is the Jamaica Evangelistic Mission, located seventy miles from Kingston, in the mountains, where there are seven meeting places of good size and seventeen small buildings known as "class-houses" in the "bush." This mission is patterned after the method of the Brethren, and their large buildings are veritable Gospel halls.

I trust that this paper may be made a "Macedonian call" to some workers whom the Lord of the harvest may equip, empower, and send forth into this needy field. Jamaica is very mountainous, and this makes travel difficult and expensive, but it has the advantage of furnishing one of the finest climates in the world in the mountainous parts.

The Shame of the Church

by AMY WILSON-CARMICHAEL

How then shall they call on Him in Whom they have not believed? and how shall they believe in Him of Whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? Rom. 10:14-15.

THIS little allegory contains the truth without adulterations. It is taken from "Things As They Are," one of the most interesting missionary books ever written. The author is a faithful servant of Christ in southern India.

THE tom-toms* thumped straight on all night, and the darkness shuddered round me like a living, feeling thing. I could not go to sleep, so I lay awake and looked; and I saw, as it seemed, this:

That I stood on a grassy sward, and at my feet a precipice broke sheer down into infinite space. I looked, but saw no bottom; only cloud shapes, black and furiously coiled, and great shadow-shrouded hollows, and unfathomable depths. Back I drew, dizzy at the depth.

Then I saw forms of people moving single file along the grass. They were making for the edge. There was a woman with a baby in her arms and another little child holding on to her dress. She was on the very verge. Then I saw that she was blind. She lifted her foot for the next step.....it trod air. She was over, and the children with her. Oh, the cry as they went over!

Then I saw more streams of people flowing from all quarters. All were blind, stone blind; all made straight for the precipice edge. There were shrieks as they suddenly knew themselves falling, and a

*An Indian Drum.

tossing up of the helpless arms, catching, clutching at empty air. But some went over quietly, and fell without a sound.

Then I wondered, with a wonder that was simply agony, why no one stopped them at the edge. I could not. I was glued to the ground, and I could not call; though I strained and tried, only a whisper would come.

Then I saw that along the edge there were sentries set at intervals. But the intervals were far too great; there were wide unguarded gaps between. And over these gaps the people fell in their blindness, quite unwarned; and the green grass seemed blood-red to me, and the gulf yawned like the mouth of hell.

Then I saw, like a little picture of peace, a group of people under some trees, with their backs turned towards the gulf. They were making daisy chains. Sometimes when a piercing shriek cut the quiet air and reached them it disturbed them, and they thought it a rather vulgar noise. And if one of their number started up and wanted to go and do something to help, then all the others would pull that one down. "Why should you get so excited about it? You must wait for a definite call to go! You haven't finished your daisy chains yet. It would be really selfish," they said, "to leave us to finish the work alone."

There was another group. It was made up of people whose great desire was to get more sentries out; but they found that very few wanted to go, and sometimes there were no sentries set for miles and miles of the edge.

Once a girl stood alone in her place, waving the people back; but her mother and other relatives called, and reminded her that her furlough was due; she must not break the rules. And being tired and needing a change, she had to go and rest for awhile; but no one was sent to guard her gap, and over and over the people fell, like a water fall of souls.

Once a child caught at a tuft of grass that grew at the very brink of the gulf; it clung convulsively, and it called—but nobody seemed to hear. Then the roots of the grass gave way, and with a cry the child went over, its two little hands still holding tight to the torn off bunch of grass. And the girl who longed to be back in her gap thought she heard the little one cry, and she sprang up and wanted to go; at which they reproved her, reminding her that no one is necessary anywhere; the gap would be well taken care of, they knew. And then they sang a hymn.

Then through the hymn came another sound like the pain of a million broken hearts wrung out in one full drop, one sob. And a horror of great darkness was upon me, for I knew what it was—The cry of the Blood. Then thundered a Voice, the Voice of the Lord: "And He said, 'What hast thou done? The voice of thy brothers' blood crieth unto Me from the ground.'"

The tom-toms still beat heavily, the darkness still shuddered and shivered about me; I heard the yells of the devil-dancers and the weird wild shriek of the devil-possessed just outside the gate.

What does it matter, after all? It has gone on for years; it will go on for years. Why make such a fuss about it?

God forgive us! God arouse us! Shame us out of our callousness! Shame us out of our sin!

Christ the Son of God hath sent me
To the midnight lands
Mine the mighty ordination
Of the Pierced Hands.

The Power of God's Word in China

by REV. J. V. DAWES

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, "The just shall live by faith" (Rom. 1:16,17).

TO all Christian workers, whether at home or in far away lands, there come times of real hungering for definite, visible proofs of the power of God's Word. In times of discouragement we have often been cheered by the words of the beloved Paul,—words written just before his "departure," and therefore a true testimony left us by this faithful soldier of Jesus Christ. Confined to his prison cell, he sends forth this confident paean, "The Word of God is not bound." As the years, yea, the centuries have passed, God's servants have borne the same testimony, and today God is still graciously proving the truth of this statement.

It gives the writer great pleasure in passing on to his brethren in the homeland a few incidents which have come within his own experience, or those of his friends.

HAVE these dark days of widespread skepticism made you long for fresh evidence as to the power of the Gospel? Here is the answer to that longing in these helpful incidents from the rich experience of Brother Dawes. His faithful labors in China for more than twenty years have been abundantly blessed of God in demonstrating that the old-fashioned Gospel is still "the power of God unto salvation."

A FEW years ago while conducting a class for inquirers in one of the large villages of our field in Shantung Province, China, a man of twenty-five years came to the chapel and joined the class. His home was about two hundred miles to the west in a community where at that time, the gospel had never been preached. He had heard of Christianity, but had never seen a Christian, or a Christian book. All that he had ever heard about the gospel was that it was "a bad doctrine." He belonged to an official family. His parents, who were zealous disciples of Confucius, were highly educated, his mother having been reared as a priestess, and he himself was learned in all Chinese literature.

This man left home, not knowing where he would go, but came to Hwanghien, one of our mission stations, and saw his first Christian book, but did not pay much attention to it. His next stop was where we met him and talked with him and gave him some literature. The tract on the Ten Commandments was read by him with great eagerness. God used it as a mirror to show him that he had offended the God Who created the heavens and the earth, and he was convinced that he was a sinner and needed salvation. He was given a New Testament in classical Chinese and he expressed the belief that it was far above anything the Chinese had. Before long he made known his desire to be baptized and convinced us that he was truly converted. He was baptized at the close of the class along with others, in the river just outside the village.

Five days later he came to the city to see us, and to attend a real service in a church. At that time he asked for an Old Testament saying that he had read the New Testament through. He since has said that he was converted during that class before he had finished reading the gospel of Matthew. He was much impressed with the Sermon on the mount especially with verses 43-48 of the fifth chapter of Matthew which made a lasting impression.

Soon after his conversion he went home to take the Word of God to his people and tell them of the Saviour he had found. He did not forsake his family but brought them back with him to Tengchow, where one of his children is now in the kindergarten, and another in the boys school. This man had taught for two years in our schools and had spent a year in the Seminary, the last I knew of him. I doubt not that he is now an evangelist preaching the Word of the living God to his countrymen.

ANOTHER case of the power of God's Word is that of dear old Ja Da Niang (Aunt Ja). She lived near one of our outstations and was an old devotee, leading her neighbors in idolatrous worship. She would gather a band of women and lead them on a pilgrimage to all of the leading temples. One day she came to the village where we have a chapel and an evangelist stationed to visit an old friend who was also a devotee and a bitter opponent of the gospel, but whose daughter was a Christian. It was the Lord's Day, and the Christian daughter asked the old visiting devotee to go to church with her. Ja Da Niang consented and they went and heard a good gospel sermon from the native evangelist, or preacher.

After the sermon Mr. Jo, the preacher, hearing

that Mrs. Ja was a devotee and observing that her heart was hungry for the truths she had just heard, took his Bible and read and explained the great doctrines of sin and of salvation through the shed blood of God's Only Begotten Son. So interested did she become that it was far into the afternoon before they thought of food for the body for she was receiving that food for which she had hungered for many years and for which she had made many weary pilgrimages and had kept long vigils. This was soul food, and here was a feast. She realized that she was a sinner and that the loving heavenly Father had made provision for sinners and that they might be saved simply by turning from their sins and accepting His Son, our Lord Jesus Christ Who died on the cross in our stead. She accepted Jesus as her Saviour and in the new found joy as the evening drew on, returned with the Christian daughter to her old friend's home. She was not slack in telling her friend of God's wonderful love for sinners and how she had found the peace she had sought for all these years. Her joy knew no bounds, to think she had found "The Way" before she was called hence. Her greatest concern was now for her old devotee friend, the mother of the Christian daughter. Before time for the evening service Mrs. Ja and the daughter had the mother at the chapel listening to the way of life. The Holy Spirit convicted her of sin, and before the close of the evening service she too, was rejoicing in the Lord Jesus Christ.

On returning home that evening they decided that before they slept they must destroy the idols in the home. This is not an easy task, when for years these have been the objects of devotion, but they were certain now, that they were only the abode of evil spirits, so down they must come, and down they came and were burned.

A year later, after actively witnessing for Jesus and studying the doctrines of the Word, the old devotees were baptized and proved a great help in the work. After a lifetime of seeking for peace by pilgrimages, abstinences and vigils, and obtaining it not, they found it by simple faith in Jesus as their Sin-bearer.

Mrs. Ja was very poor having spent all of her living in worshipping idols. She had a married son with whom she lived and to pay her board she gathered the grass by the roadsides and from the fields for fuel to cook the food. (Fuel is very expensive in this part of China.) Crippled with rheumatism until she could not straighten her back, she walked the weary miles gathering grass enough for the family fuel. She was able to gather enough in a day to cook a day's food. After becoming a Christian she felt that she must observe the Lord's day. How could she do it when it took all she could do from day to day to pay for her board. She began praying that she could gather two loads on Saturday, and when Saturday came, sure enough, she gathered two baskets of grass, so it was not necessary to work on the Lord's day. She was able to gather two baskets full each Saturday and was fully persuaded in her own mind that this was the Lord's goodness to her so that she could go to church on Sunday.

Mrs. Ja and her devotee friend whom she led to the Lord have both gone to be with the Lord, but their devoted examples live to inspire the saints in that region.

God's Spirit is working in many hearts and often when and where we little expect He has done His office work. About twenty-five years ago one of our missionaries was visiting a large city in Honan preaching on the streets and selling gospels and he had an interesting crowd around him. A druggist came up to see what was attracting the attention. He picked up one of the New Testaments and looked it over, then said he had a book like it at home which his father had left him when he died. He said he did not understand the book, however. He ran home and got the book which proved to be a well worn New Testament. He said his father had bought the Book in Hankow thirty years before when he had gone there to buy drugs, and when he returned home he read in the Book every day. There was much which his father did not understand, but after a time he destroyed his idols and prayed to the true God. The druggist had not been an idolater therefore, since a boy.

Just before his father died he had urged his son to read the Book and told him that someday someone would come along who could explain the meaning. He felt sure that now after waiting more than twenty years, the man his father said would come, had come. The druggist had read the Book from beginning to end but did not understand it, so he asked the missionary if he understood the meaning and was overjoyed when assured that he did and would explain it to any who wished to understand the message which the God Who created the heavens and the earth, the true God, wished to give His children in this world.

The missionary remained some days and this druggist was so afraid some scripture would be explained and he fail to hear that he was at the inn where the missionary was stopping early and late. When the missionary got up in the morning he was there; when he went to bed at night, he was there. If anyone wanted drugs, the family sent for him, but he was back as soon as possible. His one desire was

Who Can Be Indifferent When

THERE are 1,000,000,000 heathen in the world? There are only 10,000 missionaries? Each missionary is responsible for 100,000 souls? In the United States there is one minister to every 700 people? In China there is one ordained minister to every 1,000,000? In the United States there are 100,000,000 people and 80,000 ministers, besides other Christian workers? Out of every 100,000 church members in America only twenty-one go to the foreign field? Forty million heathen die every year? They are dying at the rate of 100,000 a day? Every tick of the watch sounds the death knell of a heathen soul? Every breath we draw four souls perish, never having heard of Christ? Christians are giving at the rate of only one-tenth of a cent a day? We give one cent a year for each heathen soul?

Christ said, "Go ye into all the world." "Go" does not mean "stay at home"; nor does "all" mean simply "part."

—*Moody Church Herald.*

to get every explanation given on the Scripture. He would read a chapter over and over and ask questions on what he did not understand.

This druggist led seven friends whom he had interested in the Word of the true God, to the missionary. From the first these friends were almost as deeply interested as the druggist. On leaving the city they asked most minutely when the missionary would return. A date was fixed upon and at the appointed time the missionary was again in the city. This inspired confidence in those interested, and they brought other friends regularly to hear the Word. After repeated trips for two years, the first eight men were baptized, and the next year eight more, and these sixteen men were formed into a church with the druggist as their leader. They rented a room and fitted it up at their own expense, and kept gospels and tracts there and held services each night and tried to help all into the true light. Today we have a flourishing church in this great city. During the awful Boxer days the membership was scattered never to be regathered on this earth, but it was like the disciples at Jerusalem when they were scattered. After the persecutions they "went everywhere preaching the gospel," and we have a work in Anhwei Province today as a result of that scattering.

MISTER Miao was some years ago, a County Mandarin. His seal of office was used by someone not authorized to use the same, which is a very grave offense in China. Mr. Miao was tried and sentenced to three years in prison for not taking better care of his seal. This was an awful disgrace and he felt it keenly for he was of a long line of officials in his family. He decided that it were better for him to take his life, and so wipe out the disgrace he had brought upon his family; but in the prison there was little opportunity to do that.

Mr. Miao had a relative who was a Christian. Knowing how sad Miao must be in prison he sent him a Bible and asked him to read it. He read the Book through but found no comfort in it. He read it again with the same result. He had now been in jail for more than a year and all seemed very dark before him. He had been able to secure a small knife and had sharpened it with the avowed purpose of cutting his throat and ending, so he thought, his misery. Watching his opportunity one day when all had been determined upon, he took the knife and started toward the most secluded corner of the room where he would take his life. As he passed the table a gust of wind blew the leaves of the Bible open and glancing down on the open page the verse that caught his eye read, "Ye know that no murderer hath eternal life." This was God's message to Mr. Miao. The Holy Spirit convicted him of sin on the spot even when he had murder in his heart toward himself. He began at once studying the Word and gave himself soul and body to the Lord Jesus Christ. He spent the rest of his term of imprisonment studying the Bible and committing much of it to memory, and is today one of the best versed men in the Word that I know. For several years now he has been one of the teachers in the Theological School here in Tsinan.

This man, so well educated, prepared for official life, was indeed snatched as a brand from the burning. Few men have the insight into the Word of God that Mr. Miao has. I love to sit at his feet and learn. He goes from group to group of those who delight to study the Word, leading and teaching them. His special ministry is indoctrinating the saints and especially the preachers and Bible women. I understand that Mr. Miao has just been relieved of his professorship in the Union Theological School because he is not "Modern" enough. Pray for this Godly man.

The Outlook of Protestantism

by FRANK S. WESTON D.D.

WESTON'S articles are always thought-producers. This one is not an exception, unless it should be considered exceptionally strong. He produces facts which every Christian might well consider with great soberness.

THERE are conditions in Protestantism which are grave and urgent. This is made clear by the numerous articles on church decadence appearing in our current religious periodicals. Whatever denominational paper is read, one sees the condition discussed, not in the most optimistic spirit.

Bishop Henderson issued a book on the Methodist Forward Movement, in which he devotes a chapter to what he calls the "tragic 400,000." Under this heading he says: "Face the appalling fact that Methodism in some way during the past four years has dropped 400,000 members from its records—or that these 400,000 have moved from one community to another without taking a certificate of membership with them—or that these 400,000 have been regarded as having drifted from the activities of the church, if not actually from fellowship with God, and thus have not been reported by the pastors to the annual conferences—in some way or by many ways, a full 400,000 Methodists have been removed from

our records in this period."

The U. S. Census gives a large gain to all churches in the last two years. This looks good, but a careful analysis reveals the fact that there are some striking features in these numbers that ought to be noted. In some cases the census figures of governments include all ADHERENTS. Many of these adherents scarcely ever attend church. Again, in the case of church membership reports it is fair to say that, in general, the reported number is twice the actual attendance. One prominent church in New York was reported as having 2,351 members. The pastor says there are not 1500. A Boston church reports 2700; the actual attendance is not over 1200. In Toronto all churches report gains for 1923, but the city census reports that all denominations suffered a loss. One year ago there were 41,000 not professing relation to any church; this year the number reported was 58,000, an increase of over 17,000 in one year. And this in a city with but few of foreign birth. In New York City there is a gradual loss. In Chicago in twenty years about one and a half million have been added to the population, but the Baptists are weaker than twenty years ago, certainly in faith and works. Recently I saw it reported that of 2052 Baptist churches in North Carolina, 1700 had only one service each month. Of the Congregational churches in the United States nearly one half have less than 100 members.

"One out of every nine country churches (Massachusetts) has been abandoned in recent years. . . . . Only one-third are increasing in membership and two-thirds are stationary. . . . Less than 40 per cent. of the rural population are church members" (Worcester, Mass., "Telegram").

We are told that there are 27,000,000 children and young people, nominally protestants, who are receiving no religious teaching, and that 8,000,000 of these are under ten years of age in families without any church connection. This means that one-half of the children and youth are growing up without Bible instruction.

The same conditions prevail everywhere. "The London correspondent of the CONGREGATIONALIST says of their recent statistics in England: 'There has been a wide adoption of the modern methods of grading and teacher training. More strenuous efforts are being put into Sunday School work than ever before. Yet the cold statistics show a decline of over 10,000 scholars in one year.'"

"In 'The Sunday School Chronicle' it is clearly shown that the net result of a year's work is a loss of nearly one per cent. of the total school membership, both teachers and scholars. The latest figures are as follows: England and Wales (all denominations), 652,438 teachers, 6,624,088 scholars; Scotland, 51,777 teachers, 512,089 scholars. The net loss for Great Britain, we are told, was 1,777 teachers and 75,794 scholars."

"One of the official papers (Germany) recently reported of certain villages where no church services whatever were held this summer on five consecutive Sundays, owing to the small attendance. There are villages found in certain localities with three to eight hundred inhabitants, where nine persons could be counted in a church on Sunday morning; villages where, besides the pastor's family, two and three church members were present. In one of the large churches of Hamburg, with a seating capacity of 1400 or more, the minister (by the way, he does not believe in the divinity of Christ) preaches to an audience of 40 to 90 persons. Another church, with a seating capacity of 300 and a pastor of the same kind of faith, has an audience not above sixteen.

"The Church has become an antiquated and obsolete institution for millions of Germans. This is especially the case in the Lutheran districts."

Why have we this drift of Protestantism?

How has this indifference come about?

Dr. Gladden said: "I do not attribute the absence of church members in many cases to disaffection; in most cases I believe it is SIMPLY LACK OF INTEREST. For some reason they have formed the habit of church neglect."

Why this neglect?

Chicago "Interior" replies: "The atmosphere of the church is educational and high-toned, but not convincing or converting."

Mr. Ray Stannard Baker says: "Having no power of prophecy . . . . . .it has scattered its energies against VARIOUS MINOR EVILS. The Protestant churches . . . .have no longer any very positive convictions, or any very definite program."

J. Brierly says: "The really vital difference between the earlier time and the present is that the first preachers wholly believed in their message, and the people who listened to them believed in it too. Wesley and his helpers with him took over the then generally accepted body of Protestant doctrine—a doctrine which, despite the rationalism and skepticism current in polite society, was not seriously questioned by the masses. They believed in an infallible Scripture; in a creation in six days; in the universal condemnation of the race through Adam's fall; in an everlasting hell of physical torture. The immense fact of today is that these things, and a great many others belonging to the creed of that time

EIGHTY MILLION SOULS!

SOMEWHERE about eighty millions of souls in LATIN AMERICA have never heard the truth as it is in Christ Jesus.

REV. H. STRACHAN
Latin American Evangelist

We preach, warning EVERY MAN, and teaching EVERY MAN · · ·, that we may present EVERY MAN perfect in Christ Jesus. —PAUL

WHO WILL GO?

have ceased to be believed in by the educated mind of today, and will soon have ceased to be believed in by anybody at all."

One of the sad features of our time is the universal indifference to any positive doctrine. All is fog, and men boast of the fog.

"It seems at first sight passing strange that in this vaunted twentieth century, men should on all sides be found, within the professing Church as well as outside of it, who glory in their IGNORANCE, and pride themselves on their UNCERTAINTIES. But the reason may not be far to seek, nor the cause hard to discover. All uncertainty tends to license, and mists and fogs are supposed to allow those enveloped in them a presumed right to direct their course as they choose."

There are 34,000 churches in the United States without pastors. With this number of pulpits empty and other pulpits by the thousands filled with unsound and dangerous men, things are getting serious. Are we nearing the time spoken of in prophecy?

> "Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it" (Amos 8:12)..

Some Missionaries to Out-of-the-Way Places

by C. H. WILLIS

WE Christians are peculiar people indeed. Many of us have great missionary interest and zeal which leads us to pray for the missionary cause and give to it with eagerness. But most of us, when we think "foreign missionary," think of Africa, India, South America, or China. Almost invariably we associate the idea of missions with these great countries, which indeed are objects of special need along the line of missionary activity. It is very much like the little boy who, when seated before a Thanksgiving dinner, was so much occupied with the turkey that he neglected the delicious trimmings and delectable adjuncts which go with such a repast. Just so do we become so occupied in the great countries and their needs that we forget the smaller, yet no less important fields of labor where men and women for whom Christ shed His blood are going to a Christless eternity.

> God calls us not to fame but to faithfulness. This article is a challenge for us to face the question "Am I willing that God's will shall be wrought out in my life even if it means I must serve Him in an obscure place and without the notice or plaudits of men?"

We easily think of the great men and women who, fired with a love for Christ Jesus and the precious souls of men, have gone to these great continents teeming with lost and dying souls.

There is William Carey, the "consecrated cobbler." Every one will remember him in connection with India. He it was who said, when talking of that great mine of heathenism, "I will go, but remember that you must hold the ropes." His name stands in connection with India together with Henry Martyn and the Judsons. Nearly every Christian home is familiar with the story of Adoniram Judson and his brave wife Ann. A more soul-stirring and inspiring story was never read by anyone.

When we think of Africa, we think of David Livingstone, that great hero of the Cross, who for more than thirty years endured hardness as a good soldier of Jesus Christ in the Africa of nearly a century ago, dark and dangerous as it was. Filled with the Spirit of God, he spent his life in the service of Christ, hidden away in Africa where finally he laid down his life for the cause, and then was given the burial of a king in Westminster Abbey. Surely he was more than a king.

Nor can we ever forget Mary Slessor, the little woman who undertook the great task of preaching Christ in that same dark continent. Her history is one which produces breathless amazement at the power of God and His Word under the ministry of one yielded and consecrated to Him.

And who could think of China without the name of J. Hudson Taylor coming to mind? For inspiration and uplift there is no written history which compares with that of this great man. How it strengthens our faith to read of his unwavering confidence in God. The China Inland Mission remains as a monument to his faith. And, praise God, this organization, or organism, as it really is, still stands fast on that foundation of confidence in God. But perhaps not so well known in association with China, and yet not because of lack of consecration and devotion to Christ, is Eleanor Chestnut, the girl missionary who was martyred in China for the cause of Christ. She, a poor, lonesome, orphan girl, gave

her life to God, and after medical training and a course in the Moody Bible Institute, went to China as a medical missionary. Her wonderful love and consecration to Christ won her great confidence from the Chinese. The tale is told of her efforts to save a Chinese coolie whose leg had to be amputated. She, unaided, performed the operation, but the leg refused to heal. She was anxious that it should heal perfectly in order that the confidence of the people should not be shaken. The coolie finally was fully restored, and she got him some crutches from America. But it was noticed that Eleanor went about limping, and it was afterward learned that she had peeled the skin from her own limb to graft on that coolie. She was killed in a Chinese riot while trying to save a little boy who had been terribly wounded by the mob.

How these lives do stir our hearts and cause us to think seriously along the line of service for Him! Cannot we each one do equally great and worthwhile deeds for Christ? Perhaps, but Christ also needs some to take the unseen and hidden parts of the work. In the blessing which we receive from reading the lives of these great servants who presented their bodies "a living sacrifice" to Him, and were greatly used in the outstanding countries, we rarely ever think of the out-of-the-way places where are living souls as precious as those in any land.

Of all the strange and wonderful stories of the out-of-the-way places, that of Pitcairn Island, in the South Seas, is one of the most interesting. It is a story whch will equal any tale of adventure ever imagined by men.

Away back in 1767 an English sea captain, cruising around in the latitudes south of the island of Tahiti in the South Seas, came upon an unknown island. One of the midshipmen under this captain was the first to discover the island, and gave it his name, that of "Pitcairn." The island is only a dot on the map, but measures one mile by two and a quarter miles. The story of this out-of-the-way island is that of mutiny and pirates and blood-shed. A number of seafaring men under a bold leader set their captain adrift in a boat and seized his vessel. Then to escape the law they sailed away toward our small island, where they landed. Here they burned the ship and remained on the island among the natives, who were very cruel and savage. They fought ceaselessly among themselves, causing terrible blood-shed. After many years of such warfare, only one white man was left of the mutineers. He was Alexander Smith, later called John Adams. He was a London street urchin who had learned to read from the signs on the buildings. Being left alone, and sick at heart, he rummaged around in the goods taken from the burned ship and found a copy of God's Holy Word. He read it, the Spirit convicted, and he accepted Christ. He then and there gave his life to God. Being already in a foreign field, he then took up the missionary work for Christ among the natives. Twenty-five years later a British man o' war came to chart the island. A neat, comfortable settlement was found on the island, and to their utter surprise it was an English speaking settlement, and numbered many believers among its inhabitants. How the power of God can work in the souls of men, if only one willing one will become His instrument!

ONE HUNDRED TWENTY MILLION SOULS!

IN round numbers there are in AFRICA 80,000,000 pagans and 40,000,000 Mohammedans.
CORNELIUS H. PATTON

We preach, warning EVERY MAN, and teaching EVERY MAN · · · that we may present EVERY MAN perfect in Christ Jesus. ❦ ❦ ❦ —PAUL

WHO WILL GO?

We often sing the old hymn, "From Greenland's Icy Mountains," but did you ever hear of a missionary going to Greenland? Perhaps not. However, to this out-of-the-way place God sent Hans Egede, a young minister of Vaage, on the coast of Norway. The tale of his terrible struggle against the snow and ice and in danger from the greasy heathen savages is very interesting and instructive. By the grace of God, this man and his wife clung to their conviction that God wanted them there, and the story of their work is an illustration of His care for His own.

That out-of-the-way place—Alaska—was in 1877 the scene of many interesting and soul-stirring missionary activities. We usually think of a hot climate when we think missionary, but here is a frigid mission field. In 1877 a missionary among the Nez Perces Indians, named McFarland, died. His wife, lonely and sick at heart, went to Portland, Oregon. There she learned of Alaska and its needs and waited upon God for guidance. Becoming confident that He wanted her in Alaska, she set out and made her way with the wonderful help of God to Ft. Wrangell. There she started her ministry among the Indians. It was a long twenty years of hardship and sacrifice for this undaunted woman of God. But her labors were not in vain, in fact, they bore remarkable fruit. When other missionaries began to arrive and the work was lightened somewhat, Mrs. McFarland came home broken in health, yet able to tell others of the need and the blessing of service for Christ until she went home to be with the Lord in 1912.

The name of John G. Paton has become so famous that we are inclined to consider this great missionary almost apart from the place of his labors. He went to an out-of-the-way place, undaunted by the tales of cannibals and fever. The island of Tanna in the New Hebrides group in far away South Pacific was the scene of his first labors. There John G. Paton met the cannibals, but the power of God mar-

velously worked among those benighted souls. For four years Paton labored in Tanna in constant danger of his life, and then was compelled to flee from the island with bloodthirsty cannibals seeking his life. Subsequently he took up work on Aniwa, another cannibal island of the New Hebrides. God wonderfully used him in Aniwa, and within a few years it became a Christian land. Paton also had the joy of living to see Tanna won for Christ.

But let us remember that the stories of what has been done by others in the service of Christ are no guarantee of our doing a like work, nor do they set a limit beyond which we cannot go for Christ. He will use us when we are willing before Him, and He can only use us to the extent of our willingness to serve Him. His call in the Word is one of unmistakable clarity and definiteness. Hear it!

> "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

His appeal is based upon "the mercies of God," which mercies all believers have enjoyed. We are saved by the pure, unmerited grace of God for just such service as these missionaries, both great and small, have so happily rendered. Can you think of any other reason why you are saved? If so, can you back it up with Scripture—rightly divided Scripture? No, the call has gone forth in Rom. 12:1 and all Christian people are called to take up the work of Christ AS A LIFE WORK. Many dodge it and softly put it aside; others feign ignorance of the call; and yet others have never seriously considered it. But, whether God would have you to be an ambassador for Him in Africa, China, India, or in some out-of-the-way place, your true Christian duty and responsibility is willingly and gladly to let Him have His way in your life. Consider thoughtfully the call of the mission fields. It is a question of being true to God. Give Him your life and say, with Melinda Rankin (missionary to Mexico), "GOD HELPING ME, I WILL GO MYSELF."

A Trip through Paraguay

by REV. J. H. ALLEN

> "In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches." II Cor. 11:26-28

I THINK perhaps you will be interested to hear about a two-month trip I recently took over the district. Mr. White and I started out on muleback one beautiful morning in December. Our first point was Yegros. The roads were lovely, fine and dry, and not a creek deeper than the knees of the mules, but the last time that we had been over that road, some six weeks earlier, it was in a very different state; the creeks were all in flood. When we got to the first big creek, it took us five hours to get across because one of the mules was afraid to go into the water, and we finally had to put her in by main strength, by means of a rope pulled across the creek and run around a tree on the other side. However, we taught her to swim that time and had no trouble with her since. I should say that on these long trips we always use mules as they stand up to the road much better than horses. But this time of which I write everything was beautiful.

THE "romance of missions" often blinds us to the cold, hard realities of a missionary's life. This article gives us a glimpse into some of the dangers, discomforts, and hardships to which missionaries of the Cross are constantly subjected for the sake of Christ. Mr. Allen is a missionary working under the Inland South American Missionary Union, a faith mission board operating in the heart of South America.

We left home at three o'clock in the morning. About three miles out we stopped and picked up a colt that we wanted to take down to Mr. Siemens in the Argentine. One of us led him while the other followed behind to keep him going. We made the trip to Yegros, something like sixty miles, that day, arriving in Yegros about eight o'clock at night. Of course you understand that in this country you have to stop traveling about ten or ten-thirty and wait until about three-thirty to start again, as the heat is too great to permit either men or animals to endure it.

The occasion of our visit to Yegros was the dedication of the new church. Miss Case, the worker in charge there, has succeeded in completing a beautiful little structure and we stopped for special meetings at the dedication. These began on Thursday evening. We went down on Wednesday; the Thursday's train brought Mr. and Mrs. Hay and three or four of the young lady workers who were waiting at Villarrica for appointments, so that we had quite a chorus. We held five days' special services, as the Saturday, Sunday and Monday were the feast days of the patron saint of the town and the people had come in from many miles around to celebrate. In this way we were able to reach great-

er numbers.

The morning after the close of the special meetings, we again took to the road. It was still beautiful weather but very hot. We pushed on rapidly and before we stopped for dinner had covered about 25 miles. But while we were resting at mid-day a violent storm came up, with the result that everything was filled with water and we had to make the last sixteen miles in a pouring rain. About three miles before we reached the place where we wanted to stop for the night, we came to a creek ordinarily just a trickle, but raised so high we had to swim the mules across. It was cold and it didn't feel very pleasant getting out of your clothes in the middle of the rain and plunging into the water. But we got across and reached the home of a friend in San Pedro shortly after dark—that is to say, about eight o'clock. This friend, though not a believer, received us cordially, and as the rain continued, we stayed with him until noon the next day; but about eleven o'clock the rain ceased and as we had made arrangements with Mr. Siemens to meet us at Teyucuare, a little group of houses on the Paraguayan side of the Parana River, and nearly opposite San Ignacio where Mr. Siemens lives, we felt we should move on; and so started out about two o'clock as the clouds and rain had tempered the heat. But we were not out long when the rain began again and we rode through the rain all afternoon. About four-thirty we reached another creek and again had to get undressed and swim it, but this time there were no poles or anything else to carry our baggage across on, so we had to plunge into the bush and find enough fallen sticks that we could use to build a raft. This ready, White swam across, I threw him a rope, and when I had loaded the raft, he pulled it across, unloaded it, then threw the rope back to me and I hauled the raft back. In this way we got our saddles and luggage across safely in about five trips of the raft. Then we had to cross the three animals, but the point where we had landed the raft was too steep for them to get out so the process we had to adopt was that I threw Ed White the rope, then he swam down stream with one end of it around some trees to a point where the animals could get out. Then I tied my end to the animan, and he led them across, helping them out of the swift current at his side. I should say we always carry at least 75 feet of rope on such trips.

But the most amusing part of the story is that just after we had got all our clothes and saddles across, White called to me to look behind, and when I turned, to my amazement there were six natives standing about twenty feet away, watching us work. There I was in my birthday clothes, and there was no remedy. Ed was in just as bad a plight on the other side. It should be explained here that the people are accustomed to such things and do not consider it immodest in any degree to expose themselves so when necessity demands. It gives one of us a very shrinking feeling however, when he is so surprised. We got safely across however, and found a place to stop for the night.

The following morning the rain had ceased, but you can imagine the condition of the roads. We swam three more creeks before noon and passed through miles of swamp—a terrible road. One place my mule fell down in the mud and as my spur got caught in the cinch of the saddle, I was pinned-under her until I succeeded in tearing the foot out by main force, when I got her on her feet again and we went on merrily. Of course you understand that all this time we were drenched through and through, but the beautiful thing about a wetting in Paraguay is that somehow you never seem to catch cold from it. It is none the more agreeable to feel, notwithstanding.

That afternoon the weather looked rather nice but the following morning when we woke up some twelve miles from our destination the rain was beginning once more. We waited awhile to see if it would stop and finally started off in the middle of the downpour. About three miles out we came to one more creek. It looked small and innocent, although it was running with a very swift current. I was ahead, leading the colt and I "hollered" to Ed what did he say, should we undress for it or not. "No," he said, "we're wet through anyway; a bit more water won't hurt us; go ahead." So I plunged in but just as I came to the current, the ground fell away unexpectedly and the mule had perhaps twenty feet to swim. My mule is a very strong swimmer and she passed without difficulty drawing the colt behind her, but Ed was riding the one we had to teach to swim and she doesn't swim very strongly yet. When she got into the current it was too swift for her and upset her. Of course Ed was on top of her and he had his "poncho" on. Now if you can imagine a very long and very heavy blanket with a hole in the middle just large enough to poke your head through, that is a poncho. They are the finest thing out for protecting you from cold and rain while on horse-back as they drop to your feet on all sides, and cover your saddle and everything completely. You understand your hands and everything are underneath the poncho although you can thrust your hands out at the sides if necessary.

When Ed landed in the water, he kicked his feet free from the stirrups and hung on to the lines, but

THREE HUNDRED MILLION SOULS!

AS the years roll by and we grow older there seems to be no lessening of the heart-burden that there are still three hundred millions in CHINA who never have heard the gospel.

REV. ALEX R. SAUNDERS
Missionary To CHINA Under The C. I. M.

We preach, warning EVERY MAN, and teaching EVERY MAN · · · that we may present EVERY MAN perfect in Christ Jesus. —PAUL

WHO WILL GO?

his poncho did not allow him to swim, but as he shot under a bush, he managed to grab it in one hand and so wriggled out, holding the lines of the mule with the other hand. But the cinch of the saddle had broken and the current had swept saddle and saddle bags away so that he lost everything—a loss of more than $60.00 U. S. or twelve or thirteen pounds Sterling, and he was still on the wrong side of the creek. His mule did not want to enter the water again but fortunately I had the most of the rope on my saddle and was able to join up enough so that by standing to my waist in water, I succeeded in throwing the end to Ed and he tied this to the mule and so I pulled her across. Then I pulled his clothes across, wrapped in his poncho, and at last he swam over himself. He then tied the rope around his waist and tried to dive for the saddle, but the current had carried it completely away so at last we gave up and mounting the mule without any saddle we started. We had gone perhaps a mile when I heard a wail from behind me. I looked behind —there was Ed, humped on the mule bareback, water dripping from him on all sides. "Oh," he said, "I've lost my 'Saints Everlasting Rest'." He had been reading a book by that title on the trip and of course it had gone down with his saddle bags.

After a bit it stopped raining and warmed up a bit, and about half-way to our point I changed animals with Ed so he would not have all the bareback work to do, and we finally arrived. Siemens had been there and had prepared for us so a man was ready to row us across the river. We left the animals with a German believer on the Paraguayan side and were rowed across to San Ignacio, arriving in time for supper, to which we did ample justice because we had just what we could get from the country natives for over two days, that is to say since we had left San Pedro.

Now country dining is not exactly Waldorf-Astoria style! They do the best they can for you—it generally consists of mandioca and puchero. Mandioca is a root that grows here and which takes the place of our potatoes. Puchero is what at home we would call Irish stew if we had a name for it; but it is made of different things, whatever comes handy, and generally there are very few things handy. If there is meat available this is chopped up in small pieces for the base; but it is usually meat that has been sun-dried and the man who can get his teeth through it has certainly no need of a dentist. However, it lends flavor to the stew. In the stew you may find rice, you may find beans, you may find corn, or you may find squash. When possible they mix two of these together. If they don't have meat, they may put in anything else, a couple of eggs, a piece of cheese grated fine, or almost anything imaginable. It is sometimes nothing but grease.

You can always tell when the puchero is ready to serve because you see and hear a great hustle—they are washing the dishes. The dishes consist usually of a bowl big enough to hold enough for several men, and a few tin table spoons. These are never washed when the meal is finished; that would be useless as they are kept on the floor in a corner, but when the meal is ready to serve, they wash them, in cold water of course, and place them on the table without drying. The men folks then collect around the table, seated on whatever they can get; there are generally two or three chairs around the house, a bed may serve for someone else, and perhaps there is a bench or a box, but boxes are scarce. Generally there are enough spoons to go all around, and everyone scoops out of the common dish until it is empty, while holding a stick of mandioca in the other hand; but it sometimes happens that the spoons are short, in which case you take a couple of spoonfuls and then pass the spoon to your left hand neighbor, receiving one from your neighbor on the right when it comes your turn. You will understand therefore why we were ready to do justice to Mr. Siemen's good supper.

We arrived at Siemens' on Christmas Eve and stayed with them five days. After the holiday we had to get the colt across the river. As the river is a mile wide at that point, we tied two great demijohns to his ribs to keep him up out of the water and then rowed across in a rowboat, towing the colt behind. He swam for about 50 yards trying to catch up to the boat and get in, but as, of course, that was not permitted, he got discouraged, rolled over on his side, rested gently on the demijohns and so we had to tow him across. We drifted down stream about five miles in the process as the current is very swift.

Well, a couple of days later, we hitched him up. He had been used a little in the saddle, but had never been in the harness but he went off very nicely. Ed had lost his passports in the creek. Fortunately, however, he had sent down a valise to Posadas with Mr. Hay from Yegros and Mr. Hay had sent this up to San Ignacio for him so that he was not without a change of clothes, but to cross from Encarnacion to Posadas where there were many officials, a passport is necessary. At San Ignacio there are no officials and you pass as you please. Ed therefore went down the river on the Argentine side while I went back to Paraguay and took the mules to Encarnacion, between 35 to 40 miles of a trip. I left them with Cantalicio, our worker in Encarnacion, and I went

TWO HUNDRED FIFTY MILLION SOULS!

RUSSIA'S population including UKRAINE'S is 150,000,000 people. RUSSIA and the other Slavonic and Greek catholic countries have together over 250,000,000 people including 9,000,000 Jews. To most of them the gospel of Jesus Christ has never been given. ❦ ❦ ❦ —J. P. RAUD

We preach, warning EVERY MAN, and teaching EVERY MAN · · · that we may present EVERY MAN perfect in Christ Jesus. ❦ ❦ ❦ —PAUL

WHO WILL GO?

across to Posadas. There I found that Mr. Hay had a little money ready for me so the following night I jumped on the train for Concordia, a point something over 200 miles south of Posadas where Miss Ross and Miss Webster was holding the fort. I walked in on them completely unexpected, on New Year's Eve, and found that they had arranged for a watch-night service. Of course they were glad to have me speak for them. I stayed a week holding services every night, and a number started for the Lord. I have since received word that a few of these seem genuinely converted, but you cannot take an expression from a native as meaning too much because he is so ignorant of what the Gospel really means that many times he expresses himself without understanding the cost, so we can never count very strongly until time has proved them.

Leaving the girls at Concordia, I came back as far as Monte Caseros, where I stopped off for two days with the believers and held two meetings. From there I came to Paso de los Libres and spent a week with the church there. The people are coming along fine; there were some questions of discipline to care for but nothing serious. I baptized five at Concordia and five more at Libres. I had also baptized four at Posadas for Mr. Jennings as he, being like Zaccheus, extremely short of stature, does not like to baptize when he can get someone else to do it for him. From Libres I returned to Posadas where I spent a couple of days with Mr. Jennings and had some conferences with Mr. Hay; then White and I crossed to Encarnacion and went up once more to San Ignacio, as there was a situation in San Ignacio, or rather in a point outside San Ignacio, that I had not cared to deal with on our first visit until I had opportunity for conference with Mr. Hay.

Henry Martyn's Plea for South America

WHAT happy missionary shall be sent to bear the name of Christ to these Western Regions? When shall this beautiful country be delivered from idolatry and spurious Christianity? Crosses there are in abundance, but when shall the doctrine of the Cross be held up?

The San Ignacio believers had by that time gotten established in their new local and were happy. We spent a week with them, holding meetings every night and dealing with the situation up river. However, we found that the hard stone roads around San Ignacio (the country is hilly and the roads very stony) hurt the colt's feet so that he was very lame, and there was no blacksmith available who knew how to shoe a horse; so I had to get busy and we borrowed a forge, and I made the shoes, put them on, and the colt went off fine.

Then we started back for Paraguay; made the trip to Encarnacion in part of a day; crossed to Posadas for a farewell word, and then started for home by a long round about way through what is known as Misiones, a part of the country that I wished to see as we hope before very long to be able to open it up for the Gospel. The weather by this time had settled beautifully and the roads were bone dry, only very dusty. We reached Cahipuente, the stronghold of the rebel forces in the last revolution, in one day. That night someone let the mules out of the yard and when we got up in the morning, they were taking their leisurely way to Villarrica, so we did not get started until nine o'clock. That night we stopped in a little shack by the side of the road. Fortunately we had some lunch with us that Orfile, Cantalicio's wife, had given us or we would have gone to bed supperless.

Perhaps I had better explain that when you are on the road that way, you don't get any breakfast. If possible we always start before daylight and have nothing to eat until we stop for noon. You generally get something to eat between eleven and twelve and supper then comes after dark. You live on the two meals a day. It is a strange thing that you seldom feel hungry while on horseback, but as soon as you get off your stomach sets up a clamor, so that you are able to eat ANYTHING. For dinner that day we made the estancia (ranch) of a wealthy Englishman where we had a gorgeous feed—roast mutton with mint sauce, roast beef and mustard pickles, several varieties of vegetables, puddings and what not—maybe we didn't take care of them. Our object in visiting this estancia was to get definite information about the country. We left there in the afternoon, bearing a letter of introduction from the owner's son to a friend in a town some twelve miles away. We reached his place at dark and were royally received and treated to the best. This town of San Ignacio, Paraguay (in distinction from San Ignacio Argentina, where Mr. Siemens is pastor) is a large, well built place of perhaps three thousand or more inhabitants and the center of a great ranching country. It is far away from railroads or rivers and can only be reached on horseback or by oxcart.

Starting early the next morning, we made twenty-two miles to San Juan Bautista, a town considerably larger still than San Ignacio, Paraguay. Of course, we knew no one there but managed to get a good deal of information from the hotel keeper while we were having dinner. He was a deist, having rejected Catholicism on account of the immorality of the priests, but he listened to the story of the gospel. We passed on rapidly from there through San Miguel, a somewhat smaller town but yet of considerable importance, and about nine o'clock at night arrived at Villa Florida on the river Tebicuary. This is a considerable town, its chief importance being that it is located at the one place where you can cross the river for about 50 or 60 miles on either side of it. Before the days of railways it was more important as the river was used then when the water

was high as a means of transportation, but now there is almost nothing except timber sent by the river, as it is an extremely difficult stream to navigate.

It was Saturday night when we got there and we planned to rest over Sunday, but fortunately for our plans we could not find a bit of feed for our animals. Finally after a long hunt in the dark, I succeeded in begging enough alfalfa to give them a bit for the night and found a place where I could buy a little corn for them, enough for two feeds, so that we found ourselves under the necessity of going on Sunday morning to the next town. We crossed the river on a raft kept by the government for the purpose and reached Caspucu after a lively ride of about twelve miles through mountains and there rested over Sunday.

Our great difficulty in all this trip was to find water for the animals. On account of the dry weather nearly everything had dried up and the little bit of water that remained was so foul that the mules usually refused it, preferring thirst to drinking it.

Monday morning we started again, and 22 miles brought us to Quyndy (you had better not try to pronounce this as the "y" represents a sound that is utterly foreign to English) ; had dinner there and then started on in the afternoon and we were very glad to arrive at Yeguarizo just about sun-down. Yeguarizo is one of Mr. Cunningham's preaching points. There are several families of believers there and of course we were royally received and entertained to the best. Mr. Cunningham met us the following day and we stayed over that day with the friends, holding two services; but we were anxious to get home to Villarrica, which was only about 70 miles away, so the following morning we started at three o'clock and got home to Villarrica that night after a very hot trip, but our little mules stood the trip bravely. We were away exactly eight weeks and one day.

This will give you a little bit of an idea of what traveling in Paraguay is like. When the weather is good it is on the whole delightful as the country is very beautiful. It is diversified by many hills and streams, but believe me, the streams could be dispensed with when it rains—only that I am afraid in that case you would have swamps and they are worse.

Well, what is the outlook? We praise God for what He has done, but we want to see much more doing. We should open a new station at Caballero at once, and I believe God will permit us to do it, but we haven't the money and must wait until He sends it. We need about one hundred dollars American (twenty pounds Sterling) to do it. That would enable us to get started with the very minimum of equipment and would not furnish a "local" but simply a little place for a worker to live. Then we should put someone in Iturbe and someone else down by Cahipuente or San Pedro. Then we ought to have a worker in San Juan Bautista and another in Quyndy. If we had these five points opened, we could begin to tell you about a whole lot more, but that will be enough for this time. For these points we need both workers and means, so pray for us.

But above all pray for our spiritual lives that we may remember always in the stress of what we see needing to be done, to take time for communion with God. It is so easy for us to get so pressed by the many things there are to do that we don't take time to be alone with Him. Oh pray for us in this especially for when we have power with God then only have we power with man.

I am glad to say that all the workers in so far as latest reports go are in good health. Our stations are running just about on absolute minimum of workers, but even at that I am planning to split enough to occupy Caballero as soon as possible. After that no further advance will be possible until more help comes. But on practically all the stations, the workers are reaching out to new ground.

So we thank you for your help. Remember that the work is yours as much as ours because it is our Master's and those who stay by the stuff at home share equally with those who go to the battle.

—Inland South America.

THIRTY-THREE MILLION SOULS!

WE find in the heart of Asia a solid block of territory as great in area as the whole of the United States proper and with a population of 33,000,000 which apart from a few tiny points of light at wide intervals, still lies in unmitigated darkness. ——Rev. Robert H. Glover

We preach, warning EVERY MAN, and teaching EVERY MAN · · · that we may present EVERY MAN perfect in Christ Jesus. ——PAUL

WHO WILL GO?

Some Problems of the Missionary in Africa

by HERBERT G. PIROUT

For we have to struggle not with blood and flesh but with the angelic Rulers, the angelic Authorities, the potentates of the dark present, the spirit-forces of evil in the heavenly sphere. (Eph. 6:12, Moffatt)

HERE is a challenge to prayer on behalf of the missionaries and of the people among whom they labour. It shows how real is our struggle with the forces of evil as we seek to bring the Gospel to lost souls. Mr. Pirout is a missionary under the South Africa General Mission, a faith mission founded by Andrew Murray.

THE last few days have brought us to a new stage in our work. We are beginning to see the fruit of the work of the past years, and we want you to enter into an understanding of the position as it is to-day. In order that you may do this I am going to give you a short history of the work since 1921.

In 1921, under the wise and helpful guidance of Mr. Faithful, we framed a new policy of work. The goal that we set before us was the occupation of our district by means of village schools under the charge of native teacher-evangelists. From these village schools we proposed to bring into the mission those pupils who showed most promise of becoming teacher-evangelists. These would undergo a period of training at either Chisalala or Musonweji. A final selection would be made from these schools of pupils who would go on to a central station, which we hope soon to be able to establish, where they will go through a course of training as teacher-evangelists.

As a first step in the carrying out of this policy we started three schools, in as close proximity to our station as posible. We put two teachers at each school, and, having done so, our available material was exhausted.

At Chief Kapijimpanga's village we put John and Maluve. This little group of villages is about six miles from Chisalala. At Sandanombe's, five miles in another direction, we put Shamende and Munguya at Mbonge and at Kimbwi's fourteen miles away we put Mukangwa and Kililanda. Now these young men had had no experience whatever of life in a native village of Christians. From the time they were lads they had been on the station and out of touch with village life. They had small idea what temptations they were going to face. They had no idea of the fights they would have to fight. If they were ignorant of what life in a native village was going to mean to them, we were trebly so. I should like to tell you a lot about the next two years, but I must cut it short. We decided that the best thing we could do was to spend as much time as possible out in these villages giving help to the teachers and seeing them through their early battles. So we built ourselves huts at two of the villages and at the third we kept a couple of tents. At each village we spent four or five days every six weeks, and the seventh week we brought all six boys into the station for a week's instruction. At first everyone attended the school. Old and young alike came along and we did not stop them. They thought the age of enlightenment had come and that they were all going to read and write. We knew they were not all going to succeed, but all were getting a daily Gospel lesson. At Kapijimpanga's and Mbonge's and Kimbwi's every one began to say that they believed. They were all very soon professing themselves to be Christians. Indeed I saw a letter from John to Mukangwa in which he said, "A lot more people believed to-day; we have nearly finished this village." Poor John was going to be disillusioned, but he was learning more of what it means to be a Christian. At Sandanombe's there was no response. Said Sandanombe, a lazy scamp, "We can't be Christians, there are too many laws." Said the women of his village, "If we become Christians we can't initiate our girls" (a perfectly loathsome ceremony). But in that village lived Munguya's wife, a young Christian woman who had never been initiated. In consequence of this she was left to herself by a great many of the people. They watched her. When she gave birth to a child they did not expect that it would live. It grew; it had sicknesses; but Munguya and Koliyuma were faithful, and would have nothing to do with witch-doctors. Then Koliyuma fell very ill this year and would have nothing to do with heathen doctors. She got better and all the people said, "Yes, Munguya and Koliyuma trusted in Jesus only." For eighteen months Shamende and Munguya taught faithfully, seeing no spiritual result. Some of the young women would not come to school; the elders were "cold"; but these two men carried on. Soon after our return from intermediate furlough we began to hear of one after another professing belief till about twenty names had been given us. Fourteen young women now attend the school regularly.

At Kapijimpanga's the elders fell off from school and John began to realize that the village was not finished. Some in whom he had placed great hopes were sinning openly; others he knew to be sinning behind his back—yet certain public opinion was being formed. It became impossible for girls to be initiated in the village; they had to be taken else-

where because the Chief put his foot down. He, the Chief, showed a desire to do what was right, but his understanding of right and wrong was very limited.

At Mbonge's and Kimbwi's there was a very nice lot of lads attending school and their progress seemed to be good. Mbonge set a good example and attended school regularly. Then a relative of Mukangwa's fell sick—a professing Christian, by name Kapulula. He had contracted miner's pthisis working in the Katanga mines. He refused all aid from heathen doctors, maintaining that he placed full trust in the Lord Jesus, and was faithful to the end. Chief Kapijimpanga wished Mukangwa to "settle the matter in connection with Kapulula's death. I did not know what this meant, and Muangwa did not enlighten me, merely saying that he did not wish to go. Then two other brothers of Mukangwa's fell sick, and both died in the same day. I forgot to say that Mukangwa's infant son had died in April, 1922. Then Mukangwa told me that "his heart was not sitting well" and that he did not wish to take communion. He said this was on account of "sorrow." I talked to him and told him that sorrow was no barrier to communion, and he joined with us. I must cut the story short. In the end Mukangwa went off into the bush at Kapijimpanga's request to find out whether Kapulula's death was due to witchcraft, the spirits of the dead, or to natural causes. This was to be decided by shooting game, and the sex of the game shot would denote the cause of death. When this came to our ears we decided that Mukangwa must be suspended. His school fell off to a very poor attendance. We felt we could not leave Kalilanda out there alone, and asked him to come in and assist at another school, but he would not and resigned. So that school has come to a sad end. We hear disconcerting rumors about Mukangwa. We try to keep in touch with him as much as possible, but he has told us that he wishes to sever his connection with the Mission.

SEVEN HUNDRED TEN THOUSAND TOWNS.

IN INDIA there are said to be 710,000 towns and villages yet unoccupied.

REV. ROBERT H. GLOVER

We preach, warning EVERY MAN, and teaching EVERY MAN · · ·, that we may present EVERY MAN perfect in Christ Jesus. —PAUL

WHO WILL GO?

Now for the fruits of the work. We have brought into the station three girls and ten boys; they are at school here, the first fruits of our village schools. They vary in age from about eleven to twenty, and are the choice of the teachers. I ought to say that some of them are from Mukangwa's school, and they are not the least promising. They have been here since July 22nd.

But there are other fruits to report. Before telling you of them I must lead up to the manifestation of them. Last month, September, we went to Musonweji for District Conference, and there we drew up what we have long recognized to be necessary, viz., a number of rules for candidates for admission to full church-membership by the rite of baptism.

For help in framing these rules we are much indebted to a little book published in America, written by Miss Jean MacKenzie, entitled "An African Trail."

The rules are as follows:

Those who desire to be admitted into Church fellowship must satisfy the Church:

1. That they are new men in Christ Jesus.
2. That they are versed in the essential history and custom of the tribe of God.
3. That they are not, nor have been during their years of probation, liars, thieves, adulterers, murders, nor sorcerers. Neither have they followed any heathen custom involving taboo, nor other lying custom.
4. That they are at peace with all men and debtors of none.
5. That they have not contracted a marriage with an unbeliever or with a child or a divorced person (during their years of probation), neither have they more than one wife.
6. That they have been diligent in the business of the tribe of God.

To you at home it may not seem that these are very exacting rules, but I can assure you that the native who tries to follow them out, will find that he needs a Divine Saviour. By these rules he is cut off from tribal life.

The one who asks for baptism must take up his cross; he must be ready to lose his life that he may find it. He is going to find that a man's foes are those of his own house. Why! debt is one of the things that in essential to a Kaonde. Then again he is cut off from all professional medical advice, for the heathen doctor does not prescribe remedies without consultation with the spirits of the dead or other spirits. What about taboo? Why every stage of life is marked by some custom involving it! A child dies before its father has nursed it; the mother is under taboo, and she is cut off from social life. She must be cleansed by submission to ceremonial washing, etc.; if she is not, those who eat with her will suffer swollen chests or from a particular kind of ulcer. John had to face this custom three months ago when his infant died the day after birth. If your wife dies or your husband dies, you are under taboo, you are cut off from society until cleansed. But what if you don't go through these customs? Dan Crawford emphasizes to us that in this land "rebellion IS as the sin of witchcraft." The man who breaks with custom may find himself accused of being a witch or sorcerer who is responsible for the death or sickness of people in his village. He has not been freed from taboo, he is therefore a danger to society. And all this is very, very real. I know I do not yet grasp how real it is. But I must not enlarge.

On our return from Musonweji I first gathered the church-members on the station and explained these rules, doing my best to emphasize that there

was no salvation in them as rules, but salvaion was in Christ alone. Then the next Sunday I called in all professing Christians to the station and John explained the rules to them. I wish you could have heard him as he laid bare the sin that those rules speak of. The next week the teacher gathered all the people in their villages and explained the rules to them. They told all those who heard, and who desired baptism and to enter on two years' probation, to come to the station and report themselves to me. Two days ago came three men and seven women from Sandanombe's, that hard village, most of these being relations or relations-in-law of Munguya's. Do you think we were glad to see them? Yesterday there came two men and six women from Kapijimpanga's, and a lad from another village where there is no teacher.

Have I told you enough to show you that humanly speaking not one of these can be expected to pass the two years' probation? Humanly speaking they must all fail, but——we look unto Him that is able to do exceedingly abundantly above all we ask or think, and we confidently expect to see the working of His mighty power, whilst we look with hope to that day when He will present every one of them faultless before the presence of His Father with exceeding joy. Yes, every one of these and many others too we hope. —The South African Pioneer.

A Cruel Shame

by J. HEYWOOD HORSBURGH, M.A.

CHINA'S TEEMING MILLIONS! Yes, over three hundred millions! Would you like to see them pass, thirty every minute? Then, you must stand there, never tiring, never sleeping, closely watching night and day, week after week, month after month, for more than twenty years! And THEN you will have seen the people in that ONE country only. The teeming millions of other lands will have yet to follow! Or to put it this way: If you want to preach once in your Church, which holds six hundred, to the heathen who are living now, you must have a service EVERY DAY for four thousand seven hundred and eighty years,—that is, seven hundred and eighty years longer than from the Creation to the birth of Christ! Supposing then you had begun in the year our Lord was born, and gone every day since, until now, there would still remain by far the larger half who had not yet had their turn! And amongst these thousands of millions we send out a little handful of missionaries and expect to hear that half the world is converted!

"Go ye into all the world and preach the Gospel to every creature." "More than half the people in the world have never heard the Gospel yet." A command has been given. It has not been obeyed. What are we to say to this? Surely it concerns us Christians very seriously, for WE are the people who are responsible. No one else is responsible. The angels are not responsible; God has not told the angels to preach the Gospel to the Heathen. Again, the unconverted are not responsible. They have much to answer for, but not the neglect of the Heathen. God does not expect the unconverted to preach the Gospel to the Heathen. He expects His disciples to do it. The privilege of carrying the good tidings has not been granted to others. The charge has been entrusted exclusively to us. What, then, can we say if our Master returns to-day, and finds after nineteen centures more than half the world is utterly unevangelized? "The Gospel to every creature"—a plain command. Millions who have never heard it—a simple fact. What are we going to say? * * * Well, what can we say? What indeed! I for one am utterly at a loss to conceive what we can say. After puzzling over this question, and casting about in all directions to lay hold of something which we might reasonably urge as our excuse, I am obliged to give it up! If our Master returned to-day to find millions of people unevangelized, and looked, as of course He would look, to US for an explanation, I cannot imagine what explanation we should have to give.

One thing I am certain—that most of the excuses we are accustomed to make with such a good conscience NOW, we should be wholly ashamed of THEN.

Oh, it is a cruel shame, a disgrace to the Church of Christ, that we are at the close of the nineteenth century, and millions of our fellow-men have never heard of Jesus yet—"Redeemed, but they don't know it." No one has gone to them in the years past; and, to multitudes of them, no one is going to-day.

—Extracts from "Do Not Say"

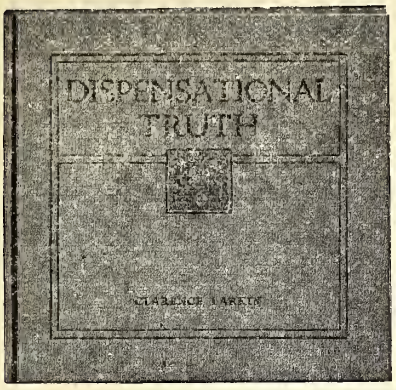
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I COR. 6:20.

I. RATIONALITY of Redemption
"Come now let us reason together saith the Lord." Isa. 1:18.

II. PERSONALITY in Redemption.
"Through the redemption that is in Christ Jesus." Rom. 3:24

III. INSTRUMENTALITY of Redemption.
"And hast redeemed us to God by Thy BLOOD." Rev. 5:9

IV. UNIVERSALITY of Redemption.
"That He by the grace of God should taste death for EVERY MAN." Heb. 2:9.

V. ETERNALITY of Redemption.
"Having obtained ETERNAL redemption for us." Heb. 9:12.

—W. A. M.

The Righteousness of God

I. REQUIRED by Jesus.
Matt. 5:20.

II. REVEALED in the Gospel.
Rom. 1:16—17

III. RESISTED by doers of the law.
Rom. 10:13.

IV. RECKONED by faith.
Rom. 4:9.
Gal. 3:6.
Rom. 3:22.
Rom. 10:4.
Rom. 4:3.

V. REWARDED by "All things that pertain to life and godliness."
II Pet. 1:1—4.

—W. A. M.

Precious Things in First Peter

I. PRECIOUS BLOOD. I Pet. 1:19.

II. PRECIOUS ROCK. I Pet. 2:4, 6.

III. PRECIOUS TRIAL OF FAITH. I Pet. 1:7.

IV. PRECIOUS SAVIOUR. I. Pet. 2:7.

—M. G. D.

Great Salvation

HEB. 2:3

I. GREAT SALVATION,—Because it discloses to us A GREAT SAVIOUR.

II. GREAT SALVATION,—Because it is for GREAT SINNERS.

III. GREAT SALVATION,—Because it is GREAT in its FORGIVENESS.

IV. GREAT SALVATION,—Because of the GREAT SACRIFICE.

—M. G. D.

Church Discipline

I PETER 4:17.

I. THE SUBJECTS FOR DISCIPLINE.
Rom. 16:17 Offenders.
I Cor. 5:11 Immoral.
I Thes. 5:14 Unruly.
II Thes. 3:6—12 Disorderly.
II Thes. 3:14. Disobedient.
Titus 3:10 Heretics

II. THE METHOD OF DISCIPLINE.
Rom. 16:17 Mark—Avoid.
I Cor. 5:13 Put away.
II Tim. 2:16 Shun.
II Thes. 3:6 Withdraw.
II Thes. 3:14 Have no company.
I Tim. 5:20 Rebuke.
Gal. 2:11—14 (How Paul rebuked)
Titus 3:10 Reject.
Matt. 18:15—17 Let him be as heathen unto thee.

III. THE PURPOSE OF DISCIPLINE.
I Cor. 5:6—11 Holiness of Church.
I Tim. 5:20 Blessing of others, stimulation of fear.
I Cor. 5:5 Saving of spirit.
I Tim. 1:20 May learn not to blaspheme.
II Thes. 3:14 May be ashamed.

IV. THE SPIRIT OF DISCIPLINE.
II Thes. 3:14—15 Admonish as a brother.
II Cor. 2:4 Anguish of heart, many tears.

V. THE FOES OF DISCIPLINE.
I Cor. 5:2 Carnalty.
I Tim. 6:3—5 Ignorance of the Word.
Heb. 13:5—7 Fear of man.

VI. THE ATTITUDE TOWARD REPENTANT DISCIPLINED
II Cor. 2:6—8 Forgive, Comfort, Love.
Gal. 6:1 Restore.

—R. S. B.

The Fundamental Thesis

ROM. 1:16—17

Paul was not ashamed of the Gospel.

I. Because of the NATURE of the Gospel, "Power of God."

II. Because of the AIM of the Gospel, "Unto Salvation."

III. Because of the SCOPE of the Gospel, "To every one that believeth."

IV. Because of the SOLE CONDITION of the Gospel, "Believeth."

V. Because of the REVELATION of the Gospel, "For therein is the righteousness of God revealed."

—M. G. D.

The Eternal Word

JOHN 1:1—5.

I. WHEN HE WAS.
"In the beginning" Vs.1, 2.

II. WHERE HE WAS.
"With God." Vs. 1.

III. WHO HE WAS.
"And the Word was God." Vs. 1

IV. WHAT HE DID.
"All things were created by Him." Vs. 3.

V. WHAT WAS IN HIM.
"In Him was life and the life was the light of men."

—M. G. D.

D. B. I. at Home and Abroad

by JESSE ROY JONES

Many of God's people are watching with eager eyes the great Latin American Evangelistic Campaign which is being conducted by our Brother Harry Strachan. In a recent circular letter sent out by his wife she reports "glorious demonstration of God's power in the face of the fury of the enemy." The two campaigns that she makes special mention of are the ones in Santo Domingo and Porto Rico—the former having lasted ten weeks and just recently closed. The other had not begun when the letter was sent out, but great prospects and anticipation of God's mighty power was indicated.

Another item of special interest in the letter is the news concerning the new Bible Institute which God has raised up in that needy country. Already "the Lord has laid it upon the hearts of two friends, father and son, to promise $500.00 each for the men's building."

Let us be faithful in our praying for this great testimony in Latin America, together with other faithful missionaries laboring in that vast and needy field.

Since the opening of school in Sept., 1924, the Institute family has had the pleasure of entertaining two missionaries from China. The first was Miss Gladys Dieterle, one of the founders and directors of the Door of Hope Mission, in Shanghai, and the second was Rev. F. A. Steven, Council member of the China Inland Mission.

The Door of Hope Mission is a refuge for fallen Chinese girls, and is doing a marvelous work of grace in that great city of China. Miss Dieterle became greatly loved by the student body and workers at the Institute during her visit, and her intimate touch with the Lord brought rich blessing.

Everyone is familiar with the great work being done by the China Inland Mission, founded by J. Hudson Taylor, eighty years ago. Rev. F. A. Steven brought a helpful message to the Institute family and members of the Church of the Open Bible at the special Thanksgiving service in the Institute chapel Thursday evening, Nov. 27, 1924. In his story of God's dealings with J. Hudson Taylor, leading to the founding of the China Inland Mission, he related many helpful incidents which were an inspiration and blessing to all, and a challenge to the life of faith.

When you pray, don't forget these two important testimonies for truth.

In a recent issue of the Arizona Baptist Bulletin there appears an interesting note concerning our dear Brother Ted Goodman (Class of '23). We quote it:

"The Madison Church, Phoenix, has called the Rev. J. T. Goodman of Phoenix to its pastorate. Brother Goodman is the son of Mr. C. W. Goodman of the Board of Managers of the Convention. He was educated in the schools of Phoenix, State University, and the Bible Institute of Denver. Brother Goodman has accepted the call and is at work on the field."

We rejoice with Brother Goodman in his new work, and pray that God will mightily use him there until the way is opened up for him to go on to China, which he says is the permanent field of God's choice for him. All "Grace and Truth" readers will be glad to know this bit of news concerning Brother Ted, and we earnestly bespeak your prayers on his behalf.

Dr. W. Leon Tucker, Bible teacher and editor of the "Wonderful Word" magazine and "Broadcasting Prayer," just closed a thirteen-day Bible conference at the Denver Bible Institute auditorium, Dec. 2nd to 14th, inclusive. The bad weather during the opening nights of the conference cut down the crowds considerably, but as the confernce drew to a close, weather conditions became more favorable, and the crowds increased wonderfully. The two great meetings on the last Sunday witnessed the auditorium filled to its capacity.

It would be impossible to enumerate all the blessings received from Brother Tucker's messages. Perhaps the one outstanding message which gripped the hearts of the members of the Institute family and the "Grace and Truth" staff was the expression, **"By flesh they did what they could. By faith they did what they couldn't."** This expression appeared in a mosaic inscription on Dr. Tucker's chart picturing "Faith's Hall of Fame."

All expenses of the conference were wonderfully met in answer to prayer. Pray that God will mightily use Dr. Tucker as he continues to teach the Word and contend earnestly for the faith.

The Ogilvies (Class of '18) report in their last circular letter from Miango, via Jos, N. Nigeria, W. Africa, that God is faithful as ever, true to His Word, and is fulfilling His promises. The following quotation from their letter gives an interesting glimpse into an important phase of their work:

"We now have an afternoon Sunday School, at which the average attendance is even better than the morning. Mr. Ogilvie illustrates his talks by striking blackboard sketches; and it is great to see the interest of the children, as they see as well as hear the Gospel message. The singing is splendid, and we are sure our children could hold their own with an equal number of boys and girls in America or Australia. 'Nothing but the Blood of Jesus' is their favorite, and all join enthusiastically in the refrain."

Don't forget the Ogilvies when you pray for the foreign missionaries.

About four years ago Chas. F. and Charlotte M. Hummel, missionaries under the Sudan Interior Board, were guests of the Institute family. In their last circular prayer letter they cite this incident:

"A mother dies, leaving her babe of from a few hours to a year old. Wailing goes on and the corpse is taken to the grave. A close friend, relative, or even the father takes the babe, and it is tied tightly on to the mother, its pitiful cries drowned as the earth is filled into the grave. God blesses a mother with twins, but the second one is quickly jammed into an earthenware pot, grass pushed in on top of it, and then buried."

This is just one of the many problems the foreign missionary is up against. Pray definitely that God will give the Hummels great wisdom and grace as they deal with those in the clutches of Satan in Africa.

Frank G. Toms, one of those on the "Grace and Truth" subscription list in Guatemala, C. A., reports in a letter dated Nov. 10, 1924, that "the enemy who has fought every advance so bitterly, and especially that of our school, 'La Aurora,' is losing out." We at D. B. I. are not ignorant of Satan's devices, and know something of how he attacks a school that is teaching the Word of God and training workers to preach that Word.

Brother Toms makes a special appeal for prayer in connection with the new Bible Institute that is to open in Aurora, Jan. 15, 1925. Let us take this prayer burden upon our hearts, together with the one for all Bible Institutes throughout the world who are faithful to the living and written Word.

Book Reviews

by THE EDITORS

FORTY-EIGHT BERNARD STREET

We are happy to recommend this children's book by Mrs. S. R. Graham Clark. It narrates the delightful story of Jean, the fourteen year old cripple who is mightily used of God in leading a whole Sunday School Class and many others to a saving knowledge of Jesus in spite of the handicap of her being a shut-in.

Books for youth have deteriorated. The old lofty standards of piety, nobility, purity and spirituality are disappearing and even among so-called Christian young people we find much of the modern literature of realism being absorbed. Low standards of life, loose morals, seeking wild adventures, false ideals of love and marriage, utter disregard for parental restraint, and a general abandonment to animal impulses are some of the unhappy fruitages of feeding the mind on the modern stories.

Mrs. Clark's story, "Forty-Eight Bernard Street," is a clear and wholesome antidote for this condition. Such books should be kept in easy reach of the young people of every Christian home. The result would be the manifestation of the transforming power of Jesus Christ in the lives of those boys and girls whose minds were occupied in such reading.

"Forty-Eight Bernard Street," by Mrs. S. R. Graham Clark, 128 pages, 5×7½ inches, illustrated, two colors, art stock cover, 30c; cloth, 75c net. Bible Institute Colportage Association. —C. L. F.

ROBERT MORRISON, A MASTER BUILDER.

This book tells the life story of Robert Morrison, pioneer missionary to China. Morrison has been much misunderstood, because too little has been known of the extremely difficult circumstances under which he labored. This book gives one a clear insight into the conditions which necessitated Morrison's engaging in a large measure in secular work. At the same time it reveals the dominant passion of his life which was to put the Word of God into the hands of the Chinese. Thus it helps us to see the vital value and truly missionary character of the work which he did. It also furnishes much inspiration in its sympathetic presentation of the example which Morrison set by his unflagging labours for the Master in spite of heartbreaking opposition, misunderstanding, weariness, and physical distress. It is a book which will be very helpful to many.

"Robert Morrison, A Master Builder," by Marshall Broomhall, M. A., 238 pages, 5½×7¾ inches, cloth cover. $1.50 net. George H. Doran Company, New York. —H. A. W.

THE TEN GREATEST CHAPTERS IN THE BIBLE.

The ministry of Dr. J. C. Massee has brought rich spiritual blessing to many souls. It has been the writer's privilege to share this blessing on two occasions. It was therefore with keen interest that he approached the task of reviewing this book.

It is composed of ten sermons, preached by Dr. Massee, on the subject indicated in the title. Each sermon is the discussion of the truth presented in one of the ten chapters selected by Dr. Massee. The discussion presents much that is vital and thought compelling. Each one of the sermons contains inspiration and food for the hungry soul. And the whole is distinctly and gloriously true to the great fundamentals of the faith.

While compelled to disagree with minor points of interpretation we recognize that this book offers great spiritual refreshment to the reader, and it affords many valuable suggestions to the student. It is a pleasure to recommend it.

"The Ten Greatest Chapters in the Bible," by Rev. J. C. Massee, D.D., Pastor of Tremont Temple, Boston. 151 pages, cloth cover, 5½×7¾ inches, George H. Doran Co., New York. $1.50 net. —H. A. W.

SOME MODERN PROBLEMS IN THE LIGHT OF BIBLE PROPHECY

This is Christabel Pankhurst's latest. It is a good book for every Bible lover to digest. She writes of the things of God in the same virile, vigorous style which characterized her work before she accepted the Saviour.

She makes a mistake which is becoming almost fashionable among Bible expositors in calling foreshadowings of fulfillments of prophecy the fulfillments themselves. She finds some Jewish prophecy pointing to a future event in the great Tribulation and fits it to the foreshadowing which has taken place in this age of the Body of Christ. Jewish prophecies are not fulfilled in this age, but the fulfillments of the Jewish prophecies are often foreshadowed in the Church dispensation. In the foreshadowing God is conducting the rehearsal. In the fulfillment God is putting on the main performance. Why confuse foreshadowing with fulfillment?

In spite of this defect the book is a dandy and worthy of the expenditure of the money, time and study of every Bible student.

"Some Modern Problems in the Light of Bible Prophecy," by Miss Christabel Pankhurst. 192 pages 5×7½ inches, Fleming H. Revell Co. Chicago. —C. L. F.

FUNDAMENTALIST—MODERNIST DEBATES

This series of debates cannot fail to attract the widest attention and keenest interest. It covers many of the points of issue in the Fundamentalist—Modernist controversy over the fundamentals of the Christian faith. It fairly represents the positions of both sides. If for no other reason it is exceedingly valuable because of its clear definition of the issues at stake in the most amazing theological controversy which the world has ever witnessed.

One cannot help wishing that the representative of the Modernist positions had been one of those members of the evangelical denominations who hold the same positions as Dr. Potter but who are not honest enough to admit that they are in reality Unitarians. Dr. Potter's Unitarian connection is sure to be used to camouflage their real character. But as can be easily demonstrated Dr. Potter fairly represents the Modernist point of view.

The opponents are well matched intellectually and the debates are full of keen interest. They will help many who are yet confused as to the real character of the present controversy to understand what it is all about. And the very contrast between the two views thus placed side by side reveals the radiant beauty of the Fundamentalist faith and the unspeakable horror of the Modernist infidelity.

We feel that we owe Dr. Straton a debt of gratitude for bringing the issue so clearly before the public, and we rejoice in his unwavering and uncompromising loyalty to the Word of God. And while our souls are saddened and revolted by the infidelity of Dr. Potter, we cannot fail to respect his honesty in admitting his unbelief.

"Fundamentalist—Modernist Debates," Between Rev. John Roach Straton, D. D., and Rev. Charles Francis Potter, M. A., S. T. M. Five Volumes (I. "The Battle over the Bible," II. Evolution vs Creation," III. "The Virgin Birth—Fact or Fiction?", IV. "Was Christ both God and Man?," V. "Utopia,—By Man's Effort or Christ's Return?") 5×7¼ inches, paper cover. 50c a volume. (The entire series in cloth can be secured for $2.00) George H. Doran Co., New York. H. A. W.

Whole Bible Sunday School Lesson Course

Expositions by H. A. WILSON

Lesson 66 **Sunday, January 4, 1925**

TWO DECREES OF CYRUS AND DARIUS

Ezra, Chapters 1-6

Golden Text, Acts 15:18

The book of Ezra tells the story of Israel's restoration to her own land. Nearly seventy years have elapsed since the captivity of Judah and the fall of Jerusalem. During those years Babylon has fallen before the armies of the Medes and the Persians, and they have succeeded Babylonia as the leading world power. The story of the intervening years may be gleaned in part from Ezekiel and Daniel, who are the prophets of the captivity, and also from Esther.

I. THE STORY OF THE BOOK.

God stirs the heart of King Cyrus to restore Israel to Jerusalem, and to rebuild the temple. He makes a proclamation, setting the Jews free to return and enjoining co-operation from his subjects. A great many do return and start the work of building the temple. They have not gone very far, however, until they meet opposition. The inhabitants of the land do not want Israel to be restored, and they send lying accusations against them to the King. In the meantime Cyrus has died and Cambysses (who is also called Artaxerxes) has succeeded him. Responding to the accusations of the enemies, this king commands that the Jews stop work on the temple. This they are compelled to do by their enemies, and the work of building the temple comes to a standstill until the reign of Darius—about ten years later.

In the second year of Darius the work of the temple is resumed—the Jews being encouraged by Zechariah and Haggai, two servants of God. Other provincial governors write to Darius asking for instructions as to whether they shall permit the Jews to continue. At their suggestion he makes search for the decree of Cyrus, and when he has found it he confirms it by a decree of his own, which not only permits the Jews to continue, but binds his subjects to assist them. Thus the building of the temple is completed in Darius' sixth year.

Fifty-eight years later Artaxerxes Longimanus, now King of Persia, sends Ezra, a Jewish priest and scribe, to enquire concerning the welfare of the Jews and to teach them the law of God. He is accompanied on his journey by many Jews who have been freed by the King's decree. Ezra arrives safely in Jerusalem and delivers the King's offering and commissions for local governors. But shortly after his arrival he learns that the children of Israel have sinned in marrying wives from among the heathen. He is prostrated with grief and with the consciousness of sin. He prays earnestly before the Lord. This arouses the people to the seriousness of their sin, and they confess it and put away their strange wives.

The lesson which we study today deals with the events which precede Ezra's visit to Jerusalem; but in our next study we shall study of Ezra's commision from the King and of what happened when he came to Jerusalem.

II. THE PROCLAMATION OF THE KING.

It is interesting to note that the decree of Cyrus was a world-wide testimony concerning the grace and faithfulness of God. It was sent throughout all his kingdom (Ezra 1:1). At this time Persia was the leading empire of the world, having just recently overthrown the great Babylonian empire. Such a proclamation could not fail to be of international interest, therefore, and doubtless came to the attention of the whole civilized earth.

Dr. R. V. Bingham, General Director of the Sudan Interior Mission, and Editor of the "Evangelical Christian," has pointed out that such a testimony was frequently given through the world powers with whom Israel came in touch. An example of this is found in the prominence of Joseph in Egypt, when that empire was at the height of its glory. God's Word also positively declares that through the Pharaoh who persecuted Israel He showed His power and made His Name known throughout all the earth (Rom. 9:17). Nebuchadnezzar sent two clear testimonies to "all people, nations, and languages, that dwell in all the earth" (Dan. 3:29 and Dan. 4:1) in the days of Babylon's power. Darius also gave forth such a testimony after Daniel's deliverance from the lions (Dan. 6:26-28). And a tacit testimony was given by Ahasuerus in the days of Esther (Esther 3:8-14, 8:9-17), and still other examples might be cited.

In stirring Cyrus' heart to do these things God did two things: He showed His fatihfulness to the promises made to Israel in restoring her; and He manifested His grace toward the Gentiles in giving them a message of His mercy toward those who believed in Him. Num. 23:19; Isa. 49:5-7- Isa. 60:1-3.

III. THE RESTORATION OF THE PEOPLE.

Another thing which God did in restoring Israel was to give a type which foreshadowed her restoration in the kingdom, when Christ comes the second time. One who reads the book of Zechariah cannot fail to be impressed with the number of times God speaks of some local event or condition and from that leads to a description of the future restoration of His people at the second coming of Christ.

And, inasmuch as Israel is typical of the soul of the individual believer, her restoration was a typical message of God's grace in restoring the backsliding believer. The subject of restoration was treated both from the national and personal standpoints at considerable length in the "Restoration Number" of "Grace and Truth," published last month; so we will not attempt a full discussion of it here. I Jno. 1:9; Zech. 1:17; Zech. 2:10-13.

It is well, however, for us simply to notice a few details of this restoration. It will be seen that the restoration of the people was based on the Word of God; that also is the guarantee of ours. And it resulted in renewed worship, more implicit obedience, sacrifice, testimony, and thanksgiving; all these things will mark the life of the believer who is truly restored to his fellowship with God. But, as with Israel, there is still danger of his backsliding again. Therefore he needs to be watchful and prayerful. Psa. 51; Col. 4:2.

IV. THE PERSECUTION OF THE ENEMIES.

There is also in this incident another message concerning the Christian life which is most helpful. It lies in those things pertaining to the persecution which Israel suffered at the hands of her enemies.

It will be seen, first of all, that the persecution was brought on through Israel's refusal to admit the heathen inhabitants of the land to

participation in the work of the Lord. This shows us two things: the adversary of our souls is constantly seeking to seduce us to permit fleshly activities and motives to enter into our personal service for the Lord, and he is seeking to persuade us to adopt worldly methods. An example of this is seen in the pernicious practice common in many churches of electing business men or other worldly men as members of the boards of the church who are unbelievers. It is also seen in the worldly attempt to raise money and to hold or stimulate interest through bazaars, sales, entertainments, movies, etc. God wants His people to be separated from the world and to refuse to the world and to the children of the world any participation in His work. God does not want unbelievers to try to work for Him. They need to accept His gift of eternal life before they can render service which is pleasing in His sight. Any attempt to serve Him without faith is nothing short of insult, and God's people should not be a party to such a thing. Heb. 11:6; II Cor. 14-18.

But to refuse to adopt worldly practices,—to share worldly pleasures or to co-operate with worldlings,—will bring persecution upon us. The Scripture plainly says, "They that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12). This is equally true in our personal Christian lives and in the service of any body of believers in Christ. Separation from the world means persecution at the hands of the world. And the more true the Christian or the Church, the more bitter the persecution will be.

But though our enemies may for a time seem to be successful, we may rest assured that they will ultimately be defeated. Though for a time He permitted them to prevail, God finally vindicated His promise and overthrew the counsels of Israel's foes. Sometimes we cannot understand why God permits unbelievers and worldly Christians to persecute us as they do, but let us trust Him. "We know that all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. 8:28), and we can rest assured that in permitting these trials and afflictions God is working out some good for us. Some day, whether in this life or in the life to come, we will see the full execution of His wise design, and our enemies will be put to shame. In the meantime let us avoid giving any just cause for criticism, but when persecuted for the sake of our Lord Jesus Christ and His Word let us rejoice that we are counted worthy to fellowship in the sufferings of our Lord. Rom. 16:20; II Cor. 6:3; II Pet. 2:9.

Lesson 67

Sunday, January 11, 1925

CONFIRMATION OF DECREES

Golden Text, Ezra 8:22 (l. c.)

Ezra, Chapters 7 10

When we come to the seventh chapter of Ezra we are introduced to the man whose name the book bears. In it we are told of the decree of Artaxerxes, in which he commissions Ezra to carry his offering to Jerusalem. The eight chapter tells of the journey. The ninth tells of Israel's sin in marrying heathen wives and of Ezra's prayer. And the tenth chapter tells of the repentance of the children of Israel and of the putting away of their strange wives.

Ezra is a very admirable character. His righteousness and faith are remarkable. He is a clear type of Christ as well as an example for the believer. It is impossible for us in our limited space to study both; so let us confine ourselves to the consideration of the lessons every believer may learn from Ezra's example.

In three things Ezra sets before the believer a helpful example. These are his consecration, confidence, and communion. In these things he exemplifies the will of God for the lives of His children. In them he also furnishes us with the secret of a life of victory and usefulness for God.

I. EZRA'S CONSECRATION.

In Ezra 7:10 we read, "Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments." Thus in very few words we are told the wonderful depths of Ezra's consecration. In this verse is expressed one of the key secrets of Ezra's whole life.

The first thing which we note about it is that it was VOLUNTARY. "Ezra prepared his heart." God wants voluntary service. Of course He could make us do His will, but what profit would there be in that for us? And what joy would there be in it for God? The joy of the Father's heart is the voluntary love and obedience of the child. So God appeals to the believer rather than compelling him to obedience (Rom. 12:1-2).

Again, Ezra's consecration was HEARTFELT. "Ezra had prepared his **heart.**" That is the kind of preparation one needs for a fruitful and happy ministry. Intellectual preparation is good, but without the preparation of the heart it will get a man into trouble, and surely the consecration of our lives cannot please God unless it springs from the heart overflowing with love for Him. His appeal to His child is, "Son, give Me thine heart" (Prov. 23:26).

But this consecration was also INTELLECTUAL. "Ezra had prepared his heart **to seek the law of the Lord."** He realized that a burning love for God was not enough to please Him. He realized that one must also know His Word in order to render the most effective service. God needs men and women like Ezra today, who will yield themselves unto God voluntarily, with hearts brimful of love for Him, and then who will obey the injunction of II Tim. 2:15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

The WILLINGNESS of Ezra's consecration is also noteworthy. "Ezra had prepared his heart to seek the law of the Lord **and to do it."** It is easy for a Christian to desire to learn the truths of God's Word, but at the same time to cherish unwillingness to do it. This is the fault of those who are eager to learn prophetic truth from the Word, but who are offended if the personal truths are urgently called to their attention. But only as we have this spirit of willingness before God are we in a position to enter into the deeper and richer truths of His Word. "If any man will do His will, he shall know the doctrine" (John 7:17).

But still another thing appears in the consecration of this man, which it is important that we should note. This is its DEFINITENESS. "Ezra had prepared his heart to seek the law of the Lord and to do it, **and to teach in Israel statutes and judgments."** Ezra's consecration was self-evidently a consecration for a definite service for God. We should not wait to know every detail of His will for our lives before yielding to Him. We should yield ourselves to Him for His service, trusting Him to direct us as to where that service shall be rendered and as to other details. But, having done this, we should immediately seek in prayer to know what is the particular task to which God has called us, and having learned that, we should bend every energy to preparing ourselves to fulfill it in the way which will most glorify God. Let us remember this, that God wants not a hazy, uncertain spirit of consecration, but rather a yielding of one's self to God for definite Christian service, and then a waiting upon Him to learn His will as to the details. Rom. 6:13; I Tim. 3:13-15.

II. EZRA'S CONFIDENCE.

Ezra's confidence is as noteworthy as his consecration. It is clearly revealed in a little incident in connection with his journey to Jerusalem. "Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of Him a right way for us, and for our little ones, and for all our substance. For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek Him, but His power and His wrath is against all them that forsake Him. So we fasted and besought our God for this: and He was entreated of us" (Ezra 8:21-23).

No doubt Ezra's confidence was based on the Word of God, for in his study of the Word he had found it abounding in wondrous promises of grace to the believer and fearful judgment upon the unbeliever. Perhaps as he spoke to the king he had in mind the words, "Behold, the eye of the Lord is upon them that fear Him, and upon them that hope in His mercy; to deliver their soul from death and to keep them alive in famine" (Ps. 33:18-19). And, again, he might have thought of the curse upon the unbeliever—"The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth" (Ps. 34:16). Whether these passages were in his mind or not, doubtless some of the declarations of the Word led him to the testimony which he gave to that heathen king. And this is certain—that the only dependable basis for the believer's confidence is the Word of God. Our experiences and such things may fail or decieve us, but the Word of God stands fast. I Pet. 1:23-25.

This confidence was manifested both in testimony and prayer. As he stood before the king, Ezra spoke very plainly of the grace of God toward believers and of His judgment upon unbelievers. It is impossible to speak boldly without confidence in the truths which we affirm, or in the One of Whom we speak. But the reverse is just as true, and strong confidence in God and in His Word will make men bold in their testimony for Him (II Cor. 3:12; II Cor. 4:13). Again, it was his confidence in God which led Ezra to seek God's guidance and protection instead of that of the king. Perhaps Ezra seemed very foolish. He evidently was in strong favor with the king, and no doubt would have received a guard if he had only asked for one. But he believed God was able to care for him, and he was not afraid to trust Him. Then, too, he did not wish to weaken his testimony by apparently acting as though he did not believe it himself. May God give us more Christians who, like Ezra, have faith enough to step out on the promises of God, and who are ashamed to do anything which will bring the testimony into disrepute with unbelievers. Phil. 4:6-7; II Cor. 3:2.

Ezra's confidence was rewarded. Of course it was. It was not a vain confidence. It was placed in the right One. Of course it depends much on where our confidence is placed what the outcome will be. If it is placed in a person or thing not worthy of it we may well expect to be put to shame, but when our confidence is in God and we are walking in His will we need have no fear. God brought Ezra safely through many dangers and enemies, and vindicated the faith of His servant. And so when we, like Ezra, put confidence in Him we shall not be put to shame. Rom. 5:5; Rom. 10:11; Rom. 9:33.

III. EZRA'S COMMUNION.

But before we close, we must notice the depths of Ezra's communion with God. He was walking so close with his Lord that the sins which apparently had caused no distress to most of the people of Israel did distress him greatly.

Likewise close fellowship with God will make us sensitive to sin. When we are out of fellowship with Him sin does not appear so terrible. We become hardened to it in a measure, and our perceptions become dull. But when we are walking in the light of our Lord's countenance the least sin appears abhorrent to us. We realize how terrible it is, and we desire in God's strength to shun it. Isa. 6:5. Job. 42:5-6.

But Ezra's communion with God also led him to prayer in the face of this terrible need. When he saw the sin and the need which it betokened in Israel, he immediately went to God, confessing the sinfulness of the thing which he had learned, and interceding for those who were overcome in that sin. So, when we are in communion with God, our first impulse in the face of sin—whether it is temptation for our own lives, or sin which we see in the lives of others—will be to flee to our God. We will go to Him for help to overcome sin and to resist temptation in our lives, and will go to Him in intercession for others who have been overcome in the wiles of Satan. May God draw us all into such close communion with Himself that we shall be sensitive to the sinfulness of sin, and alive to His grace and power. Then we will go to Him in the hour of need, and will not only be kept from sinning ourselves, but will be in God's hand the means of delivering others from their sin through leading them to trust in the Saviour. Job 42:7-8; Eph. 6:12-18.

Lesson 68 **Sunday, January 18, 1925**

NEHEMIAH'S CALL

Nehemiah, Chapters 1-3
Golden Text, Romans 8:31

In the study of this lesson let us seek to do two things. First, let us seek to get the relation between Ezra and Nehemiah clearly in mind, so as to prevent confusion; at the same time it will be well for us to see their relation to other books of the Old Testament. Then let us see the helpful teaching on prayer which is furnished in the life of Nehemiah.

I. THE CONCURRENCE OF THE BOOKS.

Historically, Ezra and Nehemiah were contemporaries. Ezra went to Jerusalem in the seventh year of Artaxerxes Longimanus—fifty-eight years after the completion of the temple in the sixth year of Darius Hystaspes. Nehemiah's request to the king and journey to Jerusalem was in the twentieth year of Artaxerxes Longimanus—thirteen years after Ezra's journey. Ezra was still there when Nehemiah arrived, and many of the incidents recorded in both books are the same. In order to get the history of this time clearly before us, let us tabulate the events with their dates in the order of their occurrence. Let us also locate contemporaneous books of the Bible in our list.

1. The decree of Cyrus (Ezra 1:1).....536 B. C.
2. The temple building stopped in the reign of Cambysses (Ahasuerus, Ezra 4:6)..529 B. C.
3. The accusations continued in the days of Smerdis (Artaxerxes, Ezra 4:7).....522 B. C.
4. The prophesying of Haggai and Zechariah (Ezra 5:1; Hag. 1:1; Zech. 1:1).....520 B. C.
5. The decree of Darius (Ezra 6:1-14)....520 B. C.
6. The temple building completed in Darius' sixth year (Ezra 6:15).....516 B. C.
7. The persecutions of the Jews in Xerxes' (Ahasuerus) twelfth year and their deliverance through Esther (Esther 1:7).....474 B. C.
8. Ezra's journey to Jerusalem in Artaxerxes Longimanus' seventh year (Ezra 7:1).....458 B. C
9. Command to restore Jerusalem and Nehemiah's journey in Artaxerxes Longimanus' twentieth year (Neh. 2:1).....445 B. C.

It will be seen by glancing at the table that there were two men called Ahasuerus in these two books. The first was the one who hindered the temple building. Rollins identifies him as Cambysses (Rollins' Ancient History). In this many other authorities agree (See McClintock & Strong's Cyclopedia). The second Ahasuerus was the king who married Esther and whose story is told in the book which bears her name. He is identified in McClintock and Strong's Cyclopedia as Xerxes. To support this position many interesting historical concurrences between the Bible account and that of profane history may be cited. Others think that this Ahasuerus is the same as the first to whom we have referred, but the evidence seems most strongly

to indicate that there were really two men called by this name in the Scripture.

Another matter which might cause confusion is that there were two men called Artaxerxes mentioned in Ezra. The first persecuted the Jews (Ezra 4:7-24). The second became their benefactor (Ezra 7:1-28; Neh. 2:1-8). The first is identified by Rollins and by McClintock and Strong as Smerdis, who usurped the throne in the absence of Cambysses. The second they both identify as Artaxerxes Longimanus, the son of Xerxes.

But there is another matter which is perhaps of more importance to us in our study of God's Word in which there could arise confusion. This is the matter of the two lists and the two offerings given in Ezra 2 and Nehemiah 7. At first glance they appear to be giving the same information, but a very little observation discloses glaring discrepancies. The number of souls in the different families named in some cases is the same, but in others it is very widely different, and the amounts of the two offerings are very different also.

The explanation of this difficulty is very simple. The list in Ezra is the register of those who left for Jerusalem in the time of Cyrus' decree. It was doubtless compiled at the start of the journey. It is very probable that on the journey some died and others perhaps turned back, and again the number of some of the families may well have been augmented by birth or by the arrival of others belonging to the same families. Thus when Nehemiah found the register later, the list would have been revised. This easily accounts for all the discrepancies which appear in the two lists. The list of Ezra was the list of those who started from Babylon to go to Jerusalem and the list in Nehemiah is the same list revised because of additions and reductions on the journey or after the children of Israel reached their land.

The explanation of the discrepancy in the offerings is just as simple. The offering in Ezra is definitely stated to have been "for the house of God" (Ezra 2:68). It was limited to the "chief of the fathers." On the other hand, the offering recorded by Nehemiah was an offering "to the work" Neh. 7:70). This implies that it was for the work which Nehemiah came to do, i.e., that of rebuilding the city. This was participated in by Tir-shatha, or Captain, and by the people as well as by the chief of the fathers. Thus the difference in the amount is explained by the fact that there were two different offerings, the first limited to the fathers for the building of the temple, but the second for the building of the city, to which all contributed.

II. THE PRAYER OF NEHEMIAH.

Now let us briefly consider the prayer of Nehemiah, for the three chapters which constitute our lesson today tell either the occasion for his prayer, of the prayer itself, or of its answer. The answer is seen not only in the king's acquiescence, but is seen also in Nehemiah's safe journey to Jerusalem, the preliminary survey and the beginning of the work. The prayer itself is found in Neh. 1:5-11, its occasion in Neh. 1:1-4, and its answer in chapters 2 and 3.

Nehemiah's prayer was an effectual prayer. He got the thing he asked for. Every earnest believer in the Lord Jesus desires to have that kind of prayer life. He wants to be able to pray so as to be heard and have his prayer answered. And one of the most profitable things which one can do who has this desire is to study the prayers of those whose prayers were answered in the light of the teaching of God's Word on the subject of prayer. This furnishes us with concrete examples which make more clear the Scripture teaching on prayer and which make it possible for us better to understand how to pray.

Nehemiah's prayer certainly embodied the Scriptural elements af all true prayer. It was marked by **worship.** He said, "I beseech Thee, O Lord God of Heaven, the great and terrible God, that keepeth covenant and mercy for them that love Him and observe His commandments" (Neh. 1:5. See also John 4:23-24). It was **importunate:** "Let Thine ear now be attentive, and Thine eyes open, that Thou mayest hear the prayer of Thy servant, which I pray before Thee now, day and night" (Neh. 1:6. See also Luke 8:1-7 and Col. 4:2). It was a prayer of **intercession,** for he prayed for others. "I pray . . . . . for the children of Israel" (Neh. 1:6. See also II Tim. 2:1; Rom. 8:26-27- Heb. 7:25). It was characterized by **confession:** "And confess the sins of the children of Israel, which we have sinned against Thee: both I and my father's house have sinned" (Neh. 1:6. See also I Jno. 1:9). It was a prayer of **faith,** for it was based on the Word of God: "Remember, I beseech Thee, the word that Thou commandest Thy servant Moses" (Neh. 1:8. See also Matt. 21:22). His prayer was filled with definite **petition,** for he said, "O Lord, I beseech Thee, let now Thine ear be attentive to the prayer of Thy servant, and to the prayer of Thy servants, who desire to fear Thy name: and prosper, I pray Thee, Thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer" (Neh. 1:11. See also Luke 11:9 and John 14:13-14). And his prayer was **according to the will of God,** for God had promised to restore Israel as Nehemiah reminded Him in speaking of His Words to Moses (Neh. 1:8-9. See also I Jno. 5:14-15).

There are other things which are also worthy of note in connection with Nehemiah's prayer. Nehemiah did not content himself with praying in a time set aside for that purpose, but when he stood before the king in the hour of need he lifted up his heart to God in prayer there. We need to learn to have definite times of prayer, but we should not let the prayer life be confined to a few minutes in the morning or in the evening; rather we should be ready at all times and in every place to lift our hearts to God for every need, or to thank Him for every blessing. Let us walk and talk with God in constant prayer. Col. 4:2; I Thes. 5:17.

Another thing which is noteworthy is that Nehemiah, after he had prayed, acted in accordance with what he had determined to be God's will. Sometimes we hinder our prayers because we are unwilling to offer ourselves as instruments for God to use in answering them. May God teach us to pray as Nehemiah did, and then we can rest assured that we shall enjoy just as definite answers to prayer as that which he enjoyed. We need to pray continually, and we need to pray yieldedly.

Lesson 69 **Sunday, January 25, 1925**

RESTORATION OF WALLS OF JERUSALEM

Nehemiah, Chapters 4-7
Golden Text, Neh. 4: 14 (l.c.)

The first few chapters in Nehemiah tell the story of a successful work for God. Every believer should desire to render the most effectual service unto Him, but in order to do so it is imperative that we know something of how to start, of the difficulties involved, and of how they may be overcome and the work carried to a successful finish. This may be learned by studying the teaching of God's Word concerning the service which He wants His children to render, and in addition to this, the study of the ministry of those who were successful in His service many times furnishes helpful suggestions and illustrations. The story of the building of the walls of Jerusalem thus yields some very helpful lessons for our profit.

I. THE INCEPTION.

The beginning of this work was significant. It was begun with a God-given burden and in the spirit of prayer and yieldedness. That is surely an auspicious start for any work. Let us consider a few of the circumstances which surrounded the inception of this work.

Nehemiah was greatly burdened because of the apparent need of

Israel. He knew God's desire for His people was that they should prosper and it was self-evident that they were not enjoying the prosperity which God wanted to give them. He faced the need and let God roll upon him the burden that the need of His people might be met. Surely the believer should frankly face the crying need of the world today and let God burden him for it. On every hand we see lost souls perishing without God and without Christ. On every hand we see souls famishing for the Word of God, with no one to teach them. Such a need, in the face of the plain expressions of God's desire to save the lost and to instruct the saved, should roll a burden upon our souls that the need might be met. Matt. 9:36-38.

But, having faced the need, we need to yield ourselves unto God to let Him use us to meet the need, and to prayerfully seek for His guidance and strength. This Nehemiah did. Viewing the need he yielded himself to God to be used as He saw fit in meeting the need. Undoubtedly he sought God's will in prayer, and when he was convinced that it was according to God's will for him to attempt to interest the king on behalf of the children of Israel, he prayerfully set himself to the task to which God was leading. It is well enough for us to pray, "God, save the lost," but have we ever prayed, "God, use **me** to save the lost?" Our prayers cannot avail as they should until we do take that attitude. Having taken this step of surrender, let us advance in much prayer for guidance and strength, for we must learn that only as God works through us can we accomplish what He wants us to do. It is not by human might nor power, but by the Spirit of the Lord that God's work is done. Rom. 12:1-2; Rom. 6:13; Zech. 4:6.

II. THE OPPOSITION.

The believer who yields his life to God for Christian service will not find it a path of roses. There is much opposition to the work of God. The forces of evil—the world—the flesh—the demons—are combined under the leadership of Satan to oppose the preaching of the Gospel or any work which is according to the Word and will of God. Their tools are the hearts and lives of unbelieving men and women—so we may expect opposition and persecution if we are faithful in seeking to perform the will of God. This is clearly illustrated in the story of the building of the walls of Jerusalem. Eph. 6:12; I Thes. 2:18.

First, it was the outside opposition. The idol-worshipping Gentiles sought to hinder the work. At first they despised the work and mocked at it (Neh. 2:19; Neh. 4:1-3). In like manner the believer whose life is given into the hand of God may expect to encounter the scorn and derision of the worldly-minded. We must be willing to become fools in their sight for the sake of the Lord Jesus Christ if we are to succeed in His service (I Cor. 1:18 and 23-29). The opposition did not stop here, however, but soon blazed out into open persecution (Neh. 4:7-8). In keeping with this the Scripture tells us that we must expect certain persecution if we are yielded and serving in the will of God (II Tim. 3:12). A little consideration will show that every man whom God signally used has been persecuted. The Scripture records many of these things for our admonition and encouragement (see for example Elijah, I Kings 19:2; Jeremiah, Jer. 38:4-28; Paul, II Cor. 11:24-27). Failing to cow the man of God by persecutions, the enemies then tried to seduce him (Neh. 6:1-2). This is the most insidious attack which the Devil makes upon the child of God or the Church of God. He actually offers to join him in the work of God, or gives him flattering invitations to affiliate with himself. May God give us grace to withstand the deceptions of the Devil and the allurements of the world. Isa. 8:12-13; II Cor. 11:13-15. But still another form of persecution was suffered by Nehemiah which we also may expect if we are faithful. His enemies next resorted to slander (Neh. 6:6-8). Our Lord prepared our minds for this in the Sermon on the mount, for He pronounced a special blessing upon them against whom all manner of evil was said falsely for His Name's sake (Matt. 5:11-12). May we all be counted worthy to suffer for His Name's sake.

In addition to the persecution of those who were without, there were difficulties with those who were within. The men of Judah murmured and sought to discourage the people (Neh. 4:10). Doubtless this was because of their unholy affiliation with Tobiah. They were typical of the worldly-minded Christians in the churches who are continually throwing a wet blanket on any real spiritual work for God by their faithlessness and murmuring. Again, there were some who oppressed the brethren (Neh. 5:12). We have many like them in the churches today, and perhaps there is nothing more difficult to contend against in ministering the Gospel of Christ and the Word of God than the stumbling block which the inconsistent lives of many Christians place in the paths of those we are seeking to win.

III. THE PROSECUTION.

But, if we are faithful in seeking and obeying God's will, He will help us to prosecute His work to a successful completion. In this Nehemiah sets us a helpful example.

The first thing which we note is the PRAYERFULNESS of Nehemiah. In every crises he prayed earnestly, seeking for God's blessing and guidance (Neh. 4:4-5; Neh. 5:19; Neh. 6:9; Neh. 6:14). Let us not forget that the work is God's, and we are simply God's servants. If we fail to remember this and think it is our own, we will fail, for we will attempt to carry it on in our own strength. But if we recognize it and rely upon God in prayer for His power, He will accomplish through us in spite of all our enemies. Col. 4:2.

Again, Nehemiah's VIGILANCE was exemplary (Neh. 4:13-23). He continued faithfully in the work to which God had called him, but he set a watch against the enemy. The people worked with a sword in one hand and a trowel in the other. We must recognize that we are engaged in a tremendous conflict, and we must not forget to watch against the enemy. Of course, in our warfare our best protection is in prayer, so that this simply serves to emphasize the truth we have already faced. Col. 4:2; Eph. 6:11-18.

We note also that Nehemiah was SEPARATED from his enemies (Neh. 6:3). How fatal it would have been had he consented to company with them. So, too, the Christian who lets the things of the world distract him from the service of God will find that he loses his power and is ensnared in many things which hinder, if they do not completely stop, his service for God. Rom. 12:2; James 4:4.

And, again, Nehemiah's STEADFASTNESS is noteworthy (Neh. 6:11). Whether the enemy assailed by threat or flattery, he stood his ground. He was faithful to his Lord, and he could trust the Lord to protect him. So we need to learn the lesson of steadfasness. Wavering and instability are a great cause for defeat in the Lord's service. We need first to make sure what God's will is for our lives, and then to set our faces like a flint, and not to permit anything to deflect us. I Cor. 15:58; Luke 9:51; II Pet. 3:17-18.

Other things are significant, a few of which it may be well to note. The co-operation and unity of the people was one thing which contributed to the success of the work (Neh. 4:6). Thus it will ever prove to be, and surely the fact that we believers are fellow-members of the Body of Christ in itself implies the necessity for unity and co-operation. The sacrificial character of Nehemiah's service is significant, for no work of God can prosper until the children of God are willing to sacrifice (Neh. 5:16-19). And the conference which occurred in the occasion of the oppression which arose suggests one of the most valuable and effective methods whereby the difficulties in the work of God may be overcome (Neh. 5:6-13). We need to frankly confer with those who are overtaken in a fault, and to seek to restore them (Gal. 6:1).

In the end Nehemiah's faith was vindicated. His sacrificial service was rewarded with success. The walls of Jerusalem were rebuilt, and under the joint leadership of Nehemiah and Ezra the people of Israel were brought to repentance before God for their sin. Thus God uses those who are yielded to Himself to bring great blessing to many. He will use the yielded Christian to bring salvation to the lost, repentance to the backslidden, and many other rich blessings to his fellow Christians.

TWO THINGS WORTH REMEMBERING

ABOUT "GRACE AND TRUTH"

FIRST . . . IT IS THE ONLY BIBLE STUDY MAGAZINE PUBLISHED WHICH GIVES IN EACH ISSUE A WELL-ROUNDED DISCUSSION OF A SINGLE THEME.

SECOND . . . IT CONTAINS AN OUTLINE SECTION AS AN AID TO DEVOTIONAL STUDY AND ALSO TO THE WORK OF PRESENTING THE GOSPEL TO OTHERS.

SCORES OF COMMENDATIONS HAVE BEEN RECEIVED CONCERNING THESE TWO CHARACTERISTICS OF "GRACE AND TRUTH." HERE IS ONE FROM A MISSIONARY IN AFRICA:



"I CAN TESTIFY THAT THE MAGAZINE HAS BEEN A SPIRITUAL BLESSING TO ME IN MANY WAYS. AND NOT ONLY ME, BUT MY BROTHER . . . . IN THE WORK HERE TOO. AND SOME OF THE COPIES HAVE BEEN SENT BY A BROTHER MISSIONARY BACK TO LIVERPOOL, ENGLAND. I HAVE BEEN MUCH INTERESTED IN THE BIBLE OUTLINES, AND HAVE USED SOME OF THEM ALREADY. AND IT IS INTERESTING THE WAY YOUR MAGAZINE IS MADE UP EVERY MONTH, TAKING UP ONE TOPIC. IN VIEW OF THE FACT THAT I HAVE NEVER TAKEN A COURSE IN ANY OF THE BIBLE COLLEGES AT HOME I FIND IT A VERY GOOD HELP IN ENABLING ME TO BETTER PRESENT THE TRUTH TO OTHERS."



PRAISE GOD FOR THE PRIVILEGE OF SENDING FORTH THE MESSAGE OF HIS WORD! SUCH A TESTIMONY, WE BELIEVE, SHOULD HAVE ITS CIRCULATION MULTIPLIED MANY TIMES. AND FURTHERMORE, WE BELIEVE THAT THIS IS POSSIBLE FOR "GRACE AND TRUTH" IF ONLY THOSE WHO ARE WITH IT IN ITS STAND FOR THE TRUTH WILL FAITHFULLY RECOMMEND IT TO OTHERS. CAN WE COUNT ON YOU IN THIS RESPECT DURING THE COMING YEAR?

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A FAITHFUL DEFENSE A CLARIFIED MESSAGE

PLEASE PRAY!

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The Denver Bible Institute
A Training School For Christian Workers.
2047 Glenarm Place, Denver, Colo.
For Catalog and Information Address
Dean Clifton L. Fowler

OUR prayers for the evangelization of the world are but a bitter irony so long as we only give of our superfluity, and draw back before the sacrifice of ourselves.

M. Francois Coillard, Africa

"Grace and Truth came by Jesus Christ." John 1:17

"GRACE AND TRUTH"



A Bible Study Magazine
for Earnest Men and Women
Everywhere

Clifton L. Fowler, Editor

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CONTENTS

As the Editor Sees It.....33
- Guidance
- Miracles
- Can there be any Certainty concerning Divine Guidance?
- God's Second Choices

Israel's Guidance.....H. A. Wilson.....37
The Danger of Repudiated Guidance..Maurice G. Dametz....41
The Elements of Divine Guidance....L. J. Fowler.....44
Divine Guidance and Marriage.....Jesse Roy Jones.....49
Dost Thou Believe?.....R. Wells.....54
The Will of God.....George Müller.....55
Outlines for God's Workmen.....R. S. Beal.....56
Book Reviews.....The Editors.....57
Whole Bible Sunday School Lesson Course.....H. A. Wilson.....59

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Doctrinal Statement of the Denver Bible Institute and of "Grace and Truth"

We believe:

1. In the triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit— Jno. 4:24.
2. In the verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.
3. In the personality of Satan. Job 1:6-7.
4. In the depravity and lost condition of all men by nature. Rom. 3:19.
5. In the virgin birth and deity of Jesus Christ. Luke 1:35.
6. In the shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.
7. In the bodily resurrection and Lordship of Jesus. Acts 2:32-36; I. Tim. 2:5.
8. That men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13: 38-39.
9. That the Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer. Jno. 16:8; I Cor. 3:16.
10. In the eternal security of all believers. Jno. 10:28-29.
11. In the personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thes. 4:16-17.
12. In the eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.
13. That all believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.
14. That all believers are called into a life of separation from all worldly and sinful practices. Jas 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.
15. In the obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

"GRACE AND TRUTH"

As The Editor Sees It

Guidance

THERE is no true success in the Christian life outside the pathway of divine guidance.

The fact that man is finite and consequently weak and ignorant is an imperative call for the guidance of a superior intelligence. The fact that God in unthinkable grace offers to direct the steps of puny man in paths of perfectness is the divine response to the human need. Infinity offers to lead the finite. God offers to manage man. Human frailty is given the amazing opportunity of walking through earth's darkness in a path of heavenly perfection. The believer is invited to draw upon a wisdom which is so complete that man's lack of wisdom will be utterly hidden. Human powerlessness arrays itself in the garment of God's power, and human blindness sees with the vision of God's eyes when the lesson of guidance is learned.

Divine guidance is actually a possibility for the believer's life. Uncertainty can be absolutely banished by certainty. True success is not gathering mighty crowds and becoming expert in evangelistic arithmetic. Success is DOING THE WILL OF GOD, whether it be in the lime-light or in obscurity. Divine guidance carries with it the guarantee of true success.

In the publication of the "GUIDANCE NUMBER" we present to our readers the Bible teaching on a theme which has suffered both neglect and perversion. The richest blessings from its message will be received by those who intersperse study with prayer.

Miracles

THE miracles which belong distinctly to the age in which we live are in the realm spiritual.

This is not the age of sign gifts, such as tongues, healings, etc. The miracles which belong in the realm temporal and visible stand connected in God's Word, with Jewish ages. Miracles which have a physical manifestation of any sort are uniformly used by God as Kingdom signs and credentials. God is not giving Kingdom signs to this age because this age is not looking for an immediate manifestation of the Kingdom. On the contrary, the Scriptures teach the believers of this age to look for the snatching up of the Church and a following period of horrible tribulation. In the Tribulational Age the miraculous physical signs pointing to the soon-coming of the Kingdom will be prevalent.

But, in spite of the modernistic skepticism, there are many miracles which are being constantly wrought by God's power in this present age. These Church-age miracles are invariably miracles of a spiritual sort. In this age God is continually working the miracle of regeneration. This is the mighty exercise of divine power whereby a begotten-in-the-flesh one becomes a begotten-again one. No miracle transcends this.

Another miracle common to this age is the miracle of divine illumination of the sacred page. What prayerful Christian has not read over and over again some passage of Scripture with virtually no blessing, and then at some later day, after looking to God to shed light on His truth, the same familiar passage has been re-read. Now the words are vibrant with the music of glory. Heavenly light leaps from the page of the inspired Book into the astonished heart. The old "dry" passage has suddenly become gloriously "juicy." The passage which for months had held naught but darkness now radiates the light of heavenly truth. What has caused the change? The answer is simple. God, through the operation of the Holy Spirit in the Word, has wrought the miracle of illumination. It is another miracle in the realm spiritual. It is one of the miracles which belongs in the present age.

Divine guidance is a miracle. Divine guidance is a miracle in the realm spiritual. Divine guidance is a miracle which can bring to the poor, troubled believer of this age such assurance of walking in the will of God that a mighty host of adverse "circumstances" will not deflect him from the course he has entered at the divine direction.

God give us more men who will believe the Bible,—men who are willing to be guided by the Lord and who, when the will of God has once been learned, will faithfully walk in that will until Jesus comes.

Paul spake out of the abundance of a spirit-directed heart when he said to the Colossians:

> "We do not cease to pray for you and to desire that ye might be FILLED WITH THE KNOWL-

EDGE OF HIS WILL" (Col. 1:9)!
May God fill our own lives with this miracle.

Can There be any Certainty Concerning Divine Guidance?

MANY of God's dear children are sincerely perplexed on the subject of divine guidance. Although they may know of some Christian whom they fully trust who joyously testifies that God guides the life from day to day, yet to the puzzled one divine guidance may still seem unreal and unreliable.

Full and happy assurance as to guidance may be in the Christian's heart just as surely as full and happy assurance as to salvation may be there. Both assurances must, to be worthwhile assurances, rest upon the foundation of God's holy Word. I know I am miraculously saved because God's Word says that all who have met the divinely indicated condition of simple faith are given free and eternal salvation. I may be just as sure that my footsteps are miraculously guided because God's Word says that all who meet the divinely indicated condition of simply giving over all to Him have their lives directed by His unimpeachable will. Once let the believer get the faith attitude toward guidance, and he will discover that he has just as much reason for believing that God will guide as he has to believe that God will save. The only reason we believe in salvation is because the Bible says it is true, and the only reason we believe in guidance is because the Bible says it is true. If we may legitimately doubt guidance, we may by the same token and to exactly the same extent doubt salvation. Both rest on the same basis. That basis is the inspired Word of the living God.

What saith the Word? In the book of Proverbs there is recorded a valuable guidance promise which is familiar to most Christians, but which has not been either appreciated or appropriated as God delights to have us do. We refer to Prov. 3:6:

> "In all thy ways acknowledge Him, and HE SHALL DIRECT THY PATHS."

Note the condition which God has placed on His promise,—"In all thy ways acknowledge Him." There is no promise given to those who do not meet the condition, but to those who do meet this clearly revealed condition a wondrous privilege is offered,—God Himself offers and promises to be their guide. We hear much these days of "Personally Conducted Tours to the Holy Land." Here is indeed and in truth a Personally Conducted Tour to the Holy Land Beyond, with the Lord Himself being the One Who personally assumes charge.

There is a comforting guidance promise addressed to national Israel in the fifty-eighth chapter of Isaiah, which under the operation of the Interpretation vs. Application Principle becomes the heritage of the individual believing soul in any age. The promise is:

> "And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not" (Isa. 58:11).

The context shows that God's condition on this blessed promise is yieldedness and obedience to His Word. God is eager to extend to any child of His the honor and blessing of His guidance, but before that guidance can be claimed or expected, there must be the full willingness to do things God's way, even if His ways are amazingly unexpected.

In one of the Psalms of David, in which the soul of that Sweet Singer of Israel is drawn out in unwonted love and praise and adoration to God, the Holy Spirit inspires him to offer a longing prayer for guidance. His words were:

> "Shew me Thy ways, O Lord; teach me Thy paths" (Ps. 25:4).

Then as though the glorious Third Person of the Trinity Who moved David along, would reveal to him (yes, and to us) the true and only answer to such a prayer, we find these illuminating words in the ninth verse of the same Psalm:

> "The meek will He guide in judgment, and the meek will He teach His way" (Ps. 25:9).

And once more God has made the condition on which His guidance will be given clear. The guided one must be "meek." No headstrong self-assertiveness, no cock-sure opinionatedness, no arrogant conceit, no rebellious insubordination, no high-handed self-will, no unwilling sullenness, no grumbling petulance, no cruel censoriousness, no unforgiving bitterness, but just simple meekness. This is God's condition. When the condition is not met there is no guidance. When the condition is met, He says,—"The meek will He guide." With such a promise to fall back upon, why should the Christian doubt?

In another Psalm, David is moved of the Spirit to enunciate one of the sweetest of God's promises:

> "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye" (Ps. 32:8).

But in the case of this passage the divine condition, instead of preceding the promise, follows it, and instead of being stated affirmatively, is given a most unique negative presentation. The next words after the promise just given are:

> "Be ye not as the horse or the mule, which have no understanding" (Ps. 32:9).

Here is God's condition stated a bit baldly, but none the less helpfully. If we would be guided by Him, we are instructed not to act like a horse or a mule. This is merely an illustrative way of saying, "In all thy ways acknowledge Him," or "Be meek." It is evident from this passage that God has found some human beings who have exhibited the "meekness" of the "mule" and still expected God to guide and bless.

When the Apostle Paul comes to the practical section of the Epistle to the Ephesians, he commands them to be conversant with the will of God, thus

virtually requiring them to enter the guided life. His words are:

> "Wherefore, be ye not unwise, but understanding what the will of the Lord is" (Eph. 5:17).

To this command he immediately connects another, which once more reveals the condition which God has placed on guidance:

> "And be not drunk with wine, wherein is excess; but be filled with the Spirit" (Eph. 5:18).

It is that man who is filled with the Spirit who understands what the will of the Lord is.

How plain and satisfying the teaching of God's Word is! How marked by harmony and uniformity wherever we turn! No contradiction, but perfect agreement is everywhere found.

Yes, there can be absolute certainty concerning divine guidance. All God asks is the meeting of one condition. We have found that that one condition is variously expressed. Sometimes it is, "In all thy ways acknowledge Him"; sometimes it is, "Be meek"; sometimes it is, "Be filled with the Spirit." But however God's Word may state it, the condition is the same,—Let the life be fully submitted to Him, and He will guide. Let the condition be fully met and guidance is sure. God has given His Word. The divine integrity is involved. He cannot lie.

God's Second Choices

WHENEVER and wherever human wills are involved, God may be compelled (we say it with reverence,—it is only because of His own gracious plan of dealing with us men),—yes, COMPELLED to fall back on a second choice. When the Christian yields to God's first choice, God rules. When the Christian, for some selfish reason, or on the ground of some old nature deception, FORCES GOD to one of His second choices, then it is that God over-rules. The over-ruling grace of God is one of the most convincing proofs of His love for frail and faulty members of our fallen race.

Here is a definite case. A certain church called a meeting for the purpose of waiting on God for guidance as to a pastor. At that meeting they were quite united in the conviction that God was leading to a certain man. However, the church was receiving some support from the State Board, so that their choice of pastor must needs be reported to the State Secretary for his approval. He did not approve, but suggested another man. The church went into another prayer meeting. This time the sense of the meeting was that since the State Secretary did not approve of their first choice, they now had the approval of God in accepting the man who was endorsed by the Secretary. This particular pastor did not prove objectionable. Through him the Lord brought appreciable blessing to the church. It was a marked case of forcing God to a second choice, but God in His loving kindness dealt in grace, and blessedly over-ruled. However, an ill grew out of it which is hurting that church to this day. When the pastor who was God's second choice resigned, they did not hold a prayer meeting at all, but sent to the State Secretary at once to secure a pastor. Thus, when human organization is too complete, the temptation is to lean on the arm of the flesh instead of waiting on God. In the case just cited divine guidance was eventually entirely stamped out and in its place human organization and efficiency set up. Although this may not seem serious on the surface, it is a most alarming indication of the apostasy which is to-day eating at the vitals of the church of God. It is to be observed that where God's second choices for us are most likely to be brought into evidence is where more than one human being is involved.

Here is another instance. A well known church of deep spirituality is in need of a new location. They are a unit in the conviction that God would have them move. A meeting is called in order that they might pray together for God's guidance to the place to which the move should be made. After patiently waiting on Him, they become united upon a specific location. A committee is appointed to negotiate with the owners of the corner to which the members feel God is leading as the spot where they are to build their new church-house. The amount necessary for the purchase is quickly brought into the treasury by many loving and generous givers. The purchase is made, and the lots are transferred to the name of the church. Then comes a series of heart-breaking delays. Time would not allow us to follow the story of the multitude of hindrances which arose. Suffice it to say that although the change of location was seemingly imperative, it was eleven long years before the matter again came seriously before the church for definite action. When at last it is brought up, there is so great a change of personnel in the membership, and the whole face of that church's problem is so greatly altered, that there is a persistent appeal made by many of the younger members for a reconsideration of the question of the new location. To this cry the old and faithful members

WE HAVE
NEVER CEASED
TO PRAY FOR
YOU, ASKING
GOD TO FILL
YOU WITH THE
KNOWLEDGE OF
HIS WILL
IN ALL SPIRITUAL
WISDOM
AND INSIGHT.

Colosssans 1:9

(Moffatt Translation)

have but one reply,—"GOD HAS LED ONCE, THAT IS ENOUGH. WE KNOW HIS WILL. LET US DO IT." In replying thus these faithful saints of God were absolutely right. But God, Who is full of tenderness and grace toward His creatures, recognizes the problem which is brought upon us where more than one human will is involved and makes full provision for a second choice in which His divine will may still have full and unhampered expression, and in which the divine blessing may be fully manifested.

The church met to vote again on location. Earnest prayer was made. A large majority sincerely expressed themselves as believing that the location to which God had guided eleven years before was not the right location. Another location was chosen and the church is now worshipping in its new building. Will God reject the work of that church because His first choice for their new location was laid aside? Indeed not. With loving tenderness and over-ruling grace He stands by His own. When God is forced by the problem of human unity among His people to a second choice, He does not withdraw His blessing. Of course, in order to be assured of the retention of the blessing of God, we must always predicate a sincere effort on the part of Christians to learn His holy will. But He remembereth our frame, He does not forget that we are dust. He is a God of love and patience with His own.

When young people are seeking the guidance of God on the mating question, the possibility of being forced to God's second choice must be recognized. Let us use a hypothetical case. Here is a young man of unquestioned Christian integrity. He first waits on God to learn if God's will for him is to remain unmarried or to marry. He becomes convinced that the thought of God for him is that he should marry. He then waits on God for His guidance as to the specific young woman who is to be his mate. After faithfully seeking God's mind on this point for a lengthy period, he becomes assured that the Lord is guiding to a certain earnest Christian girl. He waits until God has given such confirmations of this guidance as cannot be successfully controverted, and then seeks an interview with the lady. He tells her of his conviction. She receives his announcement kindly, but frankly tells him she has no such conviction. In fact, she does not think it to be God's will at all that they should become married. He is so assured that he has the will of God on the point that her conviction to the contrary does not disturb him in the least. She agrees to wait on the Lord for His leading, and the matter is thus left. Three years go by. The young lady is still unmarried. The young man is still waiting for her word of consent, and absolutely sure that he has found the will of God for their lives. She still refuses to accept his opinion as God's will for them, and tells him to dismiss her from his mind, for there is no hope,—she has decided not to marry him.

Could God have a second choice for such a young man? Assuredly, yes. And will that second choice be just as definitely God's choice for him as the first would have been? Yes, and when he finds that second choice and knows of a surety that God has directed, there will be in that second choice the richest fellowship, comfort and blessing that God Himself can give. Where more than one human will is involved, God is ofttimes forced to His second choices.

This is plainly indicated in the Scripture in the case of John the Baptist. God had clearly predicted that Elijah was to come to Israel before the Day of the Lord. Here is the prophecy:

> "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord" (Mal. 4:5).

The Jews were familiar with this prophecy and it was to this they referred in the question which they put to John the Baptist in John 1:21: "Art thou Elias (Elijah)?" In connection with John the Baptist the Saviour Himself shows that we have an example of God being forced by the human beings involved into one of His second choices. The words of our Lord are:

> "AND IF YE WILL RECEIVE IT, THIS (JOHN THE BAPTIST) IS ELIAS (ELIJAH), WHICH WAS FOR TO COME" (Matt. 11:14).

"If ye will receive it" shows that God had a first choice for Israel at that time. They did not receive it! Hence, God was forced back upon His second choice. Israel's present condition of dispersion consequently is not God's first choice for her, but God's second choice. Has Israel lost her claim upon the promises of God because of her failing to find God's first choice? No, thank God, the promises of God are not subject to revocation. Israel, after her period of chastening, shall be brought back to fullest restoration with shoutings of grace, grace!

When the child of God is forced back, by any circumstances whatsoever, upon one of God's second choices, it almost invariably means the postponement, but never the annulment of the blessings of God. God is a God of unfailing considerateness. He does not upbraid because of our weakness. He does not forget the pitiable blindness and puniness of the poor little earth-dwellers for whom the Saviour died. When God's first choice is hindered by some complication involving the human element, there yet remaineth, for the willing soul, God's second choice, and in that second choice will be found, held in loving reserve, all of God's treasures of grace, and mercy, and peace.

SALVATION NUMBER
PROSPECTUS

How were Men Saved in Former Dispensations?..... The Editor
Is a Saved Man Safe?....Wm. Avery McClure
The Threefold Salvation.....H. A. Wilson
Saved by Grace.....L. J. Fowler
Are Some Predestined to be Saved and Some to be Lost?....M. G. Dametz

"Grace and Truth" meets the need.

Israel's Guidance

by H. A. WILSON

GOD certainly guided Israel. It seems almost useless to say it, it is so apparent. But it is necessary that we recognize the fact in order to study its significance. Therefore, for fear some may not have thought of it, let us repeat—God has guided Israel throughout her history.

The Scriptures abound with testimony to this effect.

The Holy Spirit, through the writer of the Second Book of Chronicles, tells us that "The Lord saved Israel and the inhabitants of Jerusalem from the hand of Sennacherib in the days of Hezekiah, and from the hand of all other, and guided them on every side" (II Chron. 32:22). Through the Psalmist He declares that He "made His own people to go forth like sheep, and guided them in the wilderness like a flock" (Psalm 78:52).

> God's guiding hand upon Israel is predictive of a similar blessing upon the individual soul of this age. The concrete examples of divine guidance with their spiritual messages for us which Wilson here sets forth will be found exceedingly helpful.

In the song which Moses and the children of Israel sang after their deliverance at the Red Sea they said, "Thou in Thy mercy hast led forth the people which Thou hast redeemed; Thou hast guided them in Thy strength unto Thy holy habitation" (Ex. 15:13). This song is both a testimony that God has guided them, and an expression of faith that He will continue to guide them until at last He brings them to the promised land. It is prophetic, as indeed much of that song is, and looks forward through the centuries to Israel's deliverance from the armies of Antichrist and her entrance into the glories and blessings of the Kingdom.

The same prophetic message is set forth in Isaiah 58:11. There God is picturing the joys of Israel in the Kingdom, and He says, "The Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones, and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

All of which impresses upon our minds two facts. The first is that God has guided Israel; and the second is that as truly as He guided her from Egypt through the wilderness and into the promised land, so He will guide her through the present dispersion and the coming tribulation into the joys of the Kingdom.

No wonder the Psalmist testifies with confidence, "This God is our God for ever and ever: He will be our guide even unto death" (Ps. 48:14). And again, "Thou shalt guide me with Thy counsel, and afterward receive me to glory" (Ps. 73:24).

BUT it is not enough for us to recognize the fact that God has guided Israel. In order to understand its significance we must also clearly understand what is meant by guidance.

God's guidance involves three things. The first is direction on the part of God, and the second is submission on the part of His people; but the third thing involved is God's protection of His children if they prove disobedient and stubborn.

Concerning God's willingness and ability to direct there can be no question. Israel never sought for God's guidance in vain, and no leader of Israel ever vainly sought for guidance on her behalf. Indeed (so eager is He that His people shall walk in His paths) God many times has gone to extraordinary measures to indicate His will, even sometimes doing so when His people were unwilling and rebellious. At times He spoke in the gentle and wooing tones of a lover; but at others He thundered with the indignation of offended majesty. At times He anticipated Israel's questions and expressed His will beforehand; at others He waited in silence for Israel to seek His counsel. But never was there need for her long to question what His will might be. God always stood ready to direct His people. And that He wanted always to direct in gentle manifestation of His love is clearly indicated in His promise, "I will instruct and teach thee in the way which thou shalt go; I will guide thee with mine eye" (Psalm 32:8).

What a significant expression that is—"I will guide thee with Mine eye." A glance should be enough for the children of God. Surely for one to be guided in this manner he must be walking in close communion with his Lord. Only then will the least indication suffice to make God's will plain. Yes, submission on the part of God's people must supplement His direction in order that His will may be accomplished. No doubt this necessity underlies the qualification in the promise, "The MEEK will He guide in judgment, and the MEEK will He teach His way" (Psalm 25:9).

But His people are not always willing to submit to His leading. At times we see that they fail to do so because they have failed to seek His guidance. Of this the covenant with Gibeon is a case in point (Josh. 9:3-15). God had commanded the children of Israel utterly to destroy the inhabitants of the land. After the conquest of Jericho and Ai, the peo-

ple of Gibeon sent men to make a covenant with Israel. They knew that Israel would not do this if it were known that the Gibeonites were inhabitants of the land; so they took old clothes and moldy bread, and feigned to be men from a far country. Israel recognized the danger of making a covenant with strangers (Josh. 9:7), but when the men of Gibeon showed the bread and told them it was hot from the oven when they left their own land, the children of Israel fell into their trap. The Scripture says that "the men took of their victuals, and asked not counsel at the mouth of the Lord." The marginal reading is, "They received the men by reason of their victuals" (Josh. 9:14). Surely that was a sad mistake. They trusted to circumstantial evidence, instead of waiting upon God to know His will. Thus they brought sorrow upon themselves in the years which followed.

> Wherefore be ye not unwise, but understanding what the will of the Lord is.
>
> Eph. 5:17

Again, we see that Israel often rejected God's leading after they had ascertained what His will was. A notable case of this is their rebellion at Kadesh-Barnea. This has been discussed at some length in another article in this issue, so it will be unnecessary for us to go into it here. (See the article, "The danger of Repudiated Guidance," by Mr. Dametz.) But we should bear in mind that rejected guidance brings chastening upon the people of God. It was their rejection of God's express will which sent Israel into their wilderness wanderings, and it was that which sent them into the present dispersion among the nations of the earth.

However, we need also to bear in mind the glorious truth that God's love protects His children even while He is chastening them for sin. The Scripture tells us that "He guided them in the wilderness" (Ps. 78:52). They were chastened, but even in the midst of their chastening God was guiding them in paths of His choosing, and in many ways of which they were unaware He was protecting them.

In our consideration of the subject of God's guidance we are not particularly concerned with this last phase of the matter. It is an encouragement and blessing to know that God guides and protects even the backslider in many wonderful ways unknown to him. But our chief concern is that we may learn to be submissive to His will and so to follow His direction as to make it unnecessary for Him to overrule our sin and stubbornness. Let us therefore limit our discussion of this subject to guidance as it relates to God's indication of His will, and the responsibility of His people, first to seek to know it, and then to manifest willingness to do it.

GOD employed many different means in guiding Israel. The inspired writer of the Epistle to the Hebrews spoke truly when he said, "God . . . . at sundry times and in divers manners spake in time past unto the fathers" (Heb. 1:1).

God guided the fathers of Israel by personally appearing to them and talking with them. Abraham had many such experiences. Surely every one will remember the occasion of his call (Gen. 12:1; Acts 7:2-3); the covenant which God made with him (Gen. 15:1-18); the confirmation of the covenant (Gen. 17:9-22); the destruction of Sodom (Gen. 18 and 19); and the offering of Isaac (Gen. 22:1-19). Isaac had at least one such experience (Gen. 26:1-5). Jacob had many, for God met him and talked with him in his flight from Esau (Gen. 28:10-15); in the house of Laban (Gen. 31:11-13); at the ford Jabbok (Gen. 32:24-30); and at Beth-el (Gen. 35:9-15). And Joseph had dreams in which God gave him prophetic promises (Gen. 37:1-10).

Beginning with the Exodus, God began speaking to Israel through men specially appointed for that purpose. First, Moses and Aaron; then Joshua; then the various Judges; and after them the Prophets, were in turn God's instruments in revealing His will to Israel. To these men He appeared, and talked with them. But they became to Israel the mouthpiece of God. He does not seem to have appeared very frequently to any number of the people, though there are a few instances in which He did manifest Himself to a large group. (See, for example, Ex. 24:9-11.) The one notable exception to this is the Shekinah glory which covered the tabernacle. It was the manifestation to Israel of the presence of God. It was in form as a pillar of cloud by day and fire by night. This pillar first appeared to them when they went out of Egypt (Ex. 13:20-22). It led them through the Sea, and then when the tabernacle was built, the glory of the Lord was seen over the ark, and was signified to the people by the cloud over the tabernacle in the day time, and the fire at night. When this cloud or fire rested on the tabernacle, the people of Israel rested from their wanderings; but when it was taken up, they journeyed (Ex. 40:34-38). In this way God led them throughout their wilderness wanderings and conquest of the land, and when the temple was built the Shekinah glory appeared in it as a sign that at last Israel had found a dweling place. That glory—the manifestation of God's presence—remained there until the dispersion of Israel, when it was taken away. Ezekiel saw this in a vision (Ezek. 9:3; 10:4; 11:22-23), and he also saw in prophetic vision its restoration in the Kingdom, when Christ will come again (Ezek. 43:2-5).

By other signs and wonders God many times confirmed His messages through His spokesmen. The Urim and Thummim was commonly employed to ascertain the will of God. So far as we can learn, this was the name given to lights which appeared in the various figures or jewels wrought in the high priest's breastplate, indicating God's will (Num. 27:

21; Ex. 28:30). In the rebellion of Korah God confirmed His choice of Aaron as high priest, and of Moses as leader of Israel, by judging the rebels. The earth opened and swallowed Korah and his household, and fire came down from the Lord and consumed the others (Num. 16:1-35). In addition to this, the rod of Aaron alone among twelve rods, each representing a tribe of the children of Israel, was caused to bud, and flower, and fruit, in this way confirming God's choice of Levi as the priestly tribe. These are only suggestions, for Israel had many other such miraculous experiences in which God's will was indicated, or His Word confirmed.

And many were the miracles and signs by which the will of God was made known to His judges and prophets. The list is entirely too long to permit our going into detail, and it is really unnecessary, for many of those occurrences, such as Gideon's fleece, Samuel's call, Elijah's sacrifice, and the visions of the prophets, will be easily called to mind.

> In all thy ways acknowledge Him, and He shall direct thy paths.
>
> Prov. 3:6

WITH these facts before us, let us now consider the message conveyed to our souls by God's guidance of Israel. There is one passage in the New Testament which is especially helpful in considering this matter. It is I Cor. 10:1-11:

> "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;
> "And were all baptized unto Moses in the cloud and in the sea;
> "And did all eat the same spiritual meat;
> "And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.
> "But with many of them God was not well pleased: for they were overthrown in the wilderness.
> "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.
> "Neither be ye idolaters, as were some of them; as it is written, 'The people sat down to eat and drink, and rose up to play.'
> "Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.
> "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.
> "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.
> "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."

This passage certainly authorizes us to seek for instruction in those things which happened to Israel, for it tells us that "these things were our ensamples," lit., "types." This shows us that the nation Israel is typical of the soul of the believer, and God's dealings with her are typical of His dealings with us individually.

This is very encouraging. God guided Israel; so, from the typical connection, we can conclude that He also wants to guide us. This logical conclusion from the type is confirmed by many direct statements in the Scriptures, as, for example, Eph. 5:17: "Be not unwise, but understanding what the will of the Lord is." Surely God would not have led the Apostle Paul to say this if He did not desire that we should know His will. So from both the Old Testament types and the New Testament confirmations we know that God is eager to guide us.

From the type we may also reasonably conclude that willingness on our part is necessary, if we are to be guided as God intends. And for this, too, we have New Testament confirmation. Rom. 12:1-2 says, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, THAT YE MAY PROVE WHAT IS THAT GOOD, AND ACCEPTABLE, AND PERFECT WILL OF GOD." This shows that willingness and yieldedness are as essential for us as they were for Israel if we are to enjoy God's direction. Another passage which bears on the same subject is John 7:17: "If any man will to do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself." This, too, has been treated in another article in this issue of "Grace and Truth," and so we will not discuss it further, but rather refer the reader to the article of Mr. L. J. Fowler, on the "Elements of Divine Guidance." It is enough simply to say that the First Corinthians passage confirms this thought, for it says, "These things were written for our admonition." It is evident that the necessity for admonition lies in the necessity for willingness and obedience on the part of those who are admonished.

Another thing is suggested here which is of special importance. It lies in these words: they "did all eat the same SPIRITUAL meat; and did all drink the same SPIRITUAL drink: for they drank of that SPIRITUAL Rock that followed them, and that Rock was Christ" (I Cor. 10:3-4). Two things appear here, both of which point us to the same end. The first is that for Israel the most important thing was not the material experience, but rather the spiritual fact of which the experience testified. The second is, that for us Israel's material experiences typify spiritual blessings. The "meat" which Israel ate was literal, physical food. The "water" that they drank was literal, material water. And the "Rock" from which it poured was an actual rock in the desert. But, so important were the spiritual truths which these types conveyed, the Apostle Paul speaks

of those actual occurrences as though they were purely spiritual.

This should be an instructive lesson for us. Israel did have miraculous experiences, signs and visions. Some believers of this day are therefore tempted to seek for similar experiences. But this is wrong. Even for those to whom such experiences were given, the important thing was not the miraculous experience, but the spiritual truth which it taught, and for believers living in this age there is no promise of such things. The experiences which were of minor importance have given way entirely to the spiritual truths which are of the utmost importance. This fact is emphasized by the statement of the principle operative in God's dealing with mankind in this dispensation. This statement is found in II Cor. 5:7: "We walk by faith, not by sight." Let us therefore remember that while Israel's experiences are types for our instruction, we should seek to gain the spiritual lessons which they convey, and not seek to duplicate the experiences.

Now let us see the practical application of this. As we have seen, God personally appeared to the fathers, and to many of His prophets. His presence was manifested in the Shekinah glory, also. All of these were matters of the personal presence and communion of God. What counterpart have they in our lives? To this God gives the answer: "What? know ye not that your body is the temple of the Holy Spirit, which is in you, which ye have of God" (I Cor. 6:19)? The Shekinah glory signified that God was present in the tabernacle and later in the temple. The application of this is that God, by His Spirit, is actually present in us, and thus each believer becomes a temple of the Holy Spirit. And, as God personally signified His will to the fathers. so the indwelling Holy Spirit guides the believer, for Jesus said, "The Comforter, which is the Holy Ghost, Whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26); and again, "When He, the Spirit of truth, is come, He will guide you into all truth" (John 16:13).

One other most helpful thought is suggested in the passage under consideration, for we read, "Now all these things happened unto them for ensamples, and THEY ARE WRITTEN for our admonition" (I Cor. 10:11). These words surely are significant. What happened to Israel is written for us. What for Israel was experience, for us is revelation. Or, to put it more plainly, where God guided Israel by experience, He guides us by His Word. Surely this is in keeping with the teaching of the New Testament, for therein the Scripture is exalted again and again as the supreme standard of guidance for the believer.

It is interesting to see how clearly the Word is to the believer what Israel's experiences were to her. Did the pillar of fire by its light guide Israel? To us the Word is "a lamp unto our feet, and a light unto our path" (Psalm 119:105). Did Israel feed upon the manna? It is written, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). Did Israel drink and refresh herself in the water which flowed from the smitten rock in the wilderness? We have been cleansed with the "washing of water by the Word" (Eph. 5:26), and we have responded to His invitation to "take the water of life freely" (Rev. 22:17). Was Gideon guided by the dew upon his fleece? For us the speech of God "distills as the dew" (Deut. 32:2). Did God's voice call Samuel and others of the prophets to be used of Him? His Word says to us, "Yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. 6:13).

Let us not seek some sensational experience, but let us rather in prayer ask God to guide us; let us diligently seek the light of His Word on the problem before us, trusting the Holy Spirit to teach us; and let us wait for the quiet assurance and conviction of the Holy Spirit in our hearts that we have learned the will of God. Then, having learned it, let us do it, trusting God to strengthen us to this end.

To every soul there openeth
A way, and ways, and a way;
And the high soul climbs the high way,
But the low soul gropes the low,
And in between on the misty flats the rest drift to and fro.
But to every soul there openeth a high way and a low;
And every soul decideth
The way his soul shall go.

—John Oxenham.

The Danger of Repudiated Guidance

by MAURICE G. DAMETZ

"If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it" (Isa. 1:19-20).

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God" (Heb. 3:12).

"So we see that they could not enter in because of unbelief" (Heb. 3:19).

REPUDIATED guidance meant the desert wilderness experience for Israel. The children of Israel came to Kadesh Barnea, at which point they were actually on the borders of the land of promise. The land was set before them, and the Lord said, "Go up and possess it, as the Lord God of thy fathers hath said unto thee; fear not, neither be discouraged" (Deut. 1:21). We would almost have expected to see them breaking their ranks to see who could first enter into the land of promise. They had endured so many years of oppression; they had wandered in the desert wilderness many days; they had witnessed the grace of God in protection and deliverance many times, but they held back. At the point where God wanted them to go forward, they thought it better to go slow. God gave them specific guidance, and the children of Israel repudiated that guidance. Instead of going up and possessing the land, they said, "We will send men before us, and they shall search out the land" (Deut. 1:22). God said, "Possess the land;" the children of Israel said, "We will spy it out." God gave His guidance in a specific command; Israel repudiated that guidance and took things into her own hands.

> God never fails to warn His children. In this study Dametz makes clear the heavenly warnings to those of earth who are the recipients of divine guidance. It merits thoughtful and prayerful reading.

When the spies came back they said that Canaan was a fruitful land, but that the people dwelt in walled cities, and were giants in size and strength. Ten of the spies said, "Let us not go over," but Caleb and Joshua said, "Let us go up at once and possess it; for we are well able to overcome it . . . If the Lord delight in us, then He will bring us into the land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defense is departed from them, and the Lord is with us; fear them not" (Num. 13:30; 14:8,9). Instead of accepting the Lord's guidance, they rebelled and turned back to their wanderings; they fell by the wayside; they perished in the wilderness; and not one of them over twenty years of age, with the exception of Joshua and Caleb, ever saw the land of Canaan again.

Repudiated guidance led Israel into a wretched wilderness experience. It was an experience marked by restlessness; having rejected God's will, they were restless, they had no abiding place. No doubt Israel longed many times for restful places, with trees and everflowing water. Perhaps happy moments came, but not to stay. Ahead of them remained the sore, weary journey of the wilderness way. The wilderness experience was marked by discontent. The children of Israel became a nation of grumblers. They found the wilderness very hard. They wished themselves back in Egypt. They murmured against the Lord and against Moses. They ceased to have an appetite for the manna from heaven, just as the carnal Christian fails to relish the Word of God which is food for the soul. Because they rejected guidance, not only were they restless, discontented, but they were fruitless. A number of times the children of Israel fought, but they gained nothing but further retreat into the wilderness. The repudiation of God's guidance took Israel farther and farther into backsliding. "And Israel joined himself unto Baal-peor, and the anger of the Lord was kindled against Israel" (Num. 25:3). First God was forsaken, and then Satan was embraced. Oh, what despair for rejected guidance! Oh, what misery and wretchedness for measuring Amalekites and Anaks against God! Oh, what head-strong rashness! Oh, what a bargain unbelief made!

THE events which occurred at Kadesh Barnea are illustrative of those which occur in our lives. Kadesh was the Waterloo of that unbelieving nation. No doubt, thousands have met their spiritual Waterloo in a parallel place in the Christian life. Israel had come to the border of Canaan, and they were very conscious of it. Canaan is a type of the yielded life which every Christian ought to lead down here, under the captaincy of Jesus, our heavenly Joshua. Canaan, the land of promise, is a type of the Christian's life of victory over the world, the flesh, and the demons. The "bugbears" which frightened Israel from Canaan have their counterpart in the hindrances to the yielded life. Here believers, like the children of Israel at Kadesh, are

confronted by defiant and boastful giants, which, if feared, will frighten and conquer; but if faced in the strength of Christ, they will fall.

In discussing divine guidance we have in mind guidance to the yielding of the life to God,—the committing of the life to Him for life work; and guidance again and again in steps to a greater yieldedness and submissiveness to God, after once committing the life to Him. God plans for His government in the lives of His children, and His government is a disturbing government, in that divine plans change the life. God plans for His children a growth in grace, a progressing, a constant changing, a rooting-out of carnal deeds, a continual "renewing of the mind." What a disturbing business! What a serious thing to commit our lives to One Who can upset everything in them,—all of our human plans and arrangements! God disturbs His children. Why? To move them on to something better. That is what God had in store for Israel at Kadesh Barnea. God planned for His government over Israel, and Israel in unbelief became occupied in the difficulties and rebelled.

Giants and walled cities always present themselves to the Christian on the border of the yielded life, or some step in growth and blessing in that life. One of the giants is IGNORANCE. He seeks to shut out all knowledge of the goodly land, and will not scruple to use any means to accomplish his design. He tells his victim that he can get more out of life living it just as he has, and that his present life is good enough for this world. He makes God's child deaf to God's commands and His promises. Another giant is that of WORLDLY CONFORMITY. Possessed of mighty strength, this giant seeks to frighten by saying, "What will people think of you if you yield your life?" and threatens to crush God's child with the weight of public opinion if the forward step be taken. Beneath his bribes and threats many a Christian on the the point of yielding the life has feared, and failed to break before God. Another giant is that of STUBBORNNESS, who seeks to prevail upon the soul to cling to some "idol" that he knows must go if he would enter the land. Perhaps the mightiest of the giants is that of CIRCUMSTANCES. The victims of this giant say, "My circumstances are peculiar, and I cannot take this step," or "What will my kin-folks say?" Perhaps the circumstances are such that there is a great testing ahead, testing in the realms physical, financial and spiritual. Many a soul has been induced to view the "walled cities" and "giants" with a mighty magnifying glass, and God's provision and victory with one which minifies even more mightily. Thus the soul shrinks back and the blessing is lost. There are other giants such as pride, indefiniteness, and self-gratification, but they may all be summed up in the commander-in-chief of the giant legion, UNBELIEF. God wants His child to trust Him in spite of circumstances and testings, and to step forward trusting Him when every thing is dark. God says to His child, "Move on, change, step out in the dark, trust Me." Yes, there is a disturbing and progressive element in God's plan of government for His children.

> How much of our Christian work has been abortive because we have persisted in initiating it for ourselves, instead of ascertaining what God was doing, and where He required our presence!
>
> —F. B. Meyer

It is clearly revealed in a passage of Scripture: "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him" (Deut. 32:11-12). This verse is full of beauty. Have you ever seen an eagle stir up her nest? Far up in the rocky height is the nest with the eaglets. The mother eagle comes, and taking hold of them, flings them out of the nest high above the earth. They have never been in the air before, they have always been in the nest. Watch the mother bird and you will understand. If you look at the fluttering, struggling eaglets in the air you miss the point. Watch the eagle. Having stirred up her nest, "she spreadeth abroad her pinions." Where are the eaglets? Struggling, falling; but the mother bird is superior. What does she do? "She beareth them on her pinions." She swoops beneath them, catches them on her wings, and bears them up. She is teaching them to fly. She drops them again and again, and catches them on her pinions.

That is how God deals with you and me. He asks us oftentimes to step in the dark. He flings us out into an element that is new and strange. God comes into your life and disturbs you, breaks up your plans, and extinguishes your hopes. He spoils everything. What for? That He may get you on His wings and teach you to commit all to Him, and lead you on to a higher development in Him. Guidance involves absolute committal of all to God. A failure to commit all to Him; a spirit of unwillingness to be led at a point like this, is the repudiation of divine guidance. Taking short cuts or half-way measures is dangerous at such a point, for such is repudiation of His guidance, and to repudiate God's guidance means failure and disaster to the soul as it did with Israel.

"Trust Him when dark doubts assail thee,
Trust Him when thy strength is small;
Trust Him when to simply trust Him
Seems the hardest thing of all."

We think of the many lives we have seen spent in misery and failure; lives which were once at the point of stepping forth into His will; lives that were once at the point of surrender to Him, but now they are surrendered to mammon, self-indulgence, wealth-getting, fame and popularity. Perhaps, like Israel, they were on the verge of blessing, and they decided to spy out the land. On finding difficulties they became hesitant. The Lord knew all about every "giant" and "walled city" from "Dan to Beersheba," and was fully able for Israel, but Israel failed to trust, and fell back. The Lord knows all the testings, problems, and difficulties confronting the one hesitating to do His will, but the hesitating one sees only the difficulties and is thrown back into breakdown, arrested development and failure. THERE IS ONLY A HAIR-LINE BETWEEN SPIRITUAL BLESSING AND SPIRITUAL FAILURE. To be sure, there are testings in the yielded life. To follow Him involves a conflict, but a conflict filled with blessing; but to repudiate His guidance,—to shirk the battle, also, brings strife and strife filled with remorse. The alternatives are warfare, whatever the choice. Which do you choose: warfare with blessing, or warfare with remorse? There is only a hair-line between the two. Soul on the brink of decision, which do you choose?

ANOTHER danger of repudiated guidance is that of losing one's testimony. The Scripture gives some striking examples. In the Old Testament we have an example in Lot, who chose the plain instead of the heights. First, he tented toward Sodom; later we find him dwelling in Sodom, and finally he became a leader in that wicked city; but he lost his testimony and "vexed his righteous soul from day to day" (II Pet. 2:8). The world, no doubt, called him a successful business man, but what did he get? He got wealth and pleasure, but leanness of soul. He spent his life gaining riches for his children, and he lost his riches and children besides. He lived in Sodom many years, but there is no record that he made a convert. Lot repudiated God's guidance and became a mercenary, ineffective, unhappy Christian. Lot lost his testimony.

"Where there is no vision, the people perish" (Prov. 29:18). That is the saddest thing about it all,—souls perish when we repudiate God's will for our lives. Oh, may God rivet this text to our souls,—if we reject God's will souls are going to perish. And right here let us notice one of the most subtle deceptions that Satan can work on a soul to keep that soul out of God's will. Many have sought God's will and found it, and God's will bade them go to a foreign land as a missionary, but they looked for reasons for staying home, and forced themselves into work of their own choosing. Some have gone into secular work. Whole years of that blessed life which God planned for them are occupied with the substitute of frivolous and foolish inventions of their own. Others have sought Christian work at home, but they have missed the mark. I make this appeal personal. Though you get the largest city church, though the pews be filled and overflowing, yet there will be souls across the sea who will go through life and perish without the knowledge of Jesus because you would not let Him send you to them. Can you hope to be greatly used in this land when you are running away from His will? On the other hand, there is danger of going to a foreign land, when His will is clear that He would have us serve at home. Oh, the tragedy of repudiated guidance! Oh, the tragedy of souls perishing because someone held back from doing God's will!

God yearns to direct His children. He plans a life of yieldedness for every believer that we might enjoy Him forever. If we are but willing, He will lead us into His plan, then He will lead us in it step by step. And thank God, if we have failed in the past, there is no disobedience so great that it cannot be rectified before God by a single act of the will. Dear reader, if you have failed in the past to do His will, may you now see transparently the will of God and unhesitatingly do it. May your surrender and submission to God's will be so complete that you can say with Charles Wesley:

"To do, or not to do; to have,
Or not to have, I leave to thee;
To be, or not to be, I leave;
Thy only will be done in me.
All my requests are lost in one;
Father, Thy only will be done."

THOU SWEET, BELOVED WILL OF GOD,
MY ANCHOR-GROUND, MY FORTRESS HILL,
MY SPIRIT'S SILENT FAIR ABODE;
IN THEE I HIDE ME AND AM STILL.

UPON GOD'S WILL I LAY ME DOWN
AS CHILD UPON ITS MOTHER'S BREAST;
NO SILKEN COUCH, NOR SOFTEST BED
COULD EVER GIVE ME SUCH SWEET REST.

THY WONDERFUL GRAND WILL, MY GOD,
WITH TRIUMPH NOW I MAKE IT MINE;
AND LOVE SHALL CRY A JOYOUS "YES"
TO EVERY DEAR COMMAND OF THINE.

THY BEAUTIFUL SWEET WILL, MY GOD,
HOLDS FAST IN ITS SUBLIME EMBRACE
MY CAPTIVE WILL, A GLADSOME BIRD
PRISONED IN SUCH A REALM OF GRACE.

WITHIN THIS PLACE OF CERTAIN GOOD
LOVE EVERMORE EXPANDS HER WINGS;
OR, NESTLING IN THY PERFECT CHOICE,
ABIDES CONTENT WITH WHAT IT BRINGS;

A SWEETEST BURDEN, LIGHTEST YOKE,
IT LIFTS, IT BEARS MY HAPPY SOUL;
IT GIVETH WINGS TO THIS POOR HEART;
MY FREEDOM IS THY GRAND CONTROL.

—*Madame Guyon*

The Elements of Divine Guidance

by L. J. FOWLER

WHEN David cries out, "Teach me Thy way, O Lord, and lead me in a plain path," he expresses the normal longing of every child of God. The appeal for divine guidance is the heaven-imparted desire of every redeemed soul. It is not only to be found as the oft-repeated petition of the inspired Psalmist, but it is the theme of almost countless hymns of our own age. When William Williams, the Watts of Wales," wrote,

"Guide me, O Thou great Jehovah,
Pilgrim thro' this barren land;
I am weak, but Thou art mighty,
Keep me with Thy pow'rful hand,"

he gave utterance to one of the deepest emotions of the soul, and for almost two centuries these lines have been sung as the earnest prayer of God's people. Finite man, seeing only "through a glass darkly," finds himself despairing for light from above upon his earth pathway. Instinctively, the Spirit-begotten child pleads with the Father for divine guidance.

Does the heavenly Father ignore this petition of His child? Ah, no; instead, with comforting assurance He answers, "I will guide thee with Mine eye." "I will guide" is the promise of the One Whose faithfulness fails not. Sooner could He cease to be omnipotent than to become unfaithful. "I will guide" is more dependable than the prospects of a rising sun on the morrow, or the supply of oxygen for our next breath. Praise God! "I will guide" is true.

It is nevertheless a fact that many believers in Christ Jesus, while being recipients of the divine promise for guidance, have been in utter confusion in appropriating the blessing. They see that God's leadership of the soul is absolutely necessary if they are to "prove what is that good and acceptable and perfect will of God," but how to ascertain that "will of God" for the life they are at a loss to explain. It is, therefore, no small problem which we face when it is asked: "How may I discover the will of God?" "How may I appropriate the promised blessing of divine guidance?" Many are the questions which come to the soul under such an inquiry. Probably all of them can be grouped under one of the following: (1) Is there any condition of the soul which is necessary before one can discover the will of God? (2) Is there any definite responsibility resting upon the soul in learning the mind of the Lord on a given problem? (3) Where will the seeking one find the guide-posts which will point the way? (4) How does God communicate His special will to the soul? These are four stupendous questions to ask, but we believe they are all satisfactorily answered in the Word of God. The answers to these questions will be found in four elements or principles from the Scriptures.

It should be remarked at the outset of this study that divine guidance is for born-again ones only. God never promises to guide the unbeliever. In wondrous grace, through the Cross of Christ, He draws all men unto Himself and offers eternal life to as many as will receive the provision which has been made in the blood-brought redemption, but he has no offer of leading to the unregenerate soul. And as the child of God was saved by believing the testimony of the Scriptures concerning the work of Christ on his behalf, so also will he be guided of the Lord as he believes the same testimony concerning God's will for his life. The Word of God is itself the basis for all of the elements of divine guidance. God works through His Word. Having faced these facts we may proceed to the discussion of the elements which enter into this problem.

> Have you suffered perplexity in matters involving divine guidance because uncertain concerning the elements which enter into it? If so this article affords many helpful and practical suggestions.

THE first element in finding the will of God on a particular problem is the element of willingness. In this element will be found the answer to our question, "Is there any condition of the soul which is necessary before one can discover the will of God?" The answer is clear from God's Word that the soul to whom God would reveal His will must be a willing one. This element is simply the principle which pervades all of God's dealing with men. He is ready, yea eager, to convey the teaching to willing souls, but He refuses to give the truth to the rebellious. His purpose to convey truth to willing ones is very clearly stated by Jesus in John 7:17 (Worrell's Translation):

> "If any one wills to do His will, he shall know of the teaching."

It is God's guarantee to responding souls that they "shall know." But Jesus makes just as clear the contrary of this proposition when explaining why He spake to the rebellious Pharisees in parables:

> "Therefore speak I to them in parables; because they seeing see not; and hearing they hear not, neither do they understand" (Matt. 13:13).

In accordance with the willingness principle Jesus withheld "the teaching" from the unwilling. Since this is the principle on which God works with men, it is certain that one of the elements which will enter into the problem of divine guidance will be the element of willingness. He will convey a knowledge of His will only to the willing ones. But that willingness is an element which enters into the question of guidance is not only established from the Word by a general principle, but it is also established by many direct statements. In Psalms 25:9 we read:

> "The MEEK will He guide in judgment: and the MEEK will He teach His way."

In its primary interpretative message this passage looks forward to the time when the Lord will bring Israel into the Kingdom time. Wonderful are the blessings which God promises Israel when she becomes "meek," "humble," "lowly," and the word translated "meek" in this passage means all three of these things. The Holy Spirit uses still another expression concerning Israel in the day when she shall enjoy the blessing of God's guidance. It occurs in Psalms 110:3:

> "Thy people shall be willing in the day of Thy power."

Israel in the past has been stiff-necked, proud, haughty, rebellious, but there is coming a time when she shall be meek, humble, lowly, willing. When through Great Tribulation Israel becomes broken before God, then will He "guide" her in judgment; then will He "teach" her His way. Willingness is thus made the condition of divine guidance.

God emphasizes the same truth through the Apostle Paul, His special messenger to this age. In Rom. 12:1-2 the Apostle calls upon every believer to present his body, a living sacrifice, holy, acceptable unto God, which he declares to be a reasonable service, and then exhorts us, "Be not conformed to this world, but be ye transformed."

To present our bodies unto God for His service and to separate from this present evil world is simply to become willing ones. It is to turn from self-will to God's will. True it is that "it is God which worketh in you both to WILL and to do," but as He works in our souls willingness it is our duty to respond to His dealing. The purpose of thus yielding ourselves to God is that we may "prove" or "test" the "will of God." It is only the willing ones who have the privilege of knowing and thus proving the will of God; to the unwilling this is denied. Willingness thus becomes a prerequisite to the reception of the blessing of guidance.

The mystery of the incarnation, "God manifest in the flesh," baffles us, nevertheless from the walk of Christ upon earth we learn some of the most helpful lessons concerning the purpose of God for our lives to be found in the Scriptures. It is written of Him concerning His temptation in the wilderness that "He was led of the Spirit." We find also that "He must needs go through Samaria." His life was Spirit-guided through a divinely planned pathway. And what was the attitude of mind of this One Who was so miraculously led over an appointed path? He Himself tells us in the words, "I came down from heaven, not to do mine own will but the will of Him that sent me" (Jno. 6:38). He was the personification of willingness. He had no will of His own; He was committed to the task of doing the will of Another. In this perfect walk He was not only fulfilling the law, but He was also "leaving us an example that ye should follow in His steps." God wants us to have no other desire than to do the will of the One Who is our Lord and Master. When we cease our determination to follow our own will, and desire in all things His will, then will He begin to "teach His way" to us.

HE LEADETH ME

HE leadeth me: O blessed tho't!
O words with heav'nly comfort fraught!
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me.

Sometimes 'mid scenes of deepest gloom,
Sometimes where Eden's bowers bloom,
By waters still, o'er troubled sea--
Still 'tis God's hand that leadeth me.

Lord, I would clasp Thy hand in mine,
Nor ever murmur or repine;
Content whatever lot I see,
Since 'tis my God that leadeth me.

—J. H. Gilmore

THE second question which we asked was: "Is there any definite responsibility resting upon the soul in learning the mind of the Lord on a given problem?" We reply that there is. That responsibility is the responsibility of prayerfulness. The Lord not only wants us to be willing to do His will and unwilling to do anything short of it, but He purposes that in this, as in all other blessings which He wishes to bestow upon us, we should ask of Him. Our heavenly Father has a great lesson for us to learn while we are upon this earth. It is the lesson of grace. It is the lesson that every blessing which we can receive in this life comes to us not by our works or by our merit, but by divine favor. Prayer is God's method of teaching us that lesson. Nothing is so humiliating and so revelatory of our helplessness as the lesson of asking, asking, asking. No beggar was ever in such a plight as we. All we can do is just receive, receive, receive. God wants us to realize more fully our dependence upon Him and so He has designed that we should come to Him

continually in prayer. Paul writes to the Thessalonians, "Pray without ceasing," and to the Philippians, "In everything by prayer and supplication with thanksgiving let your requests be made known unto God." Our life is to be one continual petition to God in which we include every problem. Surely guidance is included in the "everything" of Philippians 4:6.

The many petitions of the Psalmist for guidance set forth very clearly that prayerfulness is a very important element in this problem. He prays:

> "LEAD ME, O LORD, in Thy righteousness because of mine enemies: MAKE THY WAY STRAIGHT before my face" (Ps. 5:8).
>
> "LEAD ME IN THY TRUTHS, AND TEACH ME: for Thou art the God of my salvation: on Thee do I wait all the day" (Ps. 25:5).
>
> "For Thou art my Rock and my Fortress; therefore, FOR THY NAME'S SAKE LEAD ME AND GUIDE ME" (Ps. 31:3).

These wonderful prayers of David are also prophecies of the petitions which Israel will make to God in "the time of Jacob's trouble." And in the midst of that testing time God will hear the cry of His people and will grant to them their desire for the illumination of their pathway. For us of this age of God's silence these prayers carry the very definite spiritual message that a factor of great import in being led of God is prayerfulness.

The Scriptures contain some very beautiful illustrations of God leading through prayer. The story of Abraham's servant seeking a wife for Isaac contains a most helpful lesson on guidance. He is sent back to Mesopotamia, to the city of Nahor, by his master. As he approaches the city in the evening time he makes his camels to pause by a well where the women are accustomed to go for water. There he prays to the Lord God of his master for divine leadership. In a most remarkable way his prayer is answered, and Rebekah becomes the chosen bride for Isaac. Again in the New Testament we find God revealing His will through a time of prayer. Peter is on the housetop praying and while thus engaged he is given a vision, the message of which is that the gentiles are to receive the gospel message and to become partakers of its benefits. In a very real sense it is divine guidance preparing Peter for the message of Cornelius. God does guide the prayerful one. He has designed that the willing soul shall come in prayerfulness if he would know His will. It is an element in the method of obtaining divine guidance which cannot be too strongly emphasized.

> Just in as many points as we are acting according to the mind of God, in so many are we blessed and made a blessing.
>
> —GEORGE MULLER

A THIRD element which enters into the problem of finding the will of God is the element of Bible study. It is THE ESSENTIAL ELEMENT if the child of God is to be kept from error. The entire Word is, in one sense, an indicator of the divine will. In it God gives the courses, the directions, the pathways He wants His children to follow. The 119th Psalm, which is given over to a discussion of the "Word" as the need of our souls in every realm, points out again and again that it is to be the guide of our lives. The Holy Spirit inspires the Psalmist to write:

> "Thy Word is a lamp unto my feet and a light unto my path" (Ps. 119:105).

Here is heavenly light upon our path. All about is darkness. The so-called light of the philosophers and world teachers only serves to make that darkness more impenetrable. The Word alone is light. Whenever, therefore, we are in confusion concerning the will of God it is because we have in some way not permitted the Word to point the way,—the element of Bible study has been neglected. It may be only a step at a time that the path is illuminated, as is no doubt the meaning of this passage since the light was placed on the toe of the sandal of the traveler in those ancient oriental days, but it will be light if the Word of God is permitted to cast its rays upon our course. F. B. Meyer has well said, "There is no book like the Bible for casting a light on the dark landings of human life."

As one learns more perfectly the record of Israel's history he is astonished to find what a marvelous photograph of the individual soul's experience it really is. It not only has upon it the mountain peaks of life's outstanding events, but its detail is most wonderful. Hardly can there come to the soul an experience which cannot be matched in many ways in the history of Israel.

When we come to the Pauline epistles we find that they are replete with instructions for the believer of the Church dispensation. Every relationship of the Christian is dealt with in these inspired writings—his relationship to the present world system, to the Church, to false teaching and false teachers, to lost men, to the government, to education, to the Bible and to Christ Himself.

The earnest student will find that throughout the Bible God has given him, with prophetic insight, the needed instructions to guide his life. He will further find that a knowledge of the Scriptures is an indispensable element in divine guidance. Here he will find the guide-posts which will point the way to God's will. The willing and prayerful one who longs to walk in the Lord's way will give much time in earnest study of His Holy Book, making it the guide of his life.

While God in His Word gives us general instructions concerning the direction our path will take,

there is still need for divine illumination of the special problems which confront us. We are assured again and again in the Word that God has a plan for every life. "The steps of a good man are ordered of the Lord," says David. "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." is the affirmation of the Apostle Paul, and surely must mean that God has ordained some special good works for every life, in other words, a pathway. But what that pathway is for each individual is not disclosed in the Scriptures. We do know, however, that whatever is that course through life it will be in the general directions given us in the Word. God's individual will for our lives is never contrary to His revealed will. They are always in harmony, one with the other.

IF a soul, then, has found the general directions from God's Word, how is he to discover the special will which God has for him? The answers to this question have known two extremes. One extreme is that held by those who insist upon miraculous revelation in this age. They look for signs, for visions, for voices. It is the extreme of fanaticism which is being urged with such ardor by the Pentecostalists of our day. They want all the evidences which are connected with the proclamation of the Kingdom message in an age when we do not preach "the Kingdom is at hand" but rather point to the Rapture of the Church, to be followed by the night of the Great Tribulation. They want tongues and prophecies in this epoch of earth's history when God has definitely said, "We walk by faith, not by sight." The other extreme is just as unscriptural although we are sorry to say has been held by men whose ministry in many respects was faithful to the Word. It is the extreme view that since this is the age of God's silence it is also the age of God's indifference and non-communication with man. Those who hold this latter position cannot logically believe in divine guidance. To them God is only dealing with mankind in a general way, having no interest in the individual believer. One almost shudders when he thinks of the coldness of such a proposition. The Lord thus becomes "a God afar off" and not "a God at hand". Both of these views are equally erroneous and equally dangerous. The first would make the Church an emotional debauch; the second would make it a refrigerating plant. The Apostle Paul in giving the special characteristics of this age is very careful to point out that this is the day when "We walk by faith." The expression is used in contradistinction to the signs and wonders and prophetic utterances of Jewish dispensations. We are not to expect visions, nor voices as an element in divine guidance in this age. We are, however, just as carefully taught by the same Apostle to expect divine guidance. He writes to the Colossians:

> "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be FILLED WITH THE KNOWLEDGE OF HIS WILL in all wisdom and spiritual understanding" (Col. 1:9).

And again to the church at Ephesus he writes:

> Guidance is entirely a matter of finding God's plan, and then following it. · · · He is touching the very tip-top of human achievement who comes nearest to fitting into the plan thought out for him. —S. D. Gordon

> "Wherefore be ye not unwise, but UNDERSTANDING WHAT THE WILL OF THE LORD IS" (Eph. 5:17).

What a possibility for the walk of the believer in this age! We may be wise ones, "understanding what the will of the Lord is," and complete ones, being "filled with the knowledge of His will." The Holy Spirit is not given to idle expressions, hence these words must mean what they say. In this age when we are to tread life's course "by faith" we are also to have the glorious privilege of knowing fully the will of God. Is this a paradox or have we missed some of the meaning of the expression "by faith"? Let us see. A lost soul trusts Jesus as Saviour and learns that God has wiped away all his sin and given him a new, unalterable standing before God. The truth that he can never be separated "from the love of God which is in Christ Jesus our Lord" finds a place in his heart. As this great fact sweeps over him, the emotional element of his soul may or may not be affected, but whether there be any "feeling" or not, there does come to everyone who actually accepts God's Word for what it says a quiet assurance that all is well. He realizes that eternity's question has been settled. Perhaps the word "peace" is an even better word to describe what takes place in the soul. In Romans 8:16 we read:

> "The Spirit itself bears witness with our spirit, that we are the children of God."

Here is God's own description of what takes place in the souls of believing ones—the witness of the Spirit of God. It is brought about "by faith," but it is none the less real as every child of God will affirm. The same is not any less true in the matter of guidance. As we received Christ Jesus "by faith" and the Spirit of God immediately began His work of bearing witness with our spirit that we were the children of God, so also as we walk in Christ "by faith" the same Spirit witnesses in our souls concerning the divine will for us. The first is the Spirit's work of assurance of salvation; the second is the Spirit's work of guidance. Both are "by faith," yet both are real.

That our walk by faith is not to be without the consciousness of God's guiding hand is made plain

in the story which Jesus tells of the Good Shepherd and the sheep. We quote the verses in point:

> "But He that entereth in by the door is the Shepherd of the sheep. To Him the porter openeth; and the sheep hear His voice: and He calleth His sheep by name, and leadeth them out. And when He putteth forth His own sheep, He goeth before them and the sheep follow Him: for they know his voice" (John 10:2-4).

While this passage looks forward to the time when Christ will guide His people Israel, by audible voice, its application—and let it be said that the teaching revealed in God's Word by proper application is just as true as that revealed by proper interpretation—is that by the witness of the Spirit in the hearts of His people of this age He is able to "lead them out," and as they "hear His voice" they will "follow Him; for they know His voice."

The reality of the Spirit's touch with the soul in guidance is further established by the fact that guidance through witnessing is the special work of the Indwelling Spirit as Comforter. Jesus said of the Comforter Who should come:

> "Howbeit when He, the Spirit of Truth, is come, HE WILL GUIDE YOU into all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come. HE SHALL GLORIFY ME: FOR HE SHALL RECEIVE OF MINE, AND SHALL SHOW IT UNTO YOU" (John 16:13-14).

Thus it is that the Spirit of God working through the Word, witnessing of Jesus and of His will for us, guides our lives.

Arthur T. Pierson in his biography of George Müller of Bristol tells of how the Spirit dealt with Müller in guiding him to return to his native country for a time of witnessing there: "A distinct burden was laid on his heart, as from the Lord, which prayer, instead of relieving, increased—a burden which he FELT without being able to explain—so that the determination to visit his native land gave him a certain peace which he did not have when he thought of remaining at home." Pierson describes the touch of the Spirit with the soul in these words: "God guides not by a visible sign, but by SWAYING THE JUDGMENT. To wait before Him, weighing candidly in the scales every consideration for or against a proposed course, and in readiness to see which way the preponderance lies, is a frame of mind and heart in which one is fitted to be guided; and God touches the scales and makes the balance sway as He will. BUT OUR HANDS MUST BE OFF THE SCALES, otherwise we need expect no interposition of His, in our favor."

This brings us to other questions: What relationship do circumstances have to the problem of guidance? Should we expect the witnessing of the Spirit to be always in harmony with what seems to be God's will as evidenced by surrounding conditions? Will the indicating circumstances come before or after the definite leading of the Spirit of God? In reply we must say that circumstances are always incidental to God's leading. It is the conviction which the Spirit brings to the soul which should be the ground for our decisions. God in wondrous grace, and no doubt because of our weakness, does very frequently cause the attendant circumstances to be in harmony with the conviction, perhaps to strengthen our faith, but this is not always the case. Sometimes He asks us to go absolutely contrary to everything about us. Sometimes the circumstances precede the dealing of the Spirit simply for the purpose of awakening the child of God to an earnest seeking of the divine mind. The soul who wants to do God's will should wait quietly on Him, not looking for conditions about to be the special indicator of the needed guidance, but believing that the Spirit will witness to the soul the will of the Lord.

There are two things which are so very closely related to this subject, although they are not in themselves elements of divine guidance, which, in closing, should recieve brief consideration. The first is the matter of light. In the main, the discussion which we have entered into on the elements of guidance has assumed that the one who is seeking the Lord's will has much knowledge of what it is to be willing; has been taught in the school of prayer; has obtained a grasp upon the teaching of the Scriptures; and has learned to recognize the Spirit's touch with the soul. If the Shepherd of our souls demanded that these elements should be in a highly developed state before He would grant guidance, many of His flock would be excluded from this blessing. These are indeed the principles on which He works with His children as He seeks to lead them into His will, but on every point He deals in matchless grace. He deals with men according to their light. Are you a child of God who is just beginning to understand your Bible? Our God of all grace will lead you according to that knowledge. Have you, by His mercy, been permitted to be under a faithful testimony and received much teaching of the Word? God will expect much more from you. He is eager to see a response in your soul commensurate with your light.

The second thing which, by its relationship to this subject, should be mentioned is the result which follows when the soul turns from the guidance which God has given to a path of his own choosing. Turning from God's will is sin—the sin which Israel committed again and again. Sin is one of the things which brings the chastening hand of God upon us. Whenever, therefore, a child of God receives divine leading and turns from it there is but one thing which God in faithfulness can do,—He must chasten. O the Christian men and women today who are receiving chastening because of turning from the will of the Lord! His will is best, redeemed one; turn not from it.

A concrete example of God's dealing with a soul may serve to clarify the truths here presented. In the university of a western state a young man was giving his whole soul to the task of preparing himself for a self-chosen profession. Through the Lord's grace, a faithful minister brought to him the appeal of Romans 12:1 for a life of complete surrender to God. He responded to the message and became a willing one. He saw that if this decision meant anything it meant a complete change of plans. He sought in prayer God's will for his life. As he studied his Bible he found very definite commands to "study" the Word, and to "preach" it "in season, out of season." It seemed to mean very

definite training and then service in proclaiming the message. The place of training and the place of service, however, were not mentioned in the Word, so here was a place for the Spirit of God to deal with his soul, communicating the special will of God for his life. The prayerfulness was continued. No visions were seen, no voices were heard, yet the will of God was revealed to the soul in a conviction which he found himself unable to escape from without the cost of losing his peace and joy in the Lord. In some very remarkable ways the Lord granted confirmatory circumstances after the decision had been arrived at, strengthening the soul in its decision. On all of the elements which we have discussed, the light of this young man was very meagre. He knew only in a small way what was the meaning of the expression, "Yield yourselves unto God"; his prayer life was at a low ebb; he was just beginning to understand a few principles in Bible study; and he knew practically nothing about the Spirit's touch with the soul. Yet in spite of all this lack of light, God was able to guide the soul and lead him into the path which He had ordained. Praise God, He does guide!

Fellow pilgrim in life's pathway, waiting for the time when "we shall know even as we are known," do you want to step out of a life of perplexity into the joy of walking in the light of divine guidance? Be a willing one. By His grace cease planning your own life and begin asking him for the blue-print. Study faithfully His Word that you may know the guide-posts, and wait patiently on Him for the Spirit's witnessing to the soul. Look unto Him, and the longing of your heart will be satisfied in the fulfillment of His promise, "I will guide thee with Mine eye."

Divine Guidance and Marriage

by JESSE ROY JONES

Scriptural discussions of this important theme are indeed rare. Jones treats his subject with much thoughtfulness and never wavers from the truths of God's Word. It deserves a most careful perusal by young and old alike.

IN his book entitled "Home Making" Rev. J. R. Miller says, "If there were more wise and honest forethought with regard to marriage there would be less afterthought of regret and repenting." Every Christian young person who is contemplating marriage would do well to ponder this statement with this additional thought: There is no such a thing as true wisdom and honest forethought on the question of marriage, or any other question for the child of God, outside the pages of God's Holy Word. Happy, therefore, is that Christian who has grown to the place where he not only believes this precious truth but also applies it to his own life.

The Word of God reminds us that there are two avenues open to the Christian when he comes face to face with the marriage question. The Apostle Paul makes this very plain in the seventh chapter of First Corinthians: "For I would that all men were even as I myself. But every man hath his proper gift from God, ONE AFTER THIS MANNER AND ANOTHER AFTER THAT" (vs. 7). In other words, the Lord may lead one man to the married life and another to the single life. There can be no question as to what Paul's preference is in the matter, but he leaves the thing wide open for each individual to settle between himself and God. Incidentally he shows us in I Cor. 9:5 that it was his privilege to have a wife had he so desired. To consider either the single life or the married life aside from divine guidance is sheer folly on the part of any Christian and is especially hazardous for the servant of the Lord.

In this article the writer addresses himself to those who believe that God is leading them to the married life. It is to be lamented that there are so many cheap and frothy discussions written on this sacred theme which are calculated only to puzzle and tangle earnest and sincere souls. Consequently, the purpose of this little discussion will be merely to point out three things; namely, that divine guidance is God's plan for all believers, that marriage is a good thing, and that divine guidance to a life partner is a glorious reality.

I. DIVINE GUIDANCE GOD'S PLAN FOR ALL BELIEVERS

"BE ye not unwise, but understanding what the will of the Lord is," says the Holy Spirit in Eph. 5:17. "Understanding what the will of the Lord is" is the same thing as being divinely guided. God expresses the same thought in Psalm 32:8 as follows: "I will instruct thee and teach thee in the way which thou shalt go: I WILL GUIDE THEE with Mine eye." He then adds a striking exhortation in the next verse which illustrates in wonderful fashion the folly of lacking understanding. He says, "Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee." In other words, the Lord is simply saying that He is willing to instruct His people and teach them to walk in the path of His will; He is even willing to guide them with His eye. But if they become stubborn and

mulish it becomes necessary for Him to use certain methods of chastening in order to accomplish in His children that which is best for them. Surely there can be no question but that divine guidance is God's plan for His people.

II. MARRIAGE A GOOD THING

THE Scripture is equally clear in its teaching that marriage is a good thing,—an honorable thing (Heb. 13:4). In Proverbs 18:22 the Holy Spirit records the fact that "Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord." And again in Proverbs 19:14 we find these words: "A PRUDENT wife is from the Lord;" the word "prudent" in this case meaning "circumspect." In this connection John Ploughman says,

> "The man who weds a loving wife,
> Whate'er betideth him in life,
> Shall bear up under all;
> But he that finds an evil mate
> No good can come within his gate,
> His cup is fill'd with gall."

He goes on further to say that "Matrimony in itself is good, but there are fools who turn meat into poison, and make a blessing a curse."

Archbishop Secker in commenting on the marriage question says, "The Hebrews have a saying, 'He is not a man that hath not a woman. Though man alone may be good, yet it is not good that man should be alone.' 'Every good gift and every perfect gift is from above.' A wife, though she be not a perfect gift, is a good gift, a beam darted from the Sun of mercy. * * * * Good servants are a great blessing; good children are a greater blessing; but a good wife is the greatest blessing; and such a help let him seek for her that wants one; let him sigh for her that hath lost one; let him delight in her that enjoys one." Even the Apostle Paul makes very clear that, although his preference was the single life, marriage is a good thing. Throughout his writings we find him advocating marriage and setting his stamp of approval upon it.

III. DIVINE GUIDANCE TO A LIFE PARTNER A GLORIOUS REALITY

THE modern method of securing a life partner is by a series of flirtations culminating in the selection of the one that makes your heart beat the fastest. Such a mushy and fleshly attitude toward marriage can be attributed largely to the movie, the novel and the modern philosopher. A glance at the billboards is sufficient to keep one informed as to what goes on in the movies today. "The Golden Bed" and "Changing Husbands" is a fair sample of the leading attractions. Everyone is familiar with the cheap love stories in our modern novels. And the advice of up-to-the-minute philosophers is a farce. In the columns of the Rocky Mountain News just recently there appeared an article by Lady Mary commenting on the subject of flirting. She quotes copiously from Dr. J. A. Hadfield, one of the most famous of the many medical practitioners who lurk in high-priced Harley Street offices in London to give opinions. The distinguished doctor says, "I shall never criticize young people for flirtations. I think it helps them greatly toward the selection of right partners for married life." Dr. Hadfield thinks that if young people were careful to maintain more flirtations before they take the step of marriage there would be fewer cases in the divorce courts. Much learning seems to have made the doctor mad, for if there ever was anything that proved a sucessful feeder to the divorce courts it is the marriages that result from flirtations. May God deliver Christian young people from the curse of flirtations. Another method of selecting the "right one" which is popular even among Christians is for the young man to go with a sufficient number of girls until he finds the one he likes best. A little consideration on the part of the thoughtful Christian young man will convince him of the fallacy of this system. For example, suppose John is going with Mary. They become well acquainted and Mary falls in love with John. John is not aware of it and in fact has not come to think seriously of their companionship. Time goes on and John meets Ruth and starts going with her. He discovers that he likes Ruth better than Mary and asks her to be his wife. What is the result? Mary is broken-hearted because she THOUGHT John was in earnest while he was going with her. And maybe she was justified in her thinking thus of John. Maybe John gave her good reason to think she was the "only girl." Who knows? Such could easily be the case; in fact, such has been the case all too often. The question for the young man contemplating marriage to face is this: Is such treatment which scores of girls like Mary receive a square deal? The fair minded man will say, no.

How then is a fellow going to find out who is to be his life partner? This is the logical question to be asked at this point and should be the question which every Christian young man should stop and ask himself before making any further advances toward the married life. To the soul of the honest and willing inquirer God gives the satisfactory answer. Divine guidance is a principle whch permeates the entire Word of God from Genesis to Revelation and is applicable to every phase of the believer's experience. There is no problem too great or too small but that the Lord can be trusted for it, and the marriage question is no exception to the rule. And why should it be? Both believer and unbeliever agree that marriage is one of the most sacred steps in a man's life. Should we not expect, then, for this step above all other steps the most dependable guidance?

The outstanding Scriptural instance where divine guidance is applied in the realm of marriage is where God chooses a wife for Isaac. This most interesting narrative is found in the twenty-fourth chapter of Genesis. To be sure, the customs of those days were quite different from our twentieth century way of doing things, but from the spiritual standpoint it is remarkable to find God leading in much the same way as He does today. In reading this story we are impressed with three things; namely, Abraham's faith, his servant's willingness, and God's faithfulness. Abraham's faith is set forth where he says, "The Lord God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee and thou

shalt take a wife unto my son from thence" (Gen. 24:7). Incidentally, such faith as Abraham manifested in the interest of Isaac's "wife to be" was the best proof possible that he was being led of the Lord. For "without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him" (Heb. 11:6). The willingness of Abraham's eldest servant was threefold in its character and is set forth throughout the entire story. First, he wanted to know the full details of his errand (vss. 5 and 21). Second, he was willing to seek information through the correct channels; namely, by taking his master's word (vs. 9), by prayer to the Lord God of his master (vss. 12-14), and by testimony for his master (vss. 34-48). And third, he exercised willingness in doing the thing that God led him to do (vss. 27-66). God's faithfulness is set forth in the testimony of Abraham's servant where he says, "Blessed be the Lord God of my master Abraham who hath not left destitute my master of his mercy and his truth" (vs. 27a); and again where he says, "I * * * * blessed the Lord God of my master Abraham, WHICH HAD LED ME IN THE RIGHT WAY to take my master's brother's daughter unto his son" (vs. 48). Let the Christian who is facing the marriage question follow the Lord's instructions and it will cease to be a question with him any longer. He will bless the Lord God as did Abraham's servant for leading him in the right way.

In passing we should not overlook the result of God's leading in selecting a bride for Isaac. As all good love stories, this one is no exception so far as the ending is concerned, for "they married and lived happy ever after." But the thing we should especially notice is the willingness manifested on the part of both Isaac and Rebekah. When the question was put to Rebekah as to whether she would go back with Abraham's servant she replied, "I WILL GO" (vs. 58). Her decision was necessary to the consummation of the marriage just as much as was Isaac's which is indicated in the last verse of the story where it says, "And Isaac * * * TOOK REBEKAH, and she became his wife; and he loved her: * * * (vs. 67). Also note that Isaac's love for Rebekah came after marriage instead of prior to it which is absolutely contrary to the popular idea of "falling in love" first and then getting married. From the scriptural standpoint, love may or may not precede marriage. In the case of Jacob and Rachel love preceded marriage.

Perhaps some will argue that this system of divine guidance may have been all right for Isaac and Rebekah but you don't find Christians practicing it today. Let us investigate, for, if the principles of divine guidance are not applicable to the believers of this age whereas they were to the believers in Abraham's time, then the Bible is not dependable as a guide to Christian living. Thank God! such is not the case.

At the very time when J. Hudson Taylor was entering into the deepest and most unreserved consecration to the Lord and to his life-service "the tempter met him, met him with suggestions so natural and attractive that it seemed hardly possible they could be contrary to the mind of God. And yet those suggestions had he followed them would have led far away from China and effectually hindered the Lord's first, best plan for his life." And it was the old perverted idea of the marriage question, namely, that of "falling in love," which brought about this severe test of Hudson Taylor's faith. Perhaps this is one of the hardest tests that can come in a young man's life who yearns to do God's will. Many a promising young missionary or other prospective Christian worker has made shipwreck on the rocks that threatened J. Hudson Taylor. He "fell in love" seriously, tremendously, and for the first time, with a young music-teacher that visited in his home during the Christmas holidays (1850-1851). She was a Christian, a Methodist, and very bright and gifted, and decidedly attractive. To Hudson Taylor's mind she would have made an ideal missionary and his life-partner. But it was not until two years afterward that he found out, greatly to his sorrow, that she was not God's choice for him. Nearly six years

Lead, kindly Light! amid th' encircling gloom,
Lead Thou me on;
The night is dark and I am far from home;
Lead Thou me on;
Keep Thou my feet; I do not ask to see
The distant scene; one step enough for me.

— J. H. Newman

later, however, God brought into his life the one that was to become His choice for him. He waited patiently on the Lord for guidance and committed his way unto the Lord and the Lord surely brought it to pass. The story of how God led J. Hudson Taylor to marry Miss Dyer is a remarkable evidence of the fact that God is still faithful to those who trust Him. Through willingness to do God's will above everything else and faithfulness in Bible study, prayer, and testimony, Hudson Taylor and Miss Dyer both found God's will wonderfully worked out in their behalf. The following quotation from a letter to his sister, written at a time when he was in his greatest need, shows how utterly dependent he was upon the Lord's guidance: "It is not sufficient to have the very road pointed out merely, to be prevented from straying to the right hand or to the left, though this is not little blessing. * * * * We need Him to direct our steps * * * * step after step. Nay, more, we need to pass through this wilderness leaning, always leaning on our Beloved."

George Müller of Bristol likewise testifies to the fact that God led him to the meeting and marrying of his wife, Miss Mary Groves. He says, "In giving her to me, I own the hand of God; nay, His hand was most marked; and my soul says, 'Thou art good, and doest good.'" The particulars which led to this union are indeed interesting and surely reveal the hand of the Lord. Mr. Müller was asked by a well known Christian lady, Miss Paget, to preach in a village near Exeter where Mr. A. N. Groves formerly resided. Miss Paget also gave George Müller the address of Mr. Hake, a Christian brother, who had a Boarding School for young ladies and gentlemen, in order that he might stay there while in Exeter. Miss Groves superintended Mr. Hake's household matters inasmuch as he had been a great invalid for many years and was still suffering from his affliction. "All this time," says Mr. Müller, "my purpose had been not to marry but to remain free for travelling about in the service of the gospel; but after some months I saw, for many reasons, that it was better for me, as a young pastor under twenty-five years of age, to be married. The question now was, to whom shall I be united? Miss Groves was before my mind; but the prayerful conflict was long before I came to a decision; for I could not bear the thought that I should take away from Mr. Hake this valued helper, as Mr. Hake continued still unable to take the responsibility of so large a household. But I prayed again and again. At last this decided me. I had reason to believe that I had begotten an affection in the heart of Miss Groves for me and that therefore, I ought to make a proposal of marriage to her however unkindly I might appear to act to my dear friend and brother, Mr. Hake, and to ask God to give him a suitable helper to succeed Miss Groves. On August 15, 1830, I therefore wrote to her proposing to her to become my wife, and on August 19th she accepted me. * * * * In about two or three weeks the Lord, in answer to prayer, found an individual who seemed suitable to act as housekeeper, whilst Mr. Hake continued ill; and on October 7, 1830, we were united in marriage. * * * Now see the hand of God in giving me my dearest wife: First, that address of Miss Paget's was given to me under the ordering of God. Second, I must at last be made to call on her though I had long delayed it. Third, she might have provided a resting-place with some other Christian friend where I should not have seen Miss Groves. Fourth, my mind might have at last, after all, decided not to make a proposal to her; but God settled the matter thus in speaking to me through my conscience,—you know that you have begotten affection in the heart of this Christian sister, by the way you have acted toward her, and therefore, painful though it may be, to appear to act unkindly towards your friend and brother, you ought to make her a proposal. I obeyed; I wrote the letter in which I made the proposal, and nothing but one stream of blessing has been the result."

George Müller adds a word of Christian counsel to those planning to enter upon the marriage union. He says, "Neither beauty, nor age, nor money, nor mental powers, should be that which prompts the decision; but first much waiting upon God for guidance should be used; second, a hearty purpose to be willing to be guided by Him should be aimed after; third, true godliness without a shadow of doubt, should be the first and absolutely needful qualification to a Christian with regard to a companion for life. In addition to this, however, it ought to be, at the same time, calmly and patiently weighed, whether in other respects, there is a suitableness. For instance, for an educated man to choose an entirely uneducated woman is unwise; for however much on his part love might be willing to cover the defect, it will work unhappily with regard to the children."

Arthur Gook, in his book, "Can a Young Man Trust His God," tells how God definitely led him and his wife together through the giving of themselves to prayer and careful consideration of the Word. As a test to more thoroughly convince him of God's guidance to their definite engagement, both he and the young lady to whom he felt led entered upon this agreement. He was asked to address a gospel meeting for schoolboys in the north of London, at a place he had never before visited. They both asked the Lord to set His seal upon their engagement by leading at least one of the unknown lads definitely to put his trust in Christ at the coming meeting; and causing him to make his decision known. Mr. Gook had been preaching occasionally at small meetings for the past year or two but up to the present time had never known of any definite "results" in either old or young turning to the Saviour and confessing Him openly. He delivered his address in the face of no little confusion on the part of the boys, especially at the opening part of the meeting. But the Spirit of God wonderfully worked in his behalf. At the close, an invitation was given for those who wished to accept Christ that evening to remain in their seats for personal conversation. After a hymn was sung the meeting was dismissed. Three of the boys remained in their seats. They were dealt with individually and two of them definitely accepted the Saviour and one was restored to the Lord. "Thus we realized," says Mr. Gook, "that He who of old encouraged His servant, Gideon, by a definite, tangible sign, had graciously condescended to give us the needed guidance at a crucial point in our service for Him. Mr. Gook very wisely adds that it is not his purpose by any means to encourage young men to ask God for a sign lightly. While God does not

work through "signs and wonders" in this age, He does very often, in answer to prayer, on the basis of grace alone, vindicate Himself through just such tests as the one set forth above.

Mr. and Mrs. Ralph C. Norton, who founded the Belgian Gospel Mission, and who through divine guidance gave their lives "to a life-time of service in Belgium," also testify to the wonderful way in which God led them in love and marriage. "Is it not sad," writes Mrs. Norton in the Evangelical Christian, April, 1924, "that there should be so much reticence about His part in love and marriage amongst His saints, when ever in His Word our Lord has been so scrupulous in His leading in these matters? So one would record to His praise how He answered prayer in regard to a young man seeking a Christian helpmeet." She then goes on to tell how God led Ralph C. Norton at the age of thirty-two with a university course and a short but successful business course behind him, to make known his need to God and trust Him for the supply of that need. While in the Moody Bible Institute, Ralph Norton and a fellow student met daily for a season of prayer. He mentioned his need at these times and found a faithful cooperation on the part of his prayer companion, for he was a dear man of God. Shortly before these prayer meetings began a young woman entered the classes of the Moody Bible Institute with great ambitions for doing heroic service for the Lord. She knew little, however, of the deeper things of God and had many lessons to learn in the school of experience. Nevertheless, this was the young lady that became the center of Ralph Norton's daily prayer times and it was not long before God began answering his prayer, although the young lady was unconscious of what was taking place. She just happened to glance at him one day in class and noticed a tired look on his face. He really was feeling ill. Her heart went out to him through sheer pity rather than affection. The next day she stopped at a florist's shop and bought a bunch of violets, addressed a card to Ralph C. Norton, writing nothing to indicate who it was from, and handed it to a boy who was passing, telling him to deliver it at the address attached. Ralph Norton's prayer-helper happened along at this time and noticed the little performance as he walked by on the opposite side of the street unnoticed by the young lady. The next day she was thanked by the one who received the bunch of violets, much to her embarrassment and confusion. Thus God brought them another step nearer to His plan for their lives. Prayers continued on the part of Norton and his friend but no definite answer seemed apparent. In fact, there seemed to be complete indifference on the part of the girl. Summer came and both went different ways. She did not plan to come back to school. But autumn found them both back among the familiar scenes. God had led her back. For a while she was determined that Ralph Norton was not God's choice and therefore, not hers. But the battle which took place in her soul at this time was of short duration and Christ conquered. "Beginning with the date of our marriage, April 16, 1902," continues Mrs. Norton. "straight on through the twenty-one years that have intervened since then, His mercy and truth have led us in the way of His choosing."

Surely the path of His choosing is the only safe and happy one for the Christian. The writer knows a young man who about five yars ago was convinced in his own soul that God was leading him to a certain young woman. After much prayer and waiting upon the Lord he felt led to make a proposal to her. He never even "had a date" with her prior to this time and the very thoughts of such a thing as proposing to her at the first meeting somewhat frightened him to say the least. But God supplied the necessary grace and strength, for the occasion required both, and to-day the young people rejoice and thank God that He brought their two lives together to "spend and be spent" in His glad service.

"Delight thyself also in the Lord and He shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass" (Ps. 37:4-5).

No service in itself is small,
None great though earth it fill;
But that is small that seeks its own,
And great that seeks God's will.

—SELECTED

Dost Thou Believe?

by R. WELLS

DOST THOU BELIEVE ON THE SON OF GOD? This serious and all-important question, the Holy Spirit inclines us to ask you, dear reader, as you glance at these few lines. We ask you not whether you have been baptized or have joined the church; whether you pray or read your Bible, and in other ways are trying to do the best you can; but would put to you just this one question, Dost thou believe on the Son of God?

You know that it was this that Christ asked the man who was born blind, and such is your condition, if up to this time you are unconverted, unsaved, still out of Christ, yea, even worse is your condition, for upon the authority of Him Who cannot lie we tell you, that you are not only blind, but dead in trespasses and sins.

If you have not yet become the child of God through faith in Christ Jesus, the Holy Spirit declares that you are a child of wrath even as others, condemned already, without hope and without God in the world.

Should you be willing to acknowledge that all this is so, that you are really a sinner in sore need of pardon, then has God many loving and gracious promises for you, promises of forgiveness, peace, joy, and life everlasting; while upon the other hand, should you refuse to believe that your case is so desperate, and thus make God a liar, it alters not the fact, and you stand condemned, in the words of the Lord Jesus Himself, because you refuse to believe on the name of the only begotten Son of God.

> Our monthly Gospel message has been crowded out for some time. We are glad that space permits us to include such an article in this issue. May the Lord use it in the saving of the lost and in the refreshing of the saved.

As we again ask, "Dost thou believe on the Son of God?" do we hear your reply? "Of course I do; from my mother's knee, I have been brought up to believe that Jesus was born in Bethlehem, performed many miracles while here on earth, finally died upon the Cross, then rose from the grave and returned to heaven again. I believe all this and always have." You CAN believe these truths and yet not be saved; the devils thus believe and tremble, and those possessed of demons when the Lord Jesus dwelt on earth, also believed as much, acknowledging Him as "Jesus, Son of the most high God," and yet they did not and could not say, "Thou lovest me and gave Thyself for me," but would cry out at His approach, "Art Thou come hither to torment us before the time?" which illustrates a vital difference.

And now do you desire to know what and how you are to believe? We reply first, in A LIVING PERSON, in as real a man as Washington; a man Who having eaten of the broiled fish and honeycomb, went back to heaven with the dust of earth upon His garments; a man whom Stephen could recognize, when the heavens opened and beheld Him standing at the right hand of God; and yet a Divine Man, God's only begotten Son, Whom He sent forth to be a propitiation for all who would have faith in His blood, for without the shedding of blood there could be no remission; the wages of sin is death, and hereby perceive we the love of Christ for the sinner, in that He laid down His life for him, became obedient unto death, even the death of the Cross, thus becoming the sinner's substitute, dying in his stead; the Lord laid upon Him the iniquity of us all, and thus God can be perfectly just, and at the same time the justifier of all those who believe in Jesus. Dear reader, will you thus believe in this Man Christ Jesus? if so, the Holy Spirit says, "That through this Man is preached unto you the forgiveness of sins, and by Him ALL THAT BELIEVE are justified from all things." You have absolutely nothing whatever to do; Christ has done everything—not only kept the law for you, but has also borne the penalty due you; and now the one question is, will you accept or refuse this gift of eternal life? If you believe that Jesus died and rose again for YOU, that He was in very truth delivered for YOUR offenses and raised again for YOUR justification; if in your heart you believe this, you will then have accepted Him and received Him as your Saviour, and the promise is to as many as received Him, to them gives He power to become the sons of God, even to them that believe on His name; therefore, "receiving Him" and "believing on His name" are one and the same thing, and whosoever believeth on Him HATH everlasting life.

Have you been TRYING to become a Christian? If so, do stop trying just now, as you read these lines, and begin BELIEVING, for Jesus Himself said, "He that heareth my words and believeth on Him that sent Me, HATH everlasting life, and shall not come

into judgment, but is passed from death unto life."

Have you been praying to God to be merciful and love you? Surely He has given the most convincing proof of His love and mercy in sending His only begotten Son into the world for alien man, and so "God commendeth His love towards us in that while we were yet sinners Christ died for us."

Do you think yourself too great a sinner? The Holy Spirit tells you that when you were yet without strength, Christ died for the ungodly; ungodly as you are, believe in Him, take Him as your personal Saviour dying in your stead, and not only will all your sins be charged to His account, but all His righteousness will be placed to your account, "For Christ is the end of the law for righteousness to everyone that believeth."

Are you afraid that you have not repented enough? To repent means to change your mind. Repent then and believe the gospel; that is, change your mind about God, and towards God, and at once believe the good news, that whosoever believeth in Him shall receive remission of sins.

Christ said upon the Cross, "IT IS FINISHED," and we entreat you to take Him at His word, and not for an instant attempt to offer any good works or fancied righteousness of your own as part payment for the gift of eternal life; for we are distinctly told that it is "to him who worketh not but believeth" whose faith is counted for righteousness; and again, "This is the work of God, that ye believe on Him Whom He hath sent." Life comes by simply receiving God's testimony concerning His Son, and then good works necessarily follow; life is obtained at the Cross; good works start from the Cross.

Oh sinner! Dost thou, wilt thou believe on the Son of God? Neglect not this great salvation another hour, but say like the blind man of old to whom Christ first put this question, "Lord I believe;" and the sweet promise will flow into your soul, "Thy faith hath saved thee." An everlasting life will be yours, underneath you will be God's almighty arms, and over you His banner will be love. Your Saviour, not only says He will be with you all the day long, even until the end of the age, but also promises to keep you from falling, and some day present you faultless before His Father's presence with exceeding joy; so that in this world goodness and mercy will follow you all the days of your life, and hereafter you shall dwell in the house of the Lord forever.

The Will of God

Excerpts from the notes of George Muller of Bristol

HOW important it is to ascertain the will of God before we undertake anything, because we are then not only blessed in our souls, but also the work of our hands will prosper.

Be slow to take new steps in the Lord's service, or in your business, or in your families. Weigh everything well; weigh all in the light of the Holy Scriptures, and in the fear of God. Seek to have no will of your own, in order to ascertain the mind of God, regarding any steps you propose to take, so that you can honestly say, you are willing to do the will of God, if He will only please to instruct you. But when you have found out what the will of God is, seek for His help, and seek it earnestly, perseveringly, patiently, believingly, and expectingly: and you will surely, in His own time and way, obtain it.

We have not to rush forward in self-will and say, I will do the work, and I will trust the Lord for means,—this cannot be real trust, it is the counterfeit of faith, it is presumption; and though God, in great pity and mercy, may even help us finally out of debt; yet does this, on no account, prove that we were right in going forward before His time was come. We ought, rather, under such circumstances to say to ourselves: Am I indeed doing THE WORK OF GOD? And if so, I may not be the person to do it; or if I am the person, HIS TIME may not yet be come for me to go forward; it may be His good pleasure to exercise my faith and patience. I ought, therefore, quietly to wait His time; for when it is come, God will help. Acting on this principle brings blessing.

To ascertain the Lord's will we ought to use scriptural means. Prayer, the Word of God, and His Spirit should be united together. We should go to the Lord repeatedly in prayer, and ask Him to teach us by His Spirit through His Word. I say by His Spirit through His Word. For if we should think that His Spirit led us to do so and so, because certain facts are so and so, and yet His Word is opposed to the step which we are going to take, we should be deceiving ourselves . . . . No situation, no business will be given to me BY GOD, in which I have not time enough to care about my soul. Therefore, however outward circumstances may appear, it can only be considered as permitted of God, to prove the genuineness of my love, faith, and obedience, but by no means as the leading of His providence to induce me to act contrary to His revealed will.

The method of guidance may be mysterious; the fact is certain. —*Charles R. Erdman*

Outlines for God's Workmen

Conducted by R. S. BEAL

A Certainty of Great Consequence

Gal. 3:13-14.

I. WONDROUS REDEMPTION "Christ hath redeemed us" vs. 13
II. WONDROUS SUBSTITUTION "Being made a curse for us" vs. 13
III. WONDROUS JUSTIFICATION "That the blessing of Abraham might come on the gentiles through Jesus Christ" vs. 14.

—M. G. D.

The Four-fold Protection of the Believer

Rom. 8:34.

I. THE PROTECTION OF HIS PROPITIATION.
"It is the Christ that died" I John 2:2.
II. THE PROTECTION OF HIS JUSTIFICATION.
"Yea, rather, that is risen again" Rom. 4:25 "raised for our justification"
III. THE PROTECTION OF HIS ADVOCACY.
"Who is even at the right hand of God" I Jno. 2:1
IV. THE PROTECTION OF HIS INTERCESSION.
"Who also maketh intercession for us" Heb. 7:25.

—M. G. D.

What He Prayed For

John 17:15-26

I. OUR VICTORY OVER THE EVIL ONE.
Verse 15
II. OUR SANCTIFICATION THROUGH THE WORD.
Verses 17, 19
III. OUR SERVICE.
Verse 18
IV. OUR UNITY.
Verses 21, 22
V. OUR PERFECTION.
Verse 23
VI. OUR GLORIFICATION WITH HIM.
Verse 24
VII. OUR FILLING WITH HIS LOVE.
Verses 25, 26

—L. J. F.

Service

John 1:35-51

I. THE CALL TO SERVICE.
Christ said, "Follow Me." Vs. 43
Matt. 4:19
II. THE IMPELLING POWER TO SERVICE.
They beheld the Lamb of God. Vss. 35-37
II Cor. 5:14
I Cor. 6: 19-20
III. THE PURPOSE OF SERVICE.
They immediately became soul-winners. Vss. 41-43
Matt. 4:19
James 5:20
IV. THE STRENGTH FOR SERVICE.
They abode with Christ. Vss. 38, 39.
John 15:1-5
V. THE REWARD FOR SERVICE.
They will behold His glory. Vs. 51
Dan. 12:2

—L. J. F.

Wondrous Grace of God

II Cor. 8:9.

I. PRIMAL CONDITIONS—Our Lord was rich.
II. POSITIVE CHANGES—Our Lord became poor.
III. POTENT COMPASSION—"For your sakes."
IV. PERSUASIVE CALL—Sharing His riches.

—M. G. D.

The Age of Deception

Men are deceived in this age,

I. IN THEIR CONCEPTIONS OF GOD AND CREATION.
Rom. 1:21-23
II. IN THEIR CONCEPTIONS OF SIN AND ITS CONSEQUENCES.
Gal. 6:7
Eph. 5:5, 6
III. IN THEIR CONCEPTIONS OF THE GOSPEL.
Gal. 1:7
II Cor. 4:2-4
IV. IN THEIR CONCEPTIONS AS TO THE PERIOD OF OPPORTUNITY FOR SALVATION.
Eph. 5:16
II Cor. 6:2
V. IN THEIR CONCEPTIONS OF THE SECOND COMING.
II Thes. 2:3

—L. J. F.

The Appeal of Grace

Rom. 12:1-2

"I beseech you therefore, brethren, by the mercies of God . . ."

I. AN APPEAL FOR CONSECRATION.
"that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service,"
II. AN APPEAL FOR SEPARATION.
"And be not conformed to this world:"
III. AN APPEAL FOR TRANSFORMATION.
"but be ye transformed by the renewing of your mind,"
IV. AN APPEAL FOR REALIZATION.
"that ye may prove what is that good and acceptable and perfect will of God." —H. A. W.

Following The Believer Through The Judgments

I. THE CROSS JUDGMENT.
Sin and sins laid on Him.
John 1:29
I Pet. 2:24
II. THE CONTINUAL JUDGMENT.
Self Condemned.
I Cor. 11:31-32
I Cor. 9:26-27
III. THE CROWN JUDGMENT.
Service rewarded.
IICor. 5:10
I Cor. 3:15
IV. THE COMMON JUDGMENT
Sharing the throne with Him.
I Cor. 6:1-3

—R. S. B.

Book Reviews

by THE EDITORS

DAVID LIVINGSTONE

The story of Livingstone's life and labors has never lost either its fascination or its inspiration. It has been told and retold many times, but this newest biography will be found to be one of the best and most interesting ever written. The author divests the story of the technical scientific data which, though valuable, for many has robbed the story of much of its interest. Added to this is an attractive and interesting style of narration, and above all a sympathetic understanding which is all too rare in biographers.

The author is a grandson of Dr. Livingstone, and is engaged in medical missionary work in the very town where Livingstone died on his knees interceding for "The Open Sore of the World." This in itself adds much to our interest. It is a good book and will be helpful to old and young alike.

"David Livingstone," by Hubert F. Livingstone Wilson, M. C., M. B., Ch. B., D. T M. First Volume in the "Master Missionary Series," 230 pages, cloth cover, 5×7⅝ inches. Geo. H. Doran Co., New York, $1.35 net.

—H. A. W.

MACKAY OF UGANDA

The story of Mackay's life is more fascinating than any book of fiction ever written, and as handled by this writer it is fully as readable. Valuable information is added to interest by the use of much material which has not been available for previous biographies of this great man of God.

It is a book which will profit as well as interest its readers.

"Mackay of Uganda," by Mary Yule. Second Volume in the "Master Missionary Series," 212 pages, cloth cover, 5×7⅝ inches. George H. Doran Co, New York, $1.35 net.

—H. A. W.

CHALMERS OF NEW GUINEA

This book tells the story of the life and work of James Chalmers, missionary to New Guinea. It is a fascinating story of missionary work among the cannibals of that land. It furnishes convincing evidence of the power of the Gospel to transform even raw cannibals. And the life of its hero furnishes much inspiration because it reveals his deep consecration to the Lord Jesus, and to the preaching of His Word among the heathen.

It is a good book for the children as well as for the grown-ups.

"Chalmers of New Guinea," by Alexander Small, B. L. Third Volume in the "Master Missionary Series." 176 pages, cloth cover, 5×7⅝ inches. George H. Doran Co., New York, $1.35 net. —H. A. W.

THE VIRGIN'S SON

Jesus Christ is the Son of God. Upon the foundation of this truth either stands or falls the only hope that mortal man can claim for the salvation of his sin-cursed soul,—the only promise of eternal life, bliss and happiness in the hereafter. Destroy this foundation and man's destiny is eternal doom.

Mr. Champion shows that the teaching of the Bible on this subject has not recieved the full consideration and hearing which it merits. He gives various antagonistic positions to the truth about the virgin birth together with the Biblical refutation. The valuable contents might be suggested by these chapter headings, "The Situation," "Biblical Criticism," "The Miraculous Conception," "The Supernatural Deity of Christ," etc.

Champion has given a worth while and timely contribution to the present lively discussion of this subject.

"The Virgin's Son" by John B. Champion, M. A., B. D. 160 pages, cloth bound. The Bible Institute Colportage Ass'n, Chicago. Price $1.25, net. —C. R. L.

THE ABSURDITIES OF EVOLUTION

"The Absurdities of Evolution," is not a Biblical discussion of evolution, but a sane, practical argument exposing the follies and absurdities of this subject as handled by the pseudo-scientists with which the woods of today are so full.

We quote: "Evolution is an unproved chaos of tiresome absurdities that the road over which its advocates have come is strewn with discarded theories, once hailed as infallible science." "It is due the reader to say frankly that the whole contention of evolutionists along the line of fossil remains is the most unbearable deception ever imposed on suffering humanity."

"Nine tenths of the talk of evolutionists is sheer nonsense, not founded on observation, and wholly unsupported by fact,—purely the product of the imagination."

Mr. Phelps, as the quotations clearly show, handles evolution and the evolutionist without gloves. His style is belligerent, impulsive, staccato, every page breathes sincerity, although he is not very careful of the other fellow's feelings.

If you want to read a book against evolution in which the author delivers the goods with lots of punch, here's your chance.

"The Absurdities of Evolution," by Guy Fitch Phelps, 142 pages, 5×7½ inches, cloth, Bible Institute Colportage Association. —C. L. F.

ONE THOUSAND BEST BIBLE VERSES

Here is a book of great practical value. Most Christians have learned something of the blessing of memorizing God's Word but because of the lack of a systematic plan have hid very little of it in the heart. This book offers the proper encouragement to memorization. It deserves very full commendation on the following grounds: The selection of verses is very carefully made; the verses are divided in such a way that they are readily taken into the mind; the tabulation of like references which it contains will aid much in review of the passages learned and serve to fix them more firmly in the mind.

"One Thousand Best Bible Verses," compiled and edited by Rev. J. B. Smith, D. D. 4½×6¾ inches, limp cover. Bible Institute Colportage Ass'n, Chicago. Price 50c, net.

—L. J. F.

IN THE SECRET PLACE

Every earnest Christian is deeply interested in the subject of prayer. Many have written from the students' viewpoint only; many from purely a devotional angle giving no anchorage on the subject. Dr. Percival writes as a student who has learned his lesson well from both precept and practice. We commend this book "In the Secret Place" to those who are hungry for their own prayer life to be deepened by practice based on definite, scriptural teaching.

"In the Secret Place," by Dr. W. B. Percival, 5½×7½, 118 pages, cloth cover. Bible Institute Press, Los Angeles. Price 75c, net. —A. L. F.

THE PERSON OF CHRIST

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"The Person of Christ," by Philip Schaff, D. D., LL. D. 148 pages, cloth cover, 5½×7¾ inches. George H. Doran Co., New York. Price $1.25, net.

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Whole Bible Sunday School Lesson Course

Expositions by H. A. WILSON

Lesson 70 Sunday, February 1, 1925

RESTORATION OF THE LAW

Nehemiah, Chapters 8-13
Golden Text, Heb. 4:12

All of the events related in the last six chapters of Nehemiah seem to have a very definite connection. The eighth chapter tells of a great Bible conference held in Jerusalem, lasting for seven days. A little more than two weeks later the people have gathered again with fasting and sackcloth and earth upon them. This would seem to have been the outcome of the former meeting. No doubt the Word of God had worked in the hearts of the people until they realized their sin and were brought to repentance. The story of this meeting is told in chapter nine. After the people had gathered, the Levites led them in worship, testifying of the mercies of God and of the sins of Israel. The tenth chapter tells of a covenant which was made as a result of this meeting, and of the steps taken to restore the temple worship which had suffered from the indifference of the people. Chapters eleven and twelve tell of those who were set aside for the ministry of the temple, and they also describe a great antiphonal chorus of praise and worship in which the singers engaged after their appointment to office. Chapter thirteen is evidently a recapitulation, with special attention given to the part which Nehemiah played in those things related in the preceding chapters. All of these things may be summed up in five words:

I. The Scriptures,
II. The Security,
III. The Separation,
IV. The Song, and
V. The Servant.

Let us study the lesson under these headings and seek to benefit from its spiritual lessons.

I. THE SCRIPTURES.

In the opening scene of the lesson the Scriptures are magnified. The people gather themselves together and call for the law of God. Ezra reads the law to them and continues reading it for seven days. Dr. W. Leon Tucker says that here we find the first pulpit, and it is clearly indicated what a pulpit is for. The first pulpit was used for the teaching of the Word of God, and that is what all pulpits should be used for. It is a shame that they are ever used for anything else. Surely that was a marvelous scene. It was a scene of blessing. It was a Bible conference worthy of the name. Seven days spent in reading and explaining the law of God (Neh. 8:18). No wonder the children of Israel had a revival! How different it would have been had they spent the time discussing social and philosophical subjects. Heb. 4:12.

It is worthy of special notice that the reading of the law was accompanied by exposition,—"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading" (Neh. 8:8). Happy are they who hear or read the law of God with understanding. Happy are they who are able to cause others to understand it. There is too much pre-textual preaching these days. How many times some passage from the Word of God is used as a peg on which to hang human speculations or worse. How many ministers use a text from the Word as a pretext to teach many things which are not only unscriptural, but in many cases antiscriptural. God give us men who will magnify the Word of God in their ministry, and who will read in it distinctly and give the sense, and cause the people to understand the reading.

The reading of the Word was accompanied and followed by a revival in Israel. Even in this chapter we are told that the people made merry "because they had understood the words that were declared unto them" (Neh. 8:12). The reading of God's Word brought joy to their hearts even while it was being read, and there started a time of blessing which continues and grows as the story of the book of Nehemiah progresses. The plain reading and prayerful exposition of God's Word always brings a blessing to the people of God. That is the way to bring a revival in their midst. It is very significant in this connection that all the appeals which God makes to His children for holiness and service are based upon instruction in the truths of God's Word. This indicates that we can hope to restore the backslider, and build up the believer, only by imparting the knowledge of the Word of God. Rom. 12:1-2; Col. 4:1-5; II Tim. 2:25-26.

II. THE SECURITY.

One thing seemed especially to impress the minds of the people as the Word of God was read, i.e., the grace of God manifested in preserving Israel in spite of her sin. In the testimony of the Levites five times they speak of it. Five times they speak of Israel's rebellion, and then magnify God's mercy in preserving and restoring them. Surely in this they give evidence that they have learned the lesson of the security of God's people. Neh. 9:17, 19, 27, 28, 31; Jno 6:37; Jno. 10:28-29; Jno. 5:24.

III. THE SEPARATION

As a result of their recognizing God's mercy, the children of Israel separated from their sins and worshipped before the Lord. First, they confessed their sins, and confessed that God was just in chastening them as He had done (Neh. 9:33-37). Then they separated themselves from their sins to do the will of God (Neh. 10:28-31). This was followed by a revival of the worship which had languished because of their sin (Neh. 10:32-39).

This is very significant in its application to our own lives. Many oppose the teaching of salvation by grace and the eternal security of all believers in Christ because, they say, it will turn men loose to sin. "What," say they, "teach a man that if he believes in Christ he is saved, and cannot possibly lose his salvation, no matter what sin may afterward enter into his life? Why, that would turn him loose to live for the Devil!" Not so! dear friend. When Israel recognized clearly the grace of God keeping her in spite of sin, it sent her to her knees before Him, confessing her sin, separating from it, and worshipping and adoring the God Who had displayed such love for her. And that is the effect it always has on a believer. "The goodness of God leadeth to repentance" (Rom. 3:4), and God says of this matter, "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works" (Titus 3:5, 8). How different that sounds from the argument of those who say, "Perhaps it is well enough to believe that the believer is eternally secure, but it is a dangerous thing to talk about it, for it will cause men to be careless, and will turn men loose to sin." No, the surest way to lead a backslider back to the Saviour is to merely teach him of the depths of the mercy and grace of God. And it is a fact also that continued meditation on that fact, instead of leading to sin,

gives the most powerful incentive to holiness. Jer. 3:12-14; Isa. 44:22; 1 Cor. 10:19-20; Col. 4:1-5.

IV. THE SONG.

The restoration of the children of Israel gave them a song of praise. In the twelfth chapter we are told of the gathering of the singers and of the arrangement for their song. Then we read, "The singers sang loud .... also that day they offered great sacrifices and rejoiced, for God had made them rejoice with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off" (Neh. 12:42-43). When the children of Israel were in a strange land, suffering the chastening of God, they could not sing the Lord's song (Psalm 137:1-4). It was just as bad when, though they were in their own land, their sins had broken fellowship with God. But now they have been restored to their land. They have confessed their sins and put them away, and God has put a song in their hearts and in their mouths. What joy comes to the backslider who is restored! How he can sing when he knows his sin has been forgiven and put away! How he can sing when his fellowship with God is restored! And the restored sinner is not the only one who sings, but "Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance" (Luke 15:7). Isa. 35:10; Eph. 5:19; Psa. 51:12-14.

V. THE SERVANT

We must not close without considering for a moment the place of Nehemiah, God's servant, in this story. The thirteenth chapter tells of Nehemiah's second visit to Jerusalem, and of its relation to the things of which the other five chapters have told us. In this chapter he tells us of how God used him to cleanse the temple, to turn the hearts of the people toward God, and to cleanse them from their sins. This is very significant. Nehemiah's first journey was for the deliverance of Israel, and his second journey resulted in their purification. This suggests to us the work of the One Who is many times called the Servant of God. When Jesus came the first time, it was for the deliverance and salvation of His people; but His second coming will be to purge them from their sins. Thus Nehemiah becomes a glorious type of Christ. Rom. 11:26-27; Isa. 1:25-26.

Lesson 71 **Sunday, February 8, 1925**

CONSPIRACY OF HAMAN

Esther, Chapters 1-4
Golden Text, Ps. 34:17

The book of Esther has caused much question in the minds of students, because they have observed that in it there is no mention of God, and no use of His name. For this reason many have thought that it really did not belong in the Bible. But Bible students have pointed out many helpful things which demonstrate that it does indeed belong in the Word, and which shed light on this matter.

"The Companion Bible" calls attention to the fact that the Name of Jehovah does appear in the book of Esther four times — Esther 1:20; Esther 5:4; Esther 5:13; Esther 7:7— and once the Name "Ehyeh" (Esther 7:5), which is the name God used at the burning bush (Ex. 3:14). These names appear in acrostic form. Twice the Name Jehovah is formed by the initial letters of succeeding words, and twice it is formed by the final letters. Twice the Name is spelled forward, and twice it is spelled backward. Of this "The Companion Bible" says, "His (God's) working was secret and hidden. Hence the name of "Jehovah" is hidden secretly four times in this book, and the Name "Ehyeh" (I AM that I AM) once. The Massorah has a rubric calling attention to the former, and at least three ancient manuscripts are known in which the acrostic letters in all five cases are written Majuscular (or larger than the others) so that they stand out boldly and prominently." Again we are told that "In the two cases where the Name is formed by the initial letters the facts recorded are initial also, and are spoken of an event in which Jehovah's over-ruling was initiated; while in the two cases where the Name is formed by the final letters the events are final also, and lead rapidly up to the end toward which Jehovah was working. Thus in the two cases where the Name is spelled backward Jehovah is seen over-ruling (reversing) the counsels of the Gentiles for the accomplishment of His own ends; where the Name is spelled forward He is ruling directly in the interests of his own people, unknown to themselves." This material is very helpful and suggestive. It indicates that God designedly hid His Name from the unbelieving and unwilling, but displayed it before the eyes of the faithful. It is specially interesting that the Jews recognized this, as has been pointed out in the notes.

Perhaps, however, the strongest evidence of the inspiraton of the book of Esther lies in its typical teaching. This is two-fold: there is first a devotional message for the believer, typified in Esther; and there is a prophetic dispensational message, typified in Mordecai and Haman. In this lesson let us consider the devotional, or personal message, and in our next we will consider the prophetic, or dispensational.

The life of Esther is an exceedingly helpful presentation of the believer's normal ministry. Let us face it.

I. A MINISTRY OF LOVE.

Esther's intercession on behalf of the children of Israel sprang from her love for Mordecai. It was her love for him which caused her solicitous inquiry concerning the cause of his grief. This brought to her attention the murderous decree which had been published against the Jews (Esther 3:8-15), and love for Mordecai led her to obey his wishes in interceding with the king on behalf of her people (Esther 4:1-17).

Surely there is a lesson in this for us. Our prayers, and for that matter every ministry of what kind soever in our lives, should spring from love for Christ. If we really love Him, will we not, like Esther, seek in prayer to know the burden of His heart for the lost of earth, or for the members of His Body? And having learned His wishes, will love for Him not lead us to obedience? As the believer draws near to the heart of God in fellowship with Him and in love for Him he will be constrained to intercede mightily for souls, and to carry to them the words of life (II Cor. 5:14).

II. A MINISTRY OF CONSECRATION

At the request of Mordecai Esther definitely and completely consecrated herself to the task before her. The terrible humiliation of Vashti when she had refused to obey the lowest wish of the king warned her what she might expect from him if she failed to obey his express command that none should enter into his presence without being called (Esther 1). And she knew also that the laws of the land specifically provided that unless the king showed special mercy to such an one he must be killed (Esther 4:11). But in spite of all this, she put her own comfort and safety out of mind. She consecrated herself to the task of bringing deliverance to her people at the cost of life itself, if necessary. Said she, "I will go .... and if I perish, I perish" (Esther 4:16).

What an example! That is what God asks of us. He asks that we present ourselves a living sacrifice to Himself. The service of the Lord— whether it be testimony or intercession—is a costly service. It may even mean that our lives shall be poured out. It has meant that for many. But whether or no, God wants us to consecrate ourselves to His service even if it involves the sacrifice of all comforts and selfish pleasures, and even of life itself (Rom. 12:1-2). You ask, "What? can an intercessory

ministry lead to such an end?" Yes, it surely can. It meant that for Daniel (Dan. 6:4-13). And intercession for souls cannot be long continued without sincere effort to reach them for the Lord, and this has led many to the sacrifice of life in order that others might hear the Word of life. Rom. 6:13.

III. A MINISTRY OF LIFE

God gave Esther mercy in the sight of the king, and through her ministry life came to her people. God used her petitions to overturn the counsel of Haman. He used them to frustrate the evil purpose of the enemy of the Jews, and to bring them deliverance from the great catastrophe which was impending. At her request the decree was made and letters sent in which the Jews were empowered to stand for their lives (Esther 8:10-14). This amounted to giving life to dead men, for the former decree had pronounced their doom.

That is what God wants to accomplish through every one of His children. He wants to use our prayers, our lives, and our testimonies as the means of bringing life to others. How many times the Word emphasizes this thought. "The fruit of the righteous is the tree of life, and he that winneth souls is wise" (Prov. 11:30). "Follow Me, and I will make you fishers of men" (Matt. 4:19). "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever" (Dan. 12:3). Again and again the Scripture appeals to the believer for a life of consecration, and promises that it shall result in soul-winning. Rom. 11:31; Proy. 15:4; Rom. 12:1-2; Rom. 6:13.

IV. A MINISTRY OF GLORY

Best of all, through the obedience and consecration of Esther, glory came to Mordecai. She told the king what he was to her, and the king gave to him the office and property of Haman. Now Haman had been the chief prince in the kingdom, and this gave Mordecai a place second only to the king himself. How it must have delighted the heart of Esther to see the man who had been a father to her exalted to such a place of honor in the kingdom.

Such, too, is the result of the believer's ministry. Through our faithfulness to Him honor and glory come to the Lord Jesus Chrst. The angels in heaven give glory to His Name because of His creative power, His grace, and His majesty. Rev. 4:11; Rev. 5:9; Rev. 5:13. It is because of the cross that one day every knee shall bow and every tongue confess to the Lord Jesus (Phil. 2:6-11), and it is His grace which constrains us to glorify Him now. So the Scripture teaches that the believer may actually glorify Him in the body, and in spirit (I Cor. 6:20-21). Thus a yielded life and a faithful ministry on the part of the believer will contribute to the glory of Jesus Christ, the Lover of our souls. I Cor. 10:31; II Cor. 8:19.

Lesson 72 **Sunday, February 15, 1925**

ESTHER'S CONQUEST

Esther, Chapters 5-11
Golden Text, Isa. 54:17

The dispensational teaching of Esther centers in two characters. Haman, on the one hand, is a type of Antichrist, of his malignant hatred for the Lord and for His people Israel, and of his presumptuous pride. Mordecai, on the other hand, is a type of the Lord Jesus Christ, of His concern for His people, of the deliverance which He shall bring to them, and of the honor which shall be His in the Kingdom. The story of the book revolves around these two men. Esther was directed by Mordecai, and Ahasuerus is rather a passive actor, doing only what he was moved to do, directly or indirectly, by Mordecai or by Haman. Thus in the type Ahasuerus seems to have no important place. This is consistent with the method of teaching employed in other types, as, for example, in Joseph, where the type lies in the incidents of Joseph's life, and Pharaoh seems to have no vital place. Let us therefore study the typical teaching of the book of Esther as it is revealed in the lives of Haman and Mordecai.

I. HAMAN
A TYPE OF ANTICHRIST

In several things Haman presents a clear type of Antichrist.

A. His POSITION was significant, for Haman was "above all the princes that were with him" (Esther 3:1). He was the highest in the realm of Persia. This was in the days of Persia's glory, so Ahasuerus was literally a king of kings and a lord of lords. Haman, being exalted to the higest place among the princes of the realm, was second only to Ahasuerus. This was a position of great power. It gave him authority over the princes of Persia, and even the king himself seems in some measure to have been subject to his desire.

This is but a suggestion of the power and position which Antichrist will have in the Great Tribulation. He will receive power, and a throne, and great authority (Rev. 13:2). He will have power over kindreds, and tongues, and nations (Rev. 13:8). He will be a king of kings, for to him ten kings will give their power, and seven others will associate with him in his kingdom (Rev. 17:10-14). Perhaps the fact that Haman had ten sons may suggest the confederation of the ten kings under Antichrist (see Esther 5:10).

B. The PRIDE of Haman is another characteristic. He received the respect and worship of all men. This seems to be the implication in the statement that "all the king's servants bowed and reverenced him," for Mordecai refused to do this. He would doubtless not have refused, had it been merely a mark of civil respect. Nay, rather, his refusal must have been due to some religious character of the reverence which Haman received, as Mordcai, being a Jew, and worshipping the God of Israel, could not worship a man. Haman received this reverence from others as if it were his due, but when Mordecai refused it, he was greatly angered and sought to destroy him.

This suggests the sin of the Antichrist. He will be a man of pride. He will compel worship from all who live on the earth, save only believers in Christ, and he will be moved with great indignation against all who refuse him this worship. He will exalt himself above God, and seek to destroy all who will not worship him rather than God. II Thes. 2:3-4; Rev. 13:15-17; Hab. 2:5.

C. Haman's PLOT was horrible. Moved with hatred for Mordecai, he resolved to destroy him, but so fiendish was his cruelty he actually planned to destroy all the nation to which Mordecai belonged. He prevailed upon Ahasuerus to make a decree and to send letters constraining the officers of the king to kill and destroy all Jews and confiscate their property (Esther 3:5-13).

This is suggestive of the Antichrist's hatred of Christ, and of His rebellion against Him in the end of the Great Tribulation. He will then gather together the kings and peoples of the earth to fight against the Lord Jesus Christ, and in his diabolical fury he will plan utterly to cut off the people of Israel. It is significan't too, that the Devil, who inspires the Antichrist, once sought to get the Lord Jesus Christ to bow down before him and failed, even as Haman failed to force Mordecai to reverence himself. The Antichrist's rebellion against Christ is doubtless an expression of the hatred of the devil, and while it is directed primarily against Christ, it will also involve Israel, the people of God. Psa. 2:1-3; Psa. 83:1-5; Rev. 19:19.

D. The PUNISHMENT of Haman is also significant. He was hanged on the gallows on which he sought to hang Mordecai (Esther 5:14; Esther 6:4; Esther 7:9-10). Thus, too, the Antichrist will be destroyed in the

very battle in which he shall seek to overcome the Lord Jesus Christ. His presumption will turn to his punishment. Rev. 19:11-20; Psa. 2:1-9.

II. MORDECAI
A TYPE OF CHRIST

In contrast to Haman, Mordecai is a fitting type of Christ.

A. His RIGHTEOUSNESS was remarkable in those days of the backsliding of Israel. He refused to worship Haman, as has been pointed out already (Esther 3:2-4). So also was his faith, for when the doom of Israel had been settled by the decree of the king, Mordecai in appealing to Esther to intercede said, "If thou holdest thy peace, then shall there enlargement and deliverance arise to the Jews from another place" (Esther 4:14). His faith in God was so implicit that he could believe that Israel would be saved even though Esther should fail. As we all know, God's Word plainly and vitally relates faith with righteousness, for it declares that faith is counted unto a man for righteousness (Rom. 4:3-5), and that is the only righteousness which counts in God's sight. Thus Mordecai, in refusing to worship Haman, gave evidence to men of his righteousness, and in his faith he was doubtless counted righteous before God. This typifies the perfect righteousness of Jesus Christ, the Son of God. Heb. 7:26; I Pet. 1:18-19; Heb. 4:15.

B. Mordecai was instrumental in the REDEMPTION from death of the children of Israel. It was at his request that Esther made petition to the king on behalf of her people, and it was he who wrote the decree at the king's instructions and sent the letter which delivered Israel from her enemies (Esther 4:8-19; Esther 8:7-14). So, too, it is Jesus Christ the Son of God Who will yet deliver Israel. He it is Who will send the remnant (of which Esther is doubtless a type) with the Gospel of the Kingdom during the Great Tribulation, and He it is Who will put down the Antichrist and deliver His people from destruction. Joel 2:11; Zech. 14:1-3; Matt. 24:29-31.

C. But Mordecai's REVENGE is just as significant, for, as we have seen, he overcame Haman and put him to death. So the Lord Jesus Christ in His second coming will destroy the Antichrist by the breath of His mouth, and by the brightness of His coming. Rev. 19:11-20; II Thes. 2:1-8.

It is significant in this connection that Haman was an Agagite. He was of the Amalekites, against whom God had pronounced the sentence of extinction (Ex. 17:16; I Sam. 15:3). This we know because the Scripture tells us that Haman was an Agagite (Esther 3:1). Agag was the king of the Amalekites in the days when God commanded Saul to utterly destroy them (I Sam. 15:3, 8). It will be remembered that Saul saved Agag alive, and incurred the wrath of God for his failure to obey. So we find Mordecai instrumental in bringing to pass the judgment which God had commissioned Saul to execute. It is also an interesting fact that some traditions say the only people whom the Jews killed were Amalekites. They say that the others refrained from laying hands on the Jews, and so were spared, but the Lord stirred the Amalekites with a deadly fury against the Jews in order that they might be destroyed. However this may be, we know that when Jesus judges the Antichrist and later judges Satan He will bring to a close the warfare which started in the Garden of Eden when God put enmity between the Serpent and the Seed of the woman (Gen. 3:15).

D. The REIGN of Mordecai is full of prophetic portent. When Haman was hanged Mordecai was given his position and possessions (Esther 8:1-2; Esther 9:4; Esther 10:2-3). Indeed his glory greatly transcended even that of Haman. So the Lord Jesus in His second coming will spoil the "strong man" (Antichrist) and will take his kingdom and possessions for Himself (Isa. 53:12; Matt. 12:29). His kingdom will overthrow the kingdoms of the world and will fill the earth (Dan. 2:44). His glory will transcend the glory of all earthly kings. Like Mordecai, He will be "accepted of the multitude of his brethren" (Isa. 53; Ezek. 37) and will "seek the wealth of his people, speaking peace to all his seed" (Esther 10:3; Isa. 9:6-7; Zech. 9:10).

Lesson 73 **Sunday, February 22, 1925**

THE WORD OF GOD

Psalm 119
Golden Text, Psalm 119:89

The 119th Psalm is in literary form an acrostic. It is divided into twenty-two sections, each of which contains eight verses. Every verse in one of these sections begins with the same letter of the Hebrew alphabet. Thus each of the first eight verses begins with the Hebrew letter "A" (Aleph); each of the eight verses in the second section begins with the Hebrew letter "B" (Beth), etc.; and in the twenty-two sections every letter of the Hebrew alphabet is employed in like manner, for there are just twenty-two letters in it. This form could not be preserved in translation, but many Bibles head each section with the Hebrew letter which begins it, either as it is in the Hebrew, or with the name of the letter spelled out in English. But if the teacher is using a Bible in which this is not done, the divisions may be accurately located by assigning each succeeding group of eight verses to a different letter

The subject of this Psalm is "The Word of God." Thus our lesson is well named. Every verse in the Psalm save four directly mentions the Word of God, and careful consideration of those four verses will show that they really do speak of the Word too. The 90th verse speaks of God's faithfulness, and we know that His faithfulness implies faithfulness to His Word. The 122nd verse appeals for God to be surety for His servant. He has given His promise that He will do this in His Word, and that is our guarantee that He will not fail us. Verse 132 speaks of the name of God, and we cannot help but remember that the Lord Jesus is called the Word. The 84th verse speaks of God executing judgment, and any one who reads the 119th Psalm will see at once that one of the most commonly used names for the Word is "judgment." Yes, it is safe to say that every verse of the 119th Psalm either mentions or definitely refers to the Word of God, and in many of the verses it is named twice. In order to clearly see this, however, it is well to notice that ten different names are used for the Word. They are "law," "testimonies," "ways," "precepts," "statutes," "commandments," "judgments," "word," "words," and "ordinances." With the exception of the four verses mentioned, one of these words appears in every one of the 176 verses of the 119th Psalm. Surely it magnifies the Word of God.

And in doing this the 119th Psalm becomes a revelation to us of what the Word should mean in the believer's life. Consider how many different things the Psalmist says about his attitude toward the Word, and his use of it. He says he keeps it (vss. 5,8); he declares it (vs. 13); he rejoices in it (vs. 14); he meditates in it (vs. 15); he delights in it (vs. 16); he longs for it (vs. 20); he sticks to it (vs. 31); he learns it (vss. 71, 73); he hopes in it (vs. 81); he loves it (vs 97); he remembers it (vss. 11, 109); he fears it (vs. 120); and he stands in awe of it (vs. 161). Let us take our cue from this and consider a few things which the Word of God should mean to the soul of the believer.

I. THE BELIEVER'S MEDITATION

One of the things which appears again and again in this Psalm is the expression of the Psalmist's determination to meditate in the Word of God. In verse 15 he says, "I will meditate in Thy precepts;" in verse 78 he says the same; and in verse 97 he says, "It is my meditation all the day." And this same thought is intensified by the times of which the

Psalmist speaks in which the Word leads him to thank God and to worship. He says that he remembers it in the night (vs. 55). At midnight it leads him to arise and give thanks (vs. 62). Seven times a day he praises God because of it (vs. 164). It encourages him very early in the morning (vs. 147) and in the evening (vs. 148).

Surely this should be a lesson to us. The Scripture says, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of the Lord" (Matt. 4:4). How much more thought we give to our physical necessities than to our spiritual. But it is a principle of prime importance in human experience that man becomes like the thing he thinks about, and if we are to be conformed to the Word of God we meditate in it. It is also true that the Word, like the physical food, needs to be digested in order to nourish us. Prayerful meditation is the means whereby the Word of God is assimilated and fitted to our needs. Let us remember with the Psalmist to make the Word of God our meditation.

II. THE BELIEVER'S INSTRUCTION

The believer who meditates in the Word will find that it will become his instruction. It makes him wise unto salvation (II Tim. 3:15), and it makes him wise in the knowledge and understanding of spiritual truths. Indeed the wisdom which comes through meditation in the Word is greatly emphasized in this Psalm. Hear his testimony: "Thou through Thy commandments hast made me wiser than my enemies, for they are ever with me. I have more understanding than all my teachers, for Thy testimonies are my meditation. I understand more than the ancients, because I keep Thy precepts" (vss. 98-100). Again and again the Psalmist speaks of the instruction which comes to the believer through the Word of God (See also vss. 104, 130). And consider what a textbook it is! It is "good" (vs. 39), it is "right" (vs. 75), it is "broad" (vs. 96), it is "wonderful" (vs. 129), it is "righteous" (vs. 138), it is "faithful" (vs. 138), it is "pure" (vs. 140), it is "true" (vss 160, 142), and it is "enduring" (vs. 160).

The believer who meditates in the Word of God is surely wise. Perhaps he will be ignorant of some of the knowledge of this world, but he will possess knowledge which shall endure throughout eternity. He may be ignorant of some material truths, but he will be familiar with the spiritual truths which alone are important in eternity. But even in material and temporal matters he may not be so ignorant as unbelievers and worldlings may think, for the Word of God gives much light on some of the greatest problems which puzzle scientists today. Men have sought in vain through science to find the origin of creation. The best they can do is to fabricate the theory of evolution to account for many things which exist, but all are compelled to confess ignorance of prime causes. The believer reads in the Word, "In the beginning God created" (Gen. 1:1). And it has been repeatedly demonstrated that many of the modern scientific discoveries are anticipated in the Bible for thousands of years before they are known to man. Take for illustration just one example. What better definition of Mendel's law of heredity can be propounded than that found in Gen. 1, where everything is said to produce "after his kind?" Yes, the Scriptures are able to instruct the believer, but the instruction to which they give the greatest emphasis is in the things of the Spirit, which are foolishness to the natural man. I Cor. 2:14.

III. THE BELIEVER'S SANCTIFICATION

In his meditation in the Scriptures the believer not only receives instruction, but he also receives sanctification. His initial faith gave him a perfect standing before God in which he is declared to be robed in Christ's righteousness, but as he continues to meditate in the Word it transforms his life so that it becomes holy and godly. "Wherewithal," says the Psalmist, "shall a young man cleanse his way? By taking heed thereto according to Thy Word" (vs. 9). And again he says, "Thy Word have I hid in my heart, that I might not sin against Thee" (vs. 11). If it be true, and it is, that a man becomes like the thing he thinks about, the constant meditation of the soul in the Word of God and in its revelation of Jesus Christ is the pathway to transformation of the life from a thing of sin and selfishness to a thing of beauty and holiness and usefulness for the Lord. And that is what it proves to be to every one who makes it the man of his counsel.

Consider a few things in which the Word of God changes the lives of those who meditate in it. The Psalmist says that he hid it in his heart (vss. 36, 112), and "out of the heart are the issues of life" (Matt. 15:19; Prov. 4:23). And his eyes are to "behold it" (vss. 37, 82, 18), and the eye is "the light of the body" (Matt. 6:22-23). His hands are to be "lifted up unto it" (vs. 48). His feet are to "walk in its ways" (vss. 59, 101, 105). His lips are to "speak of it" (vss. 13, 171). And his tongue and mouth are to "declare it" (vss. 172, 103). Contrast this with Rom. 3:10-18 in which the iniquity of the natural man is described. It is a startling contrast. It shows the power of God's Word in the life of him who is occupied in it.

But what can we more say? So much more might be said. The Word is to be the believer's SATISFACTION, better than gold and silver, and honey in the honeycomb (vss. 103, 72); it is to be the subject of the believer's CONVERSATION, for he should constantly tell others of the wonderful things of which it speaks (vss. 13, 46, 54); and it sets forth the believer's EXPECTATION, for in it he hopes (vs. 81). To the unbeliever it is not thus, for he makes it void (vs. 126); he errs from it (vss. 21, 118); he forsakes it (vs. 53); he keeps it not (vs. 136); and he forgets it (vs. 139). This attitude on the part of the unbeliever, should horrify the believer (vs. 53); it should cause him grief and sorrow (vss. 136, 158); but it should also stir his zeal (vs. 139). Surely we live in a day when the faithful proclamation of the Word is greatly needed, for many who profess to be its friends are betraying it into the hands of its enemies. In the face of this awful condtion let us lift our hearts to God in prayer for strength to be faithful and effective in proclaiming it. Let us make it the constant meditation of our hearts, and let us pray with the Psalmist, "Open Thou mine eyes, that I may behold wondrous things out of Thy Law" (vs. 18).

He is really learned who does the will of God, and forsakes his own will.

—THOMAS A KEMPIS

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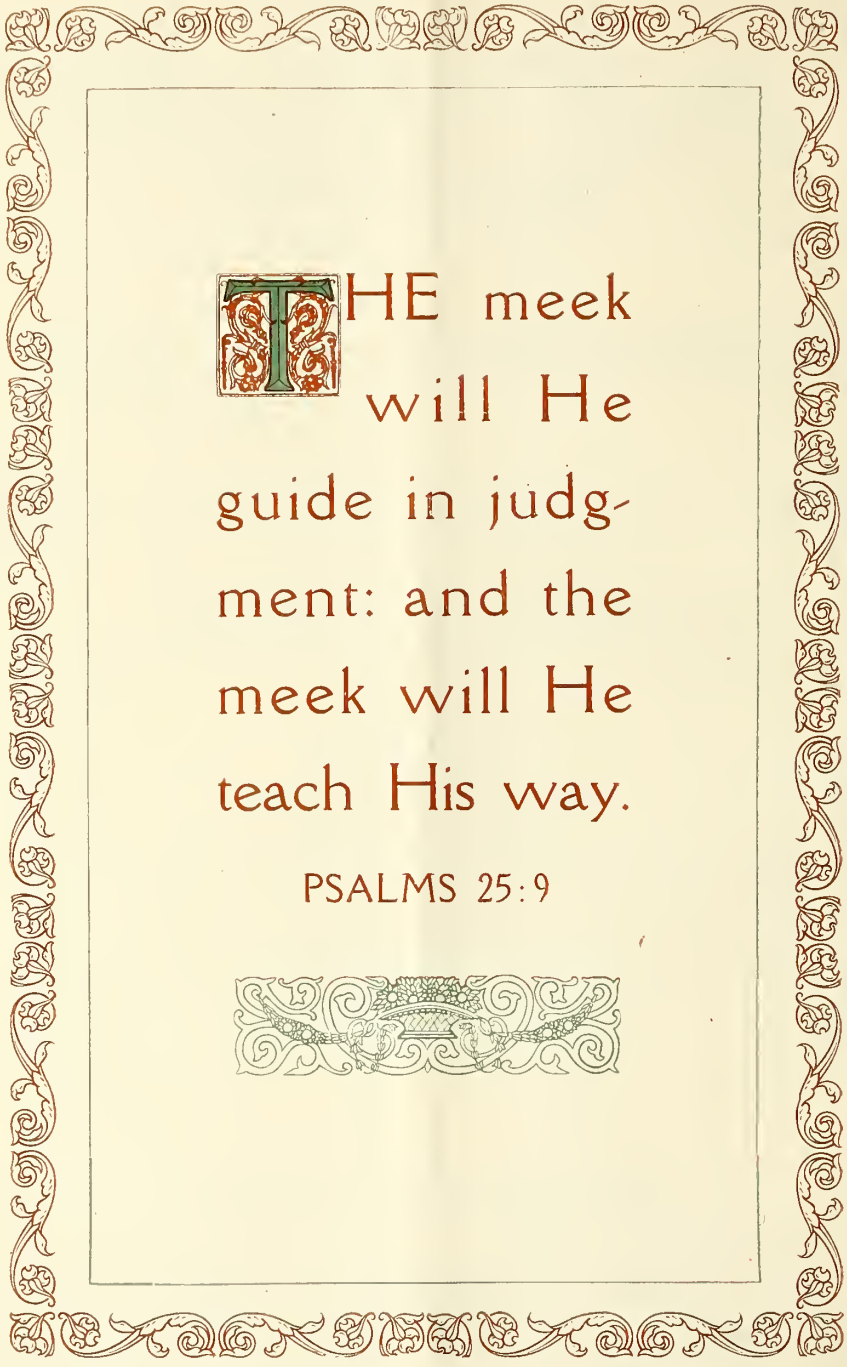
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CONTENTS

As the Editor Sees It.....65
- Salvation
- Mormonism
- Modernistic Consistency
- A Present-day Condition
- The Devil's Lie Recast

Three-fold Salvation.....H. A. Wilson.....68

What is Grace?.....L. J. Fowler.....72

Are Some Predestinated to be Saved, and Some to be Lost?.....Maurice G. Dametz....75

Jehovah-Tsidkenu.....Wm. Avery McClure..79

The Glory of Jesus.....H. H. Savage.....80

Synthetic Outline of the Sermon on the Mount.....The Editor.....84

Outlines for God's Workmen.....R. S. Beal.....85

Book Reviews.....The Editors.....86

D. B. I. at Home and Abroad.....Jesse Roy Jones.....87

Whole Bible Sunday School Lesson Course.....H. A. Wilson.....89

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11. In the personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thes. 4:16-17.
12. In the eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.
13. That all believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.
14. That all believers are called into a life of separation from all worldly and sinful practices. Jas 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.
15. In the obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

"GRACE AND TRUTH"
As The Editor Sees It

Salvation

THE Salvation number! In man's unregenerate condition he faces one stupendous outstanding need,—the need of salvation. He is oftimes utterly blinded to the prevalence and seriousnee of this need. He does not accept the actuality of hell nor the reality of heaven. Instead of recognizing the need of his undying soul, the average man today scoffs at the warnings of the Inspired Book and diligently devotes himself to making money, or furnishing his mind, or asserting his independence, or greedily feeding his lusts. To poor indifferent, hell-doomed, worldly-wise man, God offers SALVATION.

> Man's supreme need is the salvation which God in matchless grace has provided for every son of Adam, through faith in the substitutionary work of Jesus Christ on Calvary.
>
> The Salvation number of "Grace and Truth" goes to our family of readers laden with prayers for the blessing of God in the salvation of the lost and the illumination of the saved.

God's salvation is no compliment to man. God offers a salvation on an astonishing "no works" basis, which carries the immediate implication to the thinking man that man's works are not good enough for God to consider in working out a plan of salvation for the race. And this implication is true. God does not hesitate to insult man by rejecting human works for salvation. However, salvation is really based on "works," but the works on which it is based are the works of Jesus Christ. When God thus offers man salvation on the ground of the efficient finished work of His crucified Son, He calls this substitutionary operation, grace. Hence the Scripture declares we are saved by grace. Some men grow sensitive and peevish because God repudiates their puny human works, when they should rejoice that God has provided for them a salvation resting upon the mighty and infinite deeds of Jesus Christ, the Lord. No, God's salvation does not offer much of a compliment to man, but it does present a glorious rescue from hell purchased by the precious blood of God's dear Son,—a rescue which is full, free and forever.

May God bless the salvation number.

Mormonism

FEW realize the deadly and wicked character of the teachings of this religious cult.

On the subject of salvation, Mormonism presents a spurious salvation by works which is a contradiction of Scripture, an insult to God, and a travesty on common sense.

Here is a quotation from one of the Mormon sacred books, which is "just as good" as the Bible:

> "And if they will not repent and believe in His name, and be baptized in His name, and endure to the end, they must be damned: for the Lord God, the Holy One of Israel hath spoken it" (II Nephi 9:24).

Here is the doctrine of salvation by Repentance, Baptism, and Holding Out. This is the very thing which God's Word is most cautious to contradict.

Salvation by human works is Satan's most subtle method of belittling the work of Christ on Calvary. By getting the soul of man to count on some deed of the flesh to bring about, or make more sure the soul's salvation, the adversary has paved the way for his most dangerous lie,—that man may lose his salvation on the ground of human deeds. For if salvation is by works, then by works may it be lost. But since salvation rests on Christ's sacrificial death, it would be necessary for God to undo Calvary in order to bring about the damnation of a soul that had once been saved.

> "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand" (John 10:28).
>
> "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6).
>
> "All that the Father hath given Me shall come to Me; and him that cometh to Me I will in no wise cast out" (John 6:37).
>
> "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38-39).

Modernistic Consistency

EVERY man, be he Christian or be he pagan, if there be in his soul a vestige of honor, admires consistency. But consistency is a virtue which does not abide with the Modernist. The reason for this is

that Modernism and consistency are not on speaking terms. When Modernism comes in at the door, consistency flies out at the window. Consistency and Modernism have the same fellowship that light has with darkness.

The amazing attitude of the modernistic mind on consistency is revealed by a statement in a letter which now lies on the Editor's desk. We quote:

> "We feel that the church of Christ is broad enough to include many men of many minds, each expressing his loyalty to Christ in the way in which it has been helpful for the upbuilding of his own fellowship with God, whether he be a Fundamentalist or a Modernist."

Here is the Modernist's conception of a consistent church. The church (according to this gentleman) is to harbor within its fold men who accept the Bible and men who reject it. What folly! The church is to extend common shelter to those who believe that Jesus was begotten of the Holy Ghost and those who believe that Jesus was a bastard. Was ever inconsistency more blatant! The church, according to men of this ilk, must offer a full fellowship both to those who would lead individuals to salvation by the preaching of the Word and those who aim at "social salvation" by staging nightly programs of movies, smokers, dances, suppers, etc., in putting over a supposititious "church work." What concord hath Christ with Belial?

Sad indeed is the moral break-down in that soul which can view with complacency such a mixture of good and bad and still call it the church of Jesus Christ. Pitiable is the spiritual blindness of Modernism when it regards the church as "broad enough" to include in its communion both believers and infidels, both Fundamentalists and Modernists.

"Truth by its very nature is narrow and intolerant." The true church makes no claim to "broadness." On the contrary, the church, which is His Body, has laid out for it, by the Scripture, a pathway which is not broad, but narrow, and does not offer fellowship to "many men of many minds" but to any man who is willing to be dominated by the mind of Christ. Someday Christian people will be aroused from their lethargy of criminal indifference to discover that their boys and girls have been swept headlong into infidelity by the tactful palaver and educated dishonesty of Modernism adroitly appealing for a broadness that willingly weds faith and unfaith, Christianity and antichristianity in a common bond. Such an alliance does not improve antichristianity; it utterly destroys Christianity.

To try to believe in the consistency or honesty of Modernism is like trying to believe that it tastes good to Fletcherize quinine.

A Present-day Condition

THERE is, among the sound preachers of the Word today, a sad condition which deserves the prayerful concern of every Christian. The condition briefly stated is this. In many sections the modernistic influence, because of its subtle appeal to the flesh and because of its having Eastern capital at its disposal, has captured the denominational swivel-chairs and consequently practically dictates who shall occupy the local pulpits. The moment a Modernist gets in authority, then and there he begins a program of determined expulsion upon all preachers in his district who believe the Bible and conscientiously preach it.

Outwardly, these Lions of the Cloth are gentle and lamb-like, but the result of their office-holding on any guilty Fundamentalist within reach is just as effective as though the modernistic bosses had of tyrrany and frightfulness. It is daily becoming brazenly advertised that they would follow a policy more difficult for a preacher who stands for the whole Bible to get the call of a church. This is caused by the fact that Modernism already holds many of the denominational offices, and is fast gaining acceptance among men and women who make up the modern church membership. The faithful and loyal Bible teaching pastor is consequently frequently left stranded, while his high-toned modernistic colleague, scattering doubt and skepticism, is eased into the choice job.

What shall the Fundamentalist who finds himself about to be ousted from his pulpit because of his faithfulness to God's Word do? Shall he capitulate to Modernism for the sake of bread and butter? Or shall he expose his family to the possibility of suffering and privation for the sake of a conviction?

"Grace and Truth" has been impelled to open it Free Pastor's Service because of this condition which is working so much unfairness to those faithful men of God who find themselves being ground down under the heel of the modernistic juggernaut.

A quotation from a letter received within the past few days will give a fair sample:

> "I note with interest your department for placing churches and pastors in touch. There are an increasing number of us who find the pastorate becoming increasingly difficult. The membership of our churches are rapidly, and in some cases it seems almost unconsciously, drifting into the very position of the Modernists. How could it be otherwise when the greater percentage of their reading is in magazines that furnish 'near' discussions of religious topics with dangerous overdoses of diluted Liberalism, and at times very much undiluted. The average member is so ignorant of the Word that such as Mary Austin can palm off anything on them that has even a faint taste of Scriptural ideas intermingled. They can tell out and out infidelity, but they can't, as Paul said, 'distinguish between things that differ (slightly).'
>
> "What are we Fundamentalists going to do with our families on our hands? Churches paying a living wage don't want us, be we ever so eloquent, and ever so well educated. Our sin is our ancient creed. Our crime is our Unprogressivism. My wife and I are facing this, with nothing but faith in God to sustain, but that is enough. Just now we find an excellent church that we might have entered and blessed with a ministry in the pure Word, slipping away to another man. We are too ancient. Are there no associations, or federations, or tabernacle churches somewhere that want a man who is educated—well-read—capable of filling a pulpit—awake to world situations—spiritually minded? That I am capable of filling the pulpit is proved by the fact that here at this great college center, I have been called on

for more vesper services than any other pastor. No man here has had such student audiences as have I. But when I stepped on their evolution—they stepped on me. I am asked no more. Can you aid me in finding a church or association or tabernacle that wants such as I have? I am a Pre-Mill-Fundamentalist. That tells my story."

We appeal to the readers of "Grace and Truth" to become the prayer helpers of this ever-increasing company of hidden servants of God who are the focal points for Satanic attack.

It is indeed deplorable that the Modernists have been permitted to seize the offices of the church, but since it has been done we are foolish to deny the actuality of their victory. These ecclesiastical pirates, sailing the theological high-seas with the skull and cross-bones at the mast-head, have captured the once mighty ship of the church, cast the true captain and his crew overboard, destroyed the log-book, and put the ship into the unworthy hands of a motley mutinous crew of modernistic cut-throats, whose chief aim seems to be to defame the former captain of the ship and as soon as possible scuttle the old wreck and send her to Davy's locker.

Modernism is the enemy of God, the enemy of Jesus Christ, the enemy of the Bible, God's Holy Word, the enemy of the Church, and the enemy of truth. Hence we cannot expect Modernism to be anything other than the enemy of Fundamental preachers.

Beware of Modernism, and pray for the preachers.

The Devil's Lie Recast

WHEN the Devil came to Eve in the temptation he lied to her. His lie was twofold. Here are his words:

> "Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." (Gen. 3:4-5.)

Notice the two things involved:

> "Ye shall not surely die."
> "Ye shall be as gods."

Here we have the denial of death and deification of man. These lies have been used by the devil again and again throughout the ages. The form of their statement has varied, but the root has been the same. These are two of the lies through which he has duped many souls and led them to perdition.

Thre has sprung up in the last fifty years a movement which calls itself "Christian Science." This movement has gained thousands of adherents throughout the "civilized" world. It is no doubt familiar to all of our readers, but perhaps some have not stopped to think that this movement is but the perpetuation of the Devil's lie. The same lie which led Eve to her destruction is luring the followers "Christian Science" to theirs.

Here are the very words of "Christian Science," taken from the text-book, "Science and Health." They are found in the glossary:

> "DEATH, An illusion, the lie of life in matter; the unreal and untrue. * * * * * Any material evidence of death is false for it contradicts the spiritual facts of being."

There you have it! "Ye shall not surely die." Of course not! "Death is an illusion." It is "unreal" and "untrue." Any evidence of it is "false."

But again, read what "Christian Science" says about God. These words also appear in the glossary of "Science and Health":

> "GOD, the great I AM * * * * Mind, Soul * * * Intelligence."
> "MIND, the only I, or US; the only Spirit, Soul, Divine Principle, substance, Life, Truth, Love, THE ONE GOD, not that which is in man, but THE DIVINE PRINCIPLE, OR GOD, OF WHOM MAN IS THE FULL AND PERFECT EXPRESSION, DEITY * * * * ."

Yes, "Ye shall be as gods," indeed, for God is "Mind," and "Intelligence;" and "Mind" is God. Man is the "perfect expression of God." His mind is God!

What blasphemy! What rot! But sad to say many poor dupes of Satan are falling into the snare of this seduction. Surely, it is a deathtrap. Get men to deny the reality of death and they see no need of life. Thus they will not come to Christ that they may receive eternal life. Get them to believe that their mind is God and that they are the "perfect expression of God" and they will see no necessity for the New Birth. Oh, may God awaken men and women to the awful danger of this lying religion. It is damning its followers even as the Devil's lie damned the human race, for "Christian Science" is the Devil's lie recast.

—H. A. W.

Bold shall I stand in that great day,
For who aught to my charge shall lay?
While by my Lord absolved I am
From sin's tremendous curse and blame.

Three-fold Salvation

by H. A. WILSON

MANKIND has three preeminent needs. They are, first, the need of salvation from the wrath of God, for the Scriptures tell us that "All have sinned and come short of the glory of God" (Rom. 3:23), and "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness" (Rom. 1:18). Second, the need of salvation from the bondage of sin, for the Apostle Paul testifies, as every man must if he is honest, "I am carnal, sold under sin; for what I would that do I not, but what I hate, that do I" (Rom. 7:14-15). Again he cries in the agony of the soul bound fast in the fetters of sin, "O wretched man that I am! Who shall deliver me from the body of this death?" (Rom. 7:24). And, third, the need of salvation from physical infirmity and death, for it is written, "The wages of sin is death" (Rom. 6:23).

> The solution of some of the most difficult Bible problems will be found in the truth here presented. Although the glorious fact of our three-fold salvation is familiar to many, Wilson's dealing with the subject is so refreshing that all will want to give this study a careful reading.

Every misery and woe of the human race springs from these three roots, i.e., the separation of the soul from God—its slavery to sin—and the mortal and infirm character of the body. The first brings a sin consciousness which has crushed the whole world beneath its weight, and has terrorized men with conviction of judgment to come. The second has caused man to wrong his neighbor, and he in turn has suffered from the wrongs of others. The third has produced the most terrible physical suffering, and the most heart-rending sorrow. How happy the man who is saved, or has the assurance that eventually he shall be saved, from these three aspects of the curse—a damned soul—a sin-blighted life—and a body doomed to death and decay.

To say that Christ has provided a three-fold salvation which meets every one of these needs is simply to state a well-recognized truth. Many have called attention to this fact. To quote a few, Dr. A. H. Strong has said[1], "Salvation is something past, something present, and something future; a past fact, justification; a present process, sanctification; a future confirmation, redemption and glory." Dr. Lewis Sperry Chafer says,[2] "Salvation, then, may be considered in three tenses as it is revealed in the Scriptures—the past, or that part of the work which already is wholly accomplished in and for the one who has believed; the present, or that which is now being accomplished in and for the one who has believed; and the future, or that which will be accomplished to complete the work of God in and for the one who has believed." And Dr. C. I. Scofield said,[3] "Salvation is in three tenses: (1) the believer HAS BEEN SAVED from the guilt and penalty of sin, and is safe; (2) the believer IS BEING SAVED from the habit and dominion of sin; (3) the believer IS TO BE SAVED in the sense of entire conformity to Christ." Yes, Christ has provided a three-fold salvation for all who will believe in Him. He has provided a salvation which fully meets and satisfies every need of the sinner.

THE Scriptures abound with illustrations of the three-fold character of salvation.

Israel being a type of the believer, we may well expect to find in her experience some suggestion of this. But what are the facts? As we study her history, do we find such suggestions? Indeed we do. Her experience is a very clear and satisfying illustration. Let us face it as it is set forth in three passages:

1. "Thus the Lord saved Israel that day out of the hand of the Egyptians" (Ex. 14:30).
2. "In all their affliction He was afflicted, and the Angel of His presence saved them: in His love and in His pity He redeemed them, and He bare them all the days of old. But they rebelled, and vexed His Holy Spirit: therefore He was turned to be their enemy, and He fought against them" Isa. 63:9-10).
3. "And so all Israel shall be saved, as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. 11:26).

What do we find here?

First, God refers to the Exodus as the time when He saved Israel out of the hand of the Egyptians. Many times in the Word of God that time is referred to as the time when God redeemed Israel. It is true that she proved disobedient and rebellious many times afterward, but God never

1 Systematic Theology, Vol. III, p. 869.
2 Salvation, p. 3.
3 Scofeld Reference Bible, Note on Rom. 1:16.

permitted her to return to Egyptian bondage. She was forever redeemed from that at the Red Sea.

But in connection with the time of Israel's disobedience, we find that God says again that He "saved" her. It is evident that throughout the years of her history since the Exodus, God's "salvation" of Israel has been dependent upon her yieldedness to Him. Not her preservation, this is another matter. But deliverance from the enemies and from the afflictions and sorrows which came upon her was given to Israel only as she proved willing and obedient. When she rebelled and disobeyed, God chastened her and let her suffer, apparently without giving assistance. This is a picture of the believer which is easily recognized by all. But let us bear in mind that though God was unable, because of Israel's unwillingness, to save her from her sins and sorrows, still He did not forsake her. He has called her, and redeemed her, and she is His. But how mighty was the manifestation of His power to deliver whenever His people proved willing.

In spite of her sin, Israel will yet be saved. It will be when Christ comes again, "the Deliverer out of Zion." Then Israel will be saved from all her enemies; she will be cleansed from her sin; and she will be eternally established in righeousness and fellowship with the Lord.

Thus in Israel's experience we see illustrated all three phases of the believer's three-fold salvation.

> To make him just who IS just is no work for God—that were a labor for a fool; but to make him just who is unjust—that is work for infinite love and mercy. To justify the ungodly—this is a miracle worthy of God.
>
> —Spurgeon

The same is illustrated in the life of the Apostle Paul. He speaks of the many dangers which pressed him until he even despaired of life, and then he adds this testimony,—

(1) "God * * * delivered us from so great a death,
(2) and doth deliver:
(3) in Whom we trust that He will yet deliver us" (II Cor. 1:10).

Surely this is very plain. There was a past deliverance, a present deliverance, and a future deliverance. All the context seems to indicate that the primary reference in this verse is to the deliverance from physical dangers which the Apostle Paul had experienced. But there is no doubt that in the mind of the Spirit this is illustrative of the three-fold salvation which Christ has provided in the spiritual realm for every sinner.

Just one more illustration may be mentioned from among the many which might be cited. In writing to the Thessalonian believers, God leads the Apostle Paul to say:

"We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing

(1) your WORK OF FAITH, and
(2) LABOUR OF LOVE, and
(3) PATIENCE OF HOPE in our Lord Jesus Christ" (I Thes. 1:2-3).

In the same chapter he explains to what he has referred.

(1) "Ye turned to God from idols" (their work of faith)
(2) "To serve the living and true God" (their labour of love)
(3) "And to wait for His Son from heaven" (their patience of hope) (I Thes. 1:9-10).

How wonderfully clear the three-fold character of the believer's experience appears in the light of this passage.

First, he trusts Christ as his Saviour. In other words, he turns from idols to the living God. John 3:36 says, "He that believeth on the Son hath everlasting life." This faith saves him from hell.

But after a man has trusted Christ for eternal life, there is still need for salvation from the power of sin. Now the Scripture says, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. 6:16). And, again Paul testifies of the Roman believers, "Being made free from sin, and become servants to God, ye have your fruit unto holiness" (Rom. 6:22). From these passages it is evident that for a man to be serving God is for him to be free from the power of sin, for it is impossible to serve both at the same time. Thus the service of love showed that the Thessalonian believers were experiencing the joy of salvation from the power of sin.

The third thing which appears in this passage is their "patience of hope" as they "wait for His Son from heaven." As yet their bodies were still mortal and subject to disease, but they were hoping and waiting for the coming of the Lord Jesus Christ to raise the dead and change living believers into immortality. That this was the character of their hope is plainly declared in the fourth chapter, in which we are told that "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air" (I Thes. 4:16-17).

Many other passages might be cited which il-

lustrate as clearly as these the three-fold character of salvation, because in them reference is made to all three phases. But we must now proceed to the demonstration of this truth.

ILLUSTRATION is not necessarily proof. Consequently we do not wish to rest for proof on the illustrations which we have considered, but rather now to present some of the specific teachings of the Word which positively prove that Christ has provided for the believer a three-fold salvation.

The teaching of God's Word concerning redemption leaves no room for doubt as to this three-fold character of salvation.

Even in the Old Testament this appears very plainly. Notice three represenative passages.

(1) "The Lord redeemeth the SOUL of His servant" (Ps. 34:22).
(2) "Who redeemeth thy LIFE from destruction" (Ps. 103:4).
(3) "I will ransom them from the power of the grave; I will redeem them from DEATH" (Hos. 13:14).

Here we find, first, redemption of the soul, or salvation from God's wrath against sin; second, redemption of the life, or salvation from the power of sin and the things which would blight the life; and, third, redemption of the body, or salvation from death.

The New Testament teaching on redemption is even more clear, and furnishes many details which are not revealed in the Old Testament as to the means employed.

(1) "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13). "In Whom we have redemption through His blood, even the forgiveness of sins" (Col. 1:14).
(2) "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Titus 2:14).
(3) "We ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. 8:23).

Here we have, first, redemption past—salvation of the soul from the curse of the law and the judgment of God; second, redemption present—salvation of the life from the power of iniquity; and, third, redemption future—salvation of the body from the grip of death.

The teaching of God's Word concerning life and its teaching concerning death are just as striking in their revelation of the three-fold character of salvation. The latter reveals a three-fold necessity, while the former discloses a three-fold provision to meet the necessity. (1) The unbeliever is said to be "dead in trespasses and sins" (Eph. 2:1). But the Word declares that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). (2) The backslider does not lose his salvation, but he does lose fellowship with God. Of this condition the Apostle Paul was inspired to write, "Sin revived, and I died" (Rom. 7:9). But later he is enabled to say by the power of the Spirit, "I am crucified with Christ, nevertheless I live; yet not I but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me" (Gal. 2:20). (3) Of the body from which the soul has departed it is said, "The body without the spirit is dead" (Jas. 2:26). For this need God promises, "As in Adam all die, even so in Christ shall be made alive" (I Cor. 15:22). And again He leads His messenger to write, "Our citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto His glorious body" (Phil. 3:20-21).

These truths are thrown together in Rom. 8:10-13.

(1) "And if Christ be in you, the body is dead because of sin, but the spirit is life, because of righteousness."
(3) "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal body by His Spirit that dwelleth in you."
(2) "Therefore, brethren, we are debtors not to the flesh, to live after the flesh: for if ye live after the flesh ye shall die; but if ye through the Spirit shall mortify the deeds of the body, ye shall live."

Notice that in the first of these statements life depends upon the presence of the Spirit in the believer. This is REGENERATION, and speaks of salvation the instant the soul believes in Christ. The second speaks of the quickening of the body. This is assured by the presence of the Spirit in the believer, for the Spirit is said to be "the earnest of our inheritance until the redemption of the purchased possession" (Eph. 1:14). It sets forth the RESURRECTION which from other passages we know is future, and will occur when the second coming of Christ occurs (see I Thes. 4:13-18). But the third is conditional. It depends upon the soul yielding to the control of the "spirit," and mortifying the deeds of the "flesh." This speaks of the deliverance of the soul from the power of sin. It is the present TRANSFORMATION which God accomplishes in the believer as he yields to Him moment by moment.

Surely the facts which we have faced demonstrate beyond the possibility of a doubt that God has provided a three-fold salvation for the believer.

It is well, however, for us to remember two things.

The first is that it is entirely possible for a soul to be saved from the penalty of sin without being delivered from its power. Salvation from the penalty of sin depends only upon simple faith in Christ, but salvation from the presence of sin depends upon yieldedness to Him after believing.

The second fact cannot be too strongly emphasized, i. e., that the time element enters very markedly into the believer's experience of the three aspects of salvation. The instant the soul believes he is saved from Hell, and given the eternal life of God. From the moment of believing this is forever PAST. It is an eternally accomplished fact. Never again can the soul be lost. But for every believer salvation from the power of sin is an ever PRESENT

need. Never in this life does there come an hour when he does not need to look to Jesus Christ to be delivered from this terrible bondage, and never for a single instant does God fail to provide the needed deliverance for the soul which is looking to Him. On the other hand, the salvation of the body from the effects of sin—whether disease or death—is entirely FUTURE. "We ourselves groan within ourselves, WAITING for the adoption, to wit, the redemption of our bodies" (Rom. 8:23). Failure to remember these distinctions will plunge the soul into confusion and despair and fanaticism. But to the soul that observes them they become a stabilizer of faith.

NOW let us see the practical application of the things which we have learned.

It is evident, of course, that the soul can enjoy assurance of his salvation only as these distinctions are recognized. If salvation from the penalty of sin and salvation from its power are confused, the soul which suffers defeat naturally jumps to one of two equally unscriptural conclusions. Either he concludes that he was mistaken about his salvation in the first place, and never really was saved, or else he concludes that he has lost his salvation. On the other hand, recognition of the distinctions between the two makes it possible for the soul to rely upon the positive statements of God's Word concerning the eternal and inalienable character of salvation from the penalty of sin, and even if he proves weak in the face of temptation, he may still have the assurance that he is the child of God.

Again, it is just as evident that recognition of these distinctions is necessary if the soul is to enjoy victory over sin. Perhaps the enemy of our souls has no more subtle weapon than discouragement. For a child of God to believe that he has lost his salvation many times crushes him under a burden of despondency which makes it exceedingly difficult, if not impossible, for the soul to attain any measure of victory over sin. But when it is recognized that it is not salvation, but fellowship, which the backslider loses, the enemy is disarmed, for the very assurance which thus comes to the soul makes him all the more ready to confess his sin and look to God for deliverance. It is obvious also that the soul will not cry to God for deliverance from the power of sin unless he recognizes that provision has been made for that deliverance. But when the three-fold character of salvation is recognized, it enables the soul to realize his need and immediately to look to God for His provision.

Recognition of this fact also prevents much fanaticism. Christian countries are being swept by "divine healing" movements. Those in charge of these movements recognize that God has made provision for the deliverance of the body from pain and disease, but they fail to recognize that the manifestation of this provision is future, and they fail to recognize that when God's provision is finally manifested, it will be eternal and perfect in character. If God's provision for the bodies of His children were really manifested in these "healings," those healed would receive resurrection bodies, and not only would never have a pang or a sickness again, but THEY WOULD NEVER DIE. What the "divine healers" and the poor souls who are misled by them need do is to recognize that salvation of the body is future. This would save the healers from many ridiculous things which they do to excuse or conceal their impotence, and it would save many an earnest child of God from the shipwreck of his faith.

> SALVATION is first bestowed as a free gift, and then service follows; privilege is first granted, and then responsibility ensues; relationship with God as our Father is first established by grace, and then the affections of children are expected; our standing in Christ is first secured through faith in His blood, and then obligation is imposed. ❦ ❦ ❦
>
> —JAMES H. BROOKES

And not least among the practical applications of this truth is its value in Bible study. As the distinctions which we have outlined are observed in Bible study, much false interpretation will be avoided. Consider just a few examples which show the tremendous practical value of recognizing the three-fold character of the believer's salvation from the standpoint of rightly dividing the Word of truth.

> "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life" (Rom. 5:10).
>
> "Godly sorrow worketh repentance to salvation not to be repented of" (II Cor. 7:10).
>
> "Work out your own salvation with fear and trembling" (Phil. 3:12).
>
> "Take heed unto thyself and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (I Tim. 4:16).

These passages have been terribly misinterpreted. The first has been used to teach that the salvation of our soul lies in following the example set in Jesus' life. The second has been used to teach that if the backslider is ever to be saved, he must repent of his sin, otherwise he must suffer the torments of hell fire. The third has been used to teach that salvation is secured only by faithfully maintaining good works. And the fourth has been used to teach that unless the believer continues faithful to the truths which he has been taught, he will forever be lost. In a word, these passages have been used to teach salvation by works and the loss of salvation on the part of the backslider. Once it is recognized, how-

ever, that they refer not to the salvation of the soul, but to the salvation of the life,—not to the first, but to the second phase of salvation, the difficulty is immediately cleared up, truth becomes radiantly clear, and the faith of the soul is intelligently established in the Word of God. These will suffice to show the exceedingly great value to the Bible student of recognizing the three-fold character of salvation.

Yes, thank God, He has provided a three-fold salvation for His children. He has met our every need. He has provided salvation from Hell; salvation from the bondage of sin; and salvation from the distresses and the death of the body. And He has furnished us in His Word with such a clear revelation of this three-fold salvation that our hearts are assured before Him and established in faith, our lives are freed from the fetters of sin, we are enabled more perfectly to understand His Word, and we are constrained to look forward to the coming of Christ with full assurance of faith and radiant hope.

What Is Grace?

by L. J. FOWLER

MUCH confusion exists in the minds of Christian people concerning the Scriptural relation between the believer's standing in grace and the manifestation of grace in his life. This confusion robs many of assurance and of power to live a life of holiness. In this thoughtful article Fowler makes plain the relation between the two.

GRACE is one of the words which belong essentially and solely to Christianity. While the term is freely used by the teachers of this world, in the sense in which it is employed by the Holy Spirit it is unknown apart from Divine revelation. Man knows nothing of grace. He may analyze and classify in the realm of nature and there discover the inexorable laws of God, but he will not discover grace. Man must find God if he would find grace, for God is "the God of all grace,"—the One in Whom is all grace and apart from Whom there is no grace. In the realm of God's creation man may learn a little of how God works—come to know something ABOUT God—but not God Himself. "Canst thou by searching find out God?" asks Zophar in the book of Job, and the answer is still a negation. And Paul writes, "The world by wisdom knew not God." Searching for God in nature or in the philosophies of this world not founded on the Divine Word is futile; and searching for grace apart from God as revealed in Jesus Christ is equally as futile.

"But," it may be asked, "does not man exhibit grace when, instead of executing judgment because of the infringement of law, he remits the sentence and discharges the guilty?" Ah, how Satan has deceived men into believing that this is grace! This is not grace, it is leniency, and grace and leniency are as far removed from each other as the highest heaven and the lowest hell. Leniency is man admitting that his knowledge of justice is very imperfect; it is man, in order to avoid the too frequent miscarriage of justice, occasionally setting aside the strict demands of the law. But grace is quite a different thing. If exhibited in our criminal courts to-day we would see such a scene as this: A man is charged with committing a crime which the law declares shall receive the death penalty. The jury has heard the evidence, and with awful dread the accused receives the verdict, "Guilty." The judge has pronounced the sentence which the law demands but ere it is carried out by the executioner the man whom the condemned one has made his greatest enemy comes before the court, having kept the law of the land with absolute perfection. He asks that the guilt of the accused, with the judgment, be transferred to himself so that the innocent shall have imputed to him the criminal act with its proper penalty, and the guilty shall have imputed to him the standing of the one who has perfectly kept the law, and, furthermore, offers to so impower the offending one that he shall never want strength in the future to keep the law. "Impossible!" you might reply, and indeed it would be, for in the finite realm guilt and merit, inability to keep the law and ability to keep the law are not transferable. But such a transaction would be necessary if we would see exhibited by humankind a miniature photograph of Divine grace. Grace is God providing for the sinner who will receive it, a robe of impeccable righteousness in his standing at heaven's throne; and grace is God enabling the one who possesses this new standing, as he is willing to remain in an attitude of dependence on God to exhibit righteous deeds in his walk upon earth. Let us consider these two facts separately.

GRACE is God providing for the sinner who will receive it a robe of impeccable righteousness in his standing at heaven's throne.

The problem of the ages has been this: How can a righteous God and fallen, degraded, God-hating and sin-loving man be brought together in fellowship? The answers which we are hearing to-day are as conflicting and contradictory as could possibly be on any subject. What a chaotic condition the soul of the man must be in who listens to them all! One voice cries out that there is no God; another insists that if there be a God He is impersonal and therefore can care nothing about men; another enticingly whispers that there is no such thing as sin, hence no problem of reconciliation; another urges that whatever sin there is in man is simply the animal in him which he has not fully outgrown; another commands men to start keeping the law and assures them that all will be well; and still another voice is heard bidding men to be at peace in their souls since God is able and willing to overlook sin and receive man, who is already in a measure divine, into His presence. But in spite of all the discordant voices of the deceivers of this age, the prophet's declaration concerning God is still true: "Thou art of purer eyes than to behold sin" (Heb. 1:13); neither can Paul's sweeping arraignment of man be set aside: "All have sinned and come short of the glory of God" (Rom. 3:23). What is the solution of the problem? For God to come down to man's level is unthinkable, and for man to attain unto God's height is impossible. How can they meet? They cannot meet on the basis of the law for men can never keep the law; they cannot meet on the basis of leniency, for God cannot overlook nor condone sin. CAN they meet? Praise God! they can,—they can meet on the basis of grace. They can meet where "mercy and truth are met together,"—the Cross of Calvary. They can meet where God takes man's sin and condemnation and provides for man an imputed righteousness,—they can meet in Jesus.

> Law and terrors do but harden,
> All the while they work alone;
> But a sense of blood-bought pardon
> Soon dissolves a heart of stone.
>
> —Hart

The Holy Spirit has given to us some very clear and very precious statements concerning the grace of God in justifying sinners. In II Cor. 5:21 we read:

> "For He (God the Father) hath made Him (God the Son), who knew no sin, to be sin for us; that we might be made the righteousness of God in Him."

Here we are definitely told that Christ took upon Himself our sin, that old Adamic nature which has been the ruin of the race. A wonderful substitute was Jesus my Lord—He "became sin" for me! By the most amazing miracle ever witnessed by heaven's hosts or earth's pilgrims, God took my vile corrupt nature and imputed it to "the Son of His love." But that was only half of this act which transcends all law. Not only did we lose our sin in the transaction but we got His righteousness, for we are told this transfer was made with the special design that "we might be made the righteousness of God in Him." Here is grace without adulterations. Further light on God's grace is given in the fifth chapter of Romans. In the twelfth verse we are told:

> "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

The marginal rendering of the phrase, "For that all have sinned," is "In whom (that is, in Adam) all have sinned." This passage is confirmed by many others in the teaching that all are sinners in Adam, and the universality of death is the constant reminder of this awful fact. Every man has inherited a nature which is itself sinful. In the nineteenth verse we have the story of God's grace toward man in his sinful condition:

> "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

While through Adam's disobedience all are sinners, yet God has provided righteousness for all through Christ's obedience. The law demanded obedience, and Christ rendered that perfect obedience. It could be said of Him, as it could be said of no other, "Who did no sin, neither was guile found in his mouth" (I Pet. 2:22). But how can His righteousness be transferred to the sinner? is the problem. Was it simply through His righteous deeds that righteousness was provided for us? Our passage says that it was by "obedience." Obedience to what? Obedience to the law. What was the demand of the law? The demand of the law was death for sin. "Every transgression and disobedience received a just recompense of reward," writes the Holy Spirit in the book of Hebrews. When, therefore, Jesus "became sin for us," became, if you will, THE SINNER OF THE UNIVERSE, He must, if He would render perfect obedience to the law, bear the judgment for sin,—death. And that is what the Cross is. It is Christ taking my sin upon Himself and in obedience to the law bearing the judgment for sin. What is grace? It is the Cross. There the "God of all grace" manifested all grace to man. Grace is God, through the obedience of One, making many righteous.

Sir James Y. Simpson, M. D., the inventor of chloroform, has through the following testimony aided many in understanding more perfectly what grace is:

"When I was a boy at school I saw a sight I never can forget—a man tied to a cart and dragged before the people's eyes through the streets of my native town, his back torn and bleeding from the lash. It was a shameful punishment. For many offenses? No; for one offense. Did any of the townsmen of-

fer to divide the lashes with him? No; he who committed the offense bore the penalty all alone. It was the penalty of a changing human law, for it was the last instance of its infliction.

"When I was a student at the university I saw another sight I never can forget—a man brought out to die. His arms were pinioned, his face was already pale as death—thousands of eager eyes were on him as he came up from the jail in sight. Did any man ask to die in his room? Did any friend come and loose the rope, and say, 'Put it around my neck, I die instead?' No; he underwent the sentence of the law. For many offenses? No; for one offense. He had stolen a money parcel from a stage-coach. He broke the law at one point, and died for it. It was the penalty of a changing human law in this case also; it was the last instance of capital punishment being inflicted for that offense.

"I saw another sight—it matters not when—myself a sinner standing on the brink of ruin, deserving naught but hell. For one sin? No; for many, many sins committed against the unchanging laws of God. But again I looked, and saw Jesus, my substitute, scourged in my stead, and dying on the Cross for me. I looked, and cried and was forgiven."

MANY, however, who have seen that grace is God providing perfect righteousness for the believer through the obedience of Another, have not so clearly seen that grace is also God enabling the one who possesses this new standing, as he is willing to remain in an attitude of dependence on God, to exhibit righteous deeds in his walk upon earth. Somehow the idea has become current that grace, in the realm of our walk or state, is God manifesting willingness to endure, on the part of His people, the grossest laxity in obeying His commands. It is indeed a truth of great comfort that the standing which the believer has at heaven's throne cannot be affected by the walk upon earth, for the Holy Spirit has declared that that standing is "incorruptible and undefiled, and that fadeth not away, reserved in heaven for you." As respects our standing before God, it is grace which continues it in the face of our continued unworthiness and destitution of merit. But how about our walk upon earth? Is grace God purposing to put up with anything in the way of righteous deeds by those who have been snatched from hell and seated in heaven? When Paul preached salvation by grace through faith, without the deeds of the law, there were some who slanderously reported in Rome that he taught, "Let us do evil that good may come" (Rom. 3:8), and today we have many who affirm that when we preach salvation through faith in Jesus Christ alone, without deeds either before or after conversion, we are preaching a doctrine which makes men believe that God is lenient with sin. Such a contention is still a perversion of the truth of grace. Those who take this false position would have men to be saved by grace and then start in keeping the law in order to transform their lives. The Galatians had this very idea and Paul found it necessary to send them a very sharp rebuke. We read in Gal. 3:3:

> "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?"

They had begun, as the context shows, by believing in Jesus as Saviour,—they had begun in grace. But now they want to be made perfect by keeping the law in the strength of the flesh. It is to be regretted that there are so many Galatian believers among us to-day. To all such we would say that it is still foolish to attempt to be made perfect by flesh-efforts at law keeping. Grace, in the walk of the believer, is neither leniency toward sin on behalf of God, nor self-effort in law keeping on behalf of the child of God. What then is grace? Our question is answered many times in the Word, but is stated with special clarity in the writings of the Apostle Paul, the one whom the Holy Spirit has used to give us the fullest revelation of grace. Let us consider two of these passages. The first is I Cor. 15:10:

> "But by the grace of God I am what I am: and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me."

The power of God had been resting upon the Apostle and had been mightily using him to the glory of his Saviour. The Corinthian believers had seen the fruits of righteousness in his life and had marveled at the transformation which God had wrought. He says, not boastingly, but to the glory of God, that he has labored more abundantly than all of the other apostles. What is the secret of this walk which seems almost to touch perfection? Is it Paul's great intelligence, his logical mind which naturally turns from inconsistencies, his strong will-power? Nay, it is none of these; it is the grace of God. He has given us practically a direct statement that grace is God enabling the one who has a standing before God which was wrought by the obedience of Another to render perfect obedience through the power of Another. Our second passage is Rom. 6:14:

> "For sin shall not have dominion over you: for ye are not under the law, but under grace."

A little meditation upon the passage will reveal the two things which are being taught here: First, when we are under the law sin SHALL have dominion over us, and second, when we are under grace sin SHALL NOT have dominion over us. It is when we are under grace and not when we are through the efforts of the flesh seeking to keep the law that we will walk in perfect obedience to the will of God; it is then we will do righteous deeds. Here again grace is made to be God ENABLING the believer in his walk, rather than God IGNORING his walk.

The dispensation of the Kingdom, when Christ shall reign in person upon the earth, is Israel's grace dispensation. It is the time when she ceases from her own efforts and rests in the finished work of Jesus, her Messiah. It is true, then, that because it is an age of grace it is a time when God ignores the walk, the deeds, of Israel? Ah, no; instead it is the age when God writes His law upon the hearts of His people and righteousness shall prevail throughout the earth. The past history of Israel has been a record of her repeated attempts to keep the law, and also

the record of her repeated failure to do so. Again and again she promises that she is going to keep the law of God and each time she fails. But when she comes to her grace age she rests from her own labors and God enables her to live in perfect righteousness before Him. It will be a time of the manifestation of God's grace, but it will nevertheless be a time of perfect obedience to God's law.

Grace, therefore, is not God requiring less than He did under the law—indeed, it is God requiring more, for the requirements under grace are more exacting if possible than under the law,—but grace is God providing the merit for a perfect standing at His throne and the strength for the believer for a transformed state upon the earth. Praise God for "grace"! for "His grace"! for "the riches of His grace"! for "the exceeding riches of His grace"!

Are Some Predestinated to be Saved, and Some to be Lost?

by MAURICE G. DAMETZ

DOES God determine salvation for those whom He chooses, and, on the other hand, are those not chosen ordained to eternal dishonor and wrath? With the exception of those doctrines which center about the person of Christ, no doctrine has been a more fruitful theme of controversy than that of predestination. Fierce and relentless battles have been waged by those holding opposite views on this doctrine, with words wasted, as far as finding out for themselves the true scriptural meaning.

> The presentation of the truths of salvation would be incomplete without a careful discussion of the much-perverted truth of predestination. This article by Dametz was specially written to meet that need. Its blessing to many souls is assured.

The word "predestination" is generally accepted as meaning that God has by eternal decree elected some men to salvation, and others to eternal wrath; and that when God converts a sinner, He is executing a decree which He formed before the world began.

Perhaps it would be of profit to us to consider shortly the history of this doctrine. It is interesting to note that the entire primitive church believed and preached free grace, and the invitation "whosoever will" was extended constantly. About the early church were many anti-Christian religions, of which the majority had their origin in the orient, and one of the dominating tenets of all the oriental false religions is the belief in predestination. Origen (186-254 A. D.) was the first of the church fathers who taught that certain men were predestinated to salvation by the eternal decree of God. Though Origen was an illustrious thinker, he was influenced largely by oriental thought and philosophy, so that much of his theology became highly speculative. Against his teaching on predestination Cyprian and other church fathers who were true to the Word rebelled. Augustine (354-430 A. D.) was the next church father of note who set forth the misinterpretation of this doctrine. He taught that God by eternal decree elected some as vessels of wrath and others as vessels of mercy,—in other words, a two-fold predestination. The question arises, "Where did Augustine get his teaching on predestination? Did he get this speculative false teaching from the Bible, or did he hold it before his conversion?" Augustine was a Manichæist before his conversion, and predestination was a doctrine which deeply pervaded this oriental heresy. Manichæism was the extreme of fatalism. Augustine though outwardly rejecting Manichæism, did not swing to the opposite extreme, which was Pelagianism, but maintained a middle ground, with only a modified doctrine. Augustine, therefore, on account of the compromise, retained some leaven of the Manichæan error in his theology. Augustine also found opposition to his doctrine. Theodore of Mopseustia, a powerful preacher and theologian, charged him with asserting that which justice condemns, and of bringing in novelties which deal irreverently with God.

Augustinianism has had much influence on theology to this day. Hurst, in his history of the Christian Church, says, "The Augustinian system has possessed a strange and remarkable vitality. At different periods of the church it has come out of its retirement, assumed control of great minds, and begun a new period of great influence over vast portions of Christendom." Gottschalk, in the ninth century, zealously asserted a two-fold predestination.

Calvin in the sixteenth century, taught the Augustinian system. The substance of Calvin's teaching on predestination was,—God from eternity chose, or elected, certain men to everlasting life; and ordained the non-elect to dishonor or wrath. We must face it: though Augustinianism and Calvinism are systems to which we feel greatly indebted for our present day systems of doctrine, yet in this particular Augustinianism and Calvinism are tainted with Manichæan error.

It would be unusual if passages of Scripture were not used to support this doctrine. The passages in which the word "predestinate" occurs, of course, are used in support of the doctrine. One of the strongest passages used is Acts 13:48, which really seems to teach that God ordains some to eternal life, and some to eternal punishment. A few other passages, though not so clear as this one, are also used. But they do not support it, and if they did support it, the Scripture would be at variance with itself.

Predestination in its common interpretation cannot be true, for it limits the atonement of Jesus Christ. The notion is commonly advanced that a definite number are predestinated to salvation, which number cannot be increased or diminished. Such an opinion logically involves the notion of restricted atonement. In his book entitled "The Sovereignty of God," Arthur W. Pink, a well-known author and Bible teacher, says, "The very NATURE of the atonement evidences that, in its application to sinners, it was LIMITED in the PURPOSE of God. * * * Christ DID NOT discharge the debt of all men without exception" (P. 79, 80). Again he says, "He died for the elect only. * * The limited design of the atonement follows, necessarily, from the eternal choice of the Father of certain ones to salvation" (P. 76, 78). It follows from this teaching that Christ certainly could not die for those whom God INTENDED from all eternity to damn. Such teaching is exceedingly unscriptural, and it brings souls into confusion. To be sure, Christ died for His own, but the Word also says, "Christ died for all" (II Cor. 5:14-15), and that He "tasted death for every man" (Heb. 2:9), and that He is "not willing that any should perish, but that all should come to repentance" (II Pet. 3:9).

It follows, logically, that if the atonement of Christ is limited, the love of Christ is also limited by such doctrine. Why should God love all men if He did not provide atonement for all men? If God did not provide atonement for all, it is proof that He did not love all. The author above quoted, in the same book, says. "God is sovereign in the exercise of His love. Ah! that is a hard saying, then who can receive it? * * * When we say that God is sovereign in the exercise of His love, we mean that He loves whom He chooses. God does not love everybody: if He did, He would love the Devil" (P. 27). Again he says, "Toward His own elect God's love never had a beginning * * but God's love for the non-elect, for those out of Christ and who despise and reject Him, is something that exists only in the imaginations of pious sentimentalists." We feel that we must repudiate this teaching, because it is exceedingly false. "GOD'S LOVE FOR THE WORLD DOES NOT EXIST EXCEPT IN THE IMAGINATIONS OF PIOUS SENTIMENTALISTS!" It is quite evident that the author either has not consulted Scripture with reference to this fact, or is trying to make Scripture fit into his own narrow mold of predestination. The latter is no doubt true, as this writer even tries to explain away John 3:16 by saying that "world" is not absolute, but only relative. Such doctrine is due only to the wresting of the Scriptures, which, as an entirety, teach God's love for the race as a whole (John 3:16-17; John 1:29; Matt. 11:28; John 12:47; II Cor. 5:19).

> Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.
>
> Acts 4:12

Not only does this hide-bound teaching limit the atonement of Christ and the love of Christ, but it does violence to the justice of God. This doctrine which limits the atonement does violence to God's character and justice, making Him partial and unjust to His creatures. Indeed, God does not love the Devil; we fully agree with Mr. Pink here. But the Devil is in a class entirely different from men. God does love all men; that fact is plainly declared in His Word. If God's love and atonement were not for all men, then His invitations to salvation are mockery. If Jesus, the last Adam, did not bear all the sin and sins of the human family from Adam to the Great White Throne, then the cross is a failure, and the sin question is reopened. If God limits His atoning love, then His bona fide offer of salvation to "whosoever" is a rhapsody. Multitudes of men are lost, the Scripture states this fact and everyday experience confirms it (Matt. 7:13). We say it with all reverence, if the multitudes of lost are lost because of a limited atonement and love, they are lost because of the disgrace of God; and if the saved are saved because of a limited love and atonement, they are saved because of God's partiality,—and where is the justice of God to be found in this speculative plan of redemption?

Indelibly fixed in the mind of the writer is an incident which occurred at college some years ago. A special evangelistic meeting was in progress, and

many young men and women were responding to the invitations to accept Jesus. As the meetings drew to a close, the interest of almost everyone was centered upon one young man who was under deep conviction. The struggle of soul was intense. A number of young people, including the writer, dealt with him seeking to win him to Jesus, but to all he answered with the same excuse, "I am predestinated to be lost." Away with such teaching that charges God with injustice! Away with this teaching which brings souls to helplessness, confusion, and despair! Away with this extravagance! Let God be true, and every man a liar. "Shall not the Judge of all the earth do right?" (Gen. 18:25).

But not only is the atonement limited, the love of God made partial, and God made unjust, but violence is also done to man's will by this one-sided speculative fatalism. Scripture as a whole teaches that a man exercises his will toward God, whether in salvation, or in yieldedness (Acts 16:31; Rom. 10:13; John 1:12; John 5:24; John 5:40; John 7:17). We might pile up the Scripture evidence that the acceptance of salvation is left to man's choice. Christ stands at the door and knocks. He breaks into no man's soul violently, or by stealth. If God's grace is irresistible, as predestinarians teach, then violence is done to the will of man. God's word "whosoever" stands out as a challenge to predestinarians. They do not take this word literally, at its face value—it is against their pet doctrine. They dare not preach it, for it is inconsistent with their teaching; and, again they leave it out of their appeal for fear some of the non-elect will respond.

> Not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration, and renewing of the Holy Ghost.
>
> Titus 3:5

This teaching gives no incentive for preaching or personal work. Since God's "whosoever" is robbed of its meaning,—why preach? Why deal with souls at all? Those who teach predestination say that "as many as are ordained unto eternal life will most certainly believe." Since they are ordained unto eternal life, they will believe, so why preach to them, or why do personal work? "They will believe anyway." "Grace is irresistible, so they cannot help but believe." Does not such teaching rob us of our message and our invitation? How could we plead with souls if we felt they would believe anyway? But, thank God, we have a persuasive call to preach God's "whosoever," —"how shall they hear without a preacher?" As we preach the Word, we preach with an assurance,—that assurance is not that certain elected ones will respond, but our assurance is that God draws all men, and that those who have become willing under His drawing will respond (John 12:32; John 7:17). This is our confidence. Thank God for such a confidence, backed up with God's sure Word.

But there is a scriptural doctrine of predestination.

What, then, is predestination? Is it the speculative, fatalistic doctrine which has long been believed by certain theologians? What has the Scripture to say? The word "predestinate" occurs only four times in the Bible, and comes from the Greek word which means "to design beforehand," or "to mark out beforehand." The passages in which this word is used are Rom. 8:29, 30 and Eph. 1:5, 11. The Romans passage reads, "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren" (vs. 29). Does that teach predestination to salvation? No, it teaches predestination to glorification. "Moreover, whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified" (vs. 30). These verses have to do with the Body of Christ, and with the individual only as he is in the body. A study of the context reveals that it is the corporate Body of Christ spoken of here. We are FOREKNOWN IN ONE BODY; we are PREDESTINATED IN ONE BODY; we are CALLED IN ONE BODY; we are JUSTIFIED IN ONE BODY; and we are GLORIFIED IN ONE BODY. And these blessings belong to the individual only as a member of the Body. All these blessings the believer received the moment he believed in Jesus. Whoever has one of these blessings has all; and whoever lacks one, does not have any. When the believer received Jesus, he received that predestination which belongs to every member of the Body of Christ. Predestination is invariably connected with the standing of the believer in every occurrence of the word. God determines beforehand the destination, or goal, of the Body of Christ. So, now, right this moment, every believer in Jesus has predestination in his standing. He did not have this predestination before he received Jesus, but since he received Jesus he, as a member of the Body, is predestined to be conformed to the image of God's Son. That is our destination as members of the Body. In Eph. 1:5 we read, "Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will." "Predestinated unto the adoption of children." What is adoption? Rom. 8:23 gives us the answer. Adoption is the redemption of our bodies. The word translated "adoption" literally means "placing as a son." We are God's children now, but we are not placed as sons yet. That is in the

future, at the second coming, and it belongs to our standing. Here, again, we have glorification. As members of the body we are predestinated unto the placing as sons at the second coming of our Lord. And Eph. 1:11-12 is in absolute agreement with the passages just discussed. Here we discover that we are "predestinated . . . . that we should be to the praise of His glory." And again we see that God has just one goal in view for the Body of Christ,—GLORIFICATION. Certainly the sovereignty of God is displayed in the predestination of His Body, the Church, unto glorification.

A verse which is frequently employed to teach the false interpretation of this doctrine, is Acts 13:48 which reads, "As many as were ordained unto eternal life believed." In commenting upon this verse, Arthur W. Pink says that "believing is the consequence of God's decree"; that "a limited number only are ordained unto eternal life"; and that "as many as, not one less—who are thus ordained by God unto eternal life will most certainly believe." ("Sovereignty of God," Page 67.) Apparently, this verse teaches predestination unto salvation, but the meaning of the verse must be determined by the context. The entire context of Scripture is one in teaching that ordination unto eternal life is the result of accepting Jesus Christ as a personal Saviour. No less of an authority than Dean Alford translates the verse,"As many as were disposed to eternal life, believed," and comments, "To find in this text pre-ordination to life asserted, is to force both the word and the context to a meaning they do not contain." Rotherham translates the verse,"And they believed —as many as had become disposed for life age-abiding." It will be noticed that both these authorities on the Greek agree that ordination unto eternal life is the consequence of believing in Jesus, which is entirely harmonious with the teaching of the Scripture. Thus we see that believing in Jesus is not the consequence of God's decree, but ordination to eternal life is the result of believing in Jesus. The learned Bengel, commenting on this verse in his "Gnomon," says, "Luke describes that ORDAINING which occurred at the very time of hearing." This takes into consideration the thought of willingness, a willingness which they had at the time of believing, and which God had been working in their souls previous to that time. God instills willingness in those who respond to the drawing work of the Holy Spirit; and as man becomes willing, God gets the Gospel to him; and as man responds to the Gospel, God imparts faith; and as man believes in Jesus, God ordains unto eternal life (John 12:32; Phil. 2:13; John 7:17; Rom. 10:14,17; Eph. 2:8-9; John 10:28). The thought of individual predestination is utterly foreign to this verse. The verse does teach that God works willingness in the souls of men and that He ordains them to eternal life the moment they believe. It does not teach that only a limited number are ordained to eternal life. Such teaching is a figment of man's speculation and brings confusion by adding to the Scriptures that which they do not teach or support.

It is quite evident that the predestination doctrine which is commonly believed has no warrant from Scripture. It is fantastic and unscriptural. It is a speculative invention of man. It is false teaching which has brought into the church from Manichæism, the most subtle anti-Christian philosophy and heresy of ancient church times. This fatalistic philosophy takes away the glories of the Cross by limiting the atonement wrought there. This speculation robs God of His universal love, and free grace, by a man-made limitation. This false teaching brings into question the justice of God, and banishes God's bona fide offer of "whosoever will." But most of all the harm done by this false teaching is the confusion which is brought to souls, getting both saved and unsaved all confused and stirred up, wondering to what they are predestinated, hell or heaven. Are some predestinated to be saved, and some to be lost? No! Predestination is not the electing of individuals to salvation or damnation. That is God-dishonoring, Scripture-denying, false doctrine. "PREDESTINATION IS GOD DETERMINING BEFORE THE FOUNDATON OF THE WORLD THE STANDING, HENCE THE GOAL, OR DESTINATION, OF THE BODY OF CHRIST." Predestination is a corporate truth. The Body of Christ is predestinated. God does not predetermine the destination of individuals. God does predetermine the destination of the Body of Christ,—that He did in His sovereignty before the world began. Back in the counsels of eternity God displayed His sovereign wisdom and power in the choice of the Body, the Church, to be to the praise of His glory. We absolutely repudiate that doctrine which limits God's free grace and does violence to God's sovereignty. We magnify the Scripture doctrine of predestination in which God's sovereignty is displayed.

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!

"For who hath known the mind of the Lord? or who hath been His counsellor?

"Or who hath first given to Him and it shall be recompensed unto him again?

"For of Him, and through Him, and to Him are all things: to Whom be glory forever, Amen" (Rom. 11:33-36).

NOTE: The writer wishes to gratefully acknowledge his indebtedness to the class work at D. B. I. for much of the teaching presented in this article. Also much help was received from the following books:

Historical Theology—Principal Cunningham.
History of the Christian Church—Hurst.
The Sovereignty of God—Arthur W. Pink.
Christian Dogmatics—Martensen.
The Confessions of Christendom—Winer.
Outlines of Theology—Hodge.

The reader will find much help and blessing in reading "Is God just in His dealing with the Heathen?" by the editor in "Grace and Truth," December, 1923, also the articles on "The Election Principle" in the May and June issues of 1924.

Jehovah-Tsidkenu

The Safety of the Saved.

by WM. AVERY McCLURE

"Jehovah-Tsidkenu" or "The Lord our Righteousness" (Jer. 23:6).

THOUGH the Christian's experience on earth be one of perpetual conflict and uncertainty, rising and falling with the tide of emotion, his standing before God is one of perpetual changelessness. His earthly walk may be measured by the guage of feeling,—a subject for constant solicitude and anxiety, characterized by a lack of uniformity. But not so his celestial position IN CHRIST. Christ alone is the standard by which this position is measured. It can know nothing of fluctuation, and it surpasses every possibility of alteration because Christ is the One in Whom there is no variableness, neither shadow of turning. Therefore, the believer's walk and his talk in self are entirely detached from his position and possession in the Saviour. What he is in himself and what he is in the Son is the difference between death and life—between sin and righteousness.

In I Cor. 1:30 we find these words. "Of Him are ye in Christ Jesus Who of God is made unto us * * * righteousness * * *." The believer is in Christ. He is possessor of the life and righteousness of Christ. Through this mystic union he is crucified with Christ; raised up with Him from the dead, and is seated together with Him in the heavenlies. O, glorious liberation, gracious emancipation from sin! Jesus is mand unto us RIGHTEOUSNESS. He has carried the believing soul with Him through the pangs and pains of death into the grace and glory of the resurrection life. He died that we might have life and that we might have it more abundantly.

HAVE you, lost man, held back from receiving Christ as Saviour because you have been afraid that you could not "hold out"? Have you, believing one, been in great distress of soul because of the thought that you might lose your salvation? The truth contained in this helpful study by McClure is the certain remover of all such fears.

Let the Christian, therefore, remember that he is dead, and his life is hid with Christ in God. Christ, having taken sin and death upon Himself, has imparted to the believer His life and righteousness. If, not remembering that our life is hid with Christ, we attempt to find it in Adam, let us ask ourselves the question, "Why seek ye the living among the dead?" Or, if unmindful of the fact that we are "complete in Him," we linger still in the shadow of the law, striving to establish our own righteousness, let us hear Paul's declaration to the Christians at Rome:

> "Wherefore, my brethren, ye also are become dead to the law by the body of Christ: that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God" (Rom. 7:4).

But not only is the believer IN CHRIST; Christ is also IN THE BELIEVER. "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ IN YOU, the hope of glory (Col. 1:27). Thus the relation between Christ and the Christian is a mystical and reciprocal union, the bands of which God Himself has welded together. Christ dwells in us; we in Him. The whole fulness of God dwells in Christ (Col. 1:19). Since Christ dwells in us, then the fullness of God also dwells in us, and we have the assurance that:

Our justification in Him can never be annulled. "Being now justified through His blood, we shall be saved from wrath THROUGH HIM" (Rom. 5:9).

Our righteousness in Him can never be spotted. "Made the righteousness of God IN HIM" (II Cor. 5:21).

Our acceptance in Him can never be changed. "Accepted in the Beloved" (Eph. 1:6).

Our hope in Him can never be disappointed. "Patience of hope IN OUR LORD JESUS CHRIST" (I Thes. 1:3).

Our blessings in Him can never be denied. "Blessed with all spiritual blessings in the heavenlies IN CHRIST" (Eph. 1:3).

Our peace in Him can never be disturbed. "HE IS our PEACE" (Eph. 2:14).

Our sanctification in Him can never be defiled. "To them that are sanctified IN CHRIST JESUS" (I Cor. 1:2).

Our deliverance in Him can never be altered. "Jesus Who delivered us from the wrath to come" (I Thes. 1:10).

Our glory in Him can never be dimmed. "CHRIST in you the hope of glory" (Col. 1:27).

Our inheritance in Him can never fade away. "Ye shall receive the reward of the inheritance, for ye serve THE LORD CHRIST" (Col. 3:24).

Our communion with Christ, however, is a matter that is entirely apart from these blessings of our standing. Though we are eternally united to Christ, our fellowship with Him in this life may be subject to varying degrees of warmth and coldness. Today

the fires of our love burn high and bright, but tomorrow they are low and dim. But that does not alter our position IN CHRIST. It does alter our FELLOWSHIP WITH HIM. The coldness of our love does not rob us of our life in Him, but of our joy in Him. There is a vast difference. We cannot now be in Him and now out of Him.

It may be asked, then, "Is the son who displeases and disobeys his father just as near and just as dear as the faithful child? He may not be near, but thank God, he is just as dear. However wayward his walk may become; however disobedient he may grow, however deeply he may disgrace his father's name, he is none the less A SON. The prodigal when eating husks with the swine, was as much a son as when he feasted on the fatted calf in his father's house. He had lost his fellowship with the father, but his sonship was not dependent upon his fellowship. Fellowship is always dependent upon sonship. The prodigal, whether in the swine pen wearing the rags of dissipation, or in the house of his father wearing the robe of approbation, possessed his father's life. In either circumstance, he was HIS FATHER'S SON. So it is with God's children. By our waywardness and sin, our sonship is not severed, but our fellowship is broken.

We are given to measuring our standing with God by our sense of personal worthiness. We must remember that the righteousness is in Christ, not in ourselves. The righteousness of Christ by our union with Him, is upon us. God sees us not in our own righteousness, but He beholds us IN CHRIST and, therefore, in the righteousness of Christ. Apart from Christ, we have nothing to recommend us. The complete and only reason of our acceptance is Jesus,—the Righteousness of God!

Science has demonstrated that the most brilliant light which man can produce when projected upon the disc of the sun is literal darkness in comparison. So in Christ's righteousness we discover the absolute worthlessness of our own. We can add nothing to that which He has provided for us. Let us turn from ourselves; from our good deeds and our evil deeds; from our faithlessness and our doubt, unto JEHOVAH-TSIDKENU, THE LORD OUR RIGHTEOUSNESS.

The Glory of Jesus

by Rev. H. H. SAVAGE
Pastor of the First Baptist Church, Pontiac, Michigan

THE author of this article has been for many years a thought-provoking writer on themes which deal directly with the person and work of Jesus Christ. Several of his studies were published in the original "Grace and Truth" of 1910–1913. In this latest article from his pen is to be found the fruit of many years of faithful study. The prayerful reader will truly find unveiled in it "The Glory of Jesus."

ACCORDING to the Bible, our knowledge of the Heavenly Father is based upon our knowledge of Jesus (John 14:8, 9); the only way to come into intimate relationship with the Father is through Jesus (John 14:6); judgment has been delegated to the Son by the Father so that our attitude toward Jesus is the basis upon which our eternal relationship with the Father will be considered (John 5:22); any denial of that which Jesus is becomes also a denial of the Father (I John 2:23); and when this denial comes to refer to His deity it partakes of the spirit of the prophesied antichrist (1 John 2:22). Our attitude and opinion and relationship to Jesus is, therefore, the measure of our attitude and opinion and relationship to the Father and the whole heavenly hope and kingdom, for in whatsoever way we may belittle God the Son, we likewise belittle God the Father; and in whatsoever way we may exalt God the Son, we likewise exalt God the Father, for "I and the Father are one," one in power, in love, in exaltation, in essence, in deity.

The old question that Jesus asked of the Pharisees is, then, the most important question of the ages, "What think ye of Christ? Whose Son is He?" (Matt. 22:42), for upon the right answer to this question, our whole relationship to God depends.

According to the first three verses of Hebrews, God has spoken at sundry times and in divers manners in the past through certain prophets,—the prophet the mouthpiece, but God doing the speaking. In these last days, however, God is speaking to us through a Son, THE Son, His Son. This does not mean that the Old Testament revelation was imperfect as some would lead us to believe, but does mean that a Son who was the effulgence of God's glory and the express image of God's person could be understood in His presentation of the glory and the righteousness of God better than could the mere written Word. It was God Who spake in the Old Testament Scriptures and it is God Who speaks in the New Testament Scriptures and in Him there is no lie (Tit. 1:2). With God as the spokesman, nothing in the Old Testament CAN contradict the New, nor can anything in the New Testament contradict the Old. The only imperfection of the Old Testament revelation, was the imperfection of man in receiving and

profiting by such a holy word.

But here is God's last message to mankind; in the last days He speaks by His Son. All that God has to say unto us upon whom the ends of the earth have come is "JESUS." The only recorded instances of the Father speaking directly for men to hear were instances in which He called attention to the deity of His own Son Jesus; and when Peter on the Mount of Transfiguration would have accorded to others the same distinction, the voice of the Father thundered out, "This is My beloved Son, hear Him."

In Matt. 10:41 we read, "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward." Can we carry this a step further and say also, "He that receiveth the Son of God as the Son of God shall become a son of God"? John 1:12 seems to bear out that conclusion,—"As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name"; but let us not use that word "receive" lightly or flippantly. How does this nation receive the representative of some powerful nation? Everything possible is done to provide for his pleasure and for his honor. How, then, should we receive the Lord of Glory? It is no light, flippant experience to receive the Lord Jesus Christ as the very Son of God.

> O sweet exchange! O unsearchable operation! O benefits surpassing all expectation! that the wickedness of many should be hid in a single righteous One, and that the righteousness of One should justify many transgressors!
>
> ----Mathetes (A. D. 130)

In Jesus' conversation with Peter (Matt. 16:16-17), this confession is recorded, "Thou art the Christ, the Son of the living God," and Jesus immediately replied, "Flesh and blood hath not revealed this unto thee, but my Fathr which is in heaven." In other words, it takes a miraculous interference in the line of thought of the natural man to cause him to believe in the deity of Christ; the very acknowledgment upon the part of anyone that he does not believe in His Deity and His consequent Sonship in a way that none other do or can possess, is almost certain proof that that person has never experienced the new birth. On the other hand, so great a thing is it for a poor sinner to make such a confession out of his very heart of hearts that the whole New Testament record is based upon this confession as the very foundation of the possible existence of the Church. And this is the ultimate revelation; there can be nothing added to it; there can be nothing higher—in these last days He hath spoken unto us by His Son.

But we must notice further the type of a Son Who is His Son. He is the One Who is appointed heir of all things; He is the One by Whom all things were created; hence, He is the beginning and the end; the alpha and the omega. Looking further into the seven-fold appointment of Jesus as recorded in the first three verses of Hebrews we find that He is: (1) The heir of all things; (2) The creator of all things; (3) The brightness of His glory; (4) The express image of His person; (5) The upholder of all things by the word of His power; (6) The One Who by Himself purged our sins; (7) The One Who occupies the place at the right hand of the majesty on high.

The divine unity of Scripture is never so apparent as when comparing scriptural things with scriptural, and although this seven-fold appointment may at first sight appear to be just a casual statement of some of the qualities of this High Priest whose work so far supersedes any other priestly intercession that there is no possible comparison, but such is not the fact. By scriptural comparisons we can find that the eternal glory of Jesus is practically summed up in these verses. Just notice a few of these qualities in passing on. Here is the question of His ownership of all things; first, all is His by right of creation; second, all is His by right of redemption; third, all is His by right of inheritance. Can anything be added to that? No; and NEITHER CAN ANYTHING BE TAKEN AWAY. Then, here is the question of His character; first, the brightness of His glory; and second, the express image of His person. This word "brightness" means radiant effulgence; there is a difference between radiant heat and reflected heat; there is also a difference between radiant light and reflected light; radiation finds its source INSIDE, while reflection finds its source OUTSIDE. Moses' face shone with the glory of God when he descended from the Holy mountain, but that glory soon faded away when the source of that glory was removed from sight. A mirror shines as long as light is applied to it from an exterior source. Jesus did not shine with a reflected glory but with a radiant glory which He Himself possessed. A glory of character and being such as God only can possess emanated from Jesus, not as a reflected glory, but as an inherent glory which belonged to Him because of His very nature; hence His deity. But he was the One Who in a visible way expressed the substance of God. This word, "express image" is literally an engraving or an etching so that the derived sense would show it to mean that Jesus was an exact representation of the person of God; provided a means by which and through which God could make known

to man His character and personality; hence His humanity. Yet again, here is the question of the continuation of natural law, perpetuated by one, great, central power, even Jesus. The true scientific definition for gravitation and electricity and matter and force and motion and all other laws is just one little word, "Jesus," for He is the upholder of ALL things. Then, too, in these verses we find His Saviourhood, His present intercessory ministry, and His final triumph all vividly portrayed. In two short verses, God introduces us to the eternal glory of Jesus, and the introduction is complete for when God speaks ONE WORD, man can exhaust a lifetime of human wisdom in trying to understand it.

We will now examine "The Glory of Jesus" under four subheads; His pre-incarnate glory; His incarnate glory; His present glory; and His future glory.

I. HIS PREINCARNATE GLORY

"Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was" (John 17:5).

Since this glory lasted in its quality until the time of His manifestation in the flesh, we will consider it in its application to all that He was and did before that time.

1. There was the glory of creator (John 1:1-2, Heb. 1:2, Col. 1:16-17). The triune personality of the Godhead is in perfect accord with the first chapter of Genesis, for there we have the expression, "Let US make man in OUR image, after OUR likeness." From a study of the original Hebrew words we will find that this making of man was an ORIGINAL CREATIVE ACT not based upon any existing life IN ANY WAY OR DESCRIPTION. Man was created (not evolved) in the likeness and image of God, and although this may apply more particularly to man's personality, yet, there is much evidence to show that this refers also to bodily form. The resurrection body of Jesus was His earthly body immortalized; His reappearing is to be in like manner in this same glorified body; the MAN (referring to the body) Christ Jesus is the One Who in exaltation is sitting at the right hand of God; as we shall see later, the manifestations of the Son of God in Old Testament times were in human form; when the curtain of humiliation was withdrawn from Jesus on the Mount of Transfiguration and He appeared for a moment in His natural glorified state, the shape of His body did not change. Why, then, should we likeness and image of the Creator that this refers to refuse to believe that when man was made in the the body as well as to the personality? The processes of redemption do not only make the person a son of God, but will finally restore the body to its glorified likeness to the Creator (Rom. 8:22-23). And then to say that such a body is the result of evolution working through a worm crawling through the slime of putrifying, rotting corruption. No; a thousand times no; for if there is any imperfection in the human body, it is not the imperfection of creation, but the imperfection wrought by sin in destroying the image of God as manifested in the original creation of Adam and Eve whose knowledge of nakedness was probably a knowledge of a reality brought about by the fact that through sin their bodies had lost the primal glory with which God had originally clothed them.

Jesus, then, was the creative agency of the Godhead in the creation. He spake, and heaven and earth sprang into being; at His word, vegetable and animal life made their appearance; under His divine breath, man first became a living soul. The turning of water into wine, the stilling of the tempest, the multiplication of the bread and the fishes, the blasting of the fig tree, and all the other miracles cease to be impossible manifestations of divine power when we realize that the Creator Himself was speaking words of command to His own creation. We would EXPECT such miracles when the One speaks at whose voice mountains had burst forth at other times, and seas had rushed to their appointed places like trained animals at the voice of man. He Who can paint the most exquisite sunset to be seen for just a second; He Who manifests His fathomless skill as a designer by never making two snow flakes alike; He Who tints the forest in the fall with a beauty which the first gust of wind destroys; He Who models the most wonderful caverns and bridges and frescoes at the hand of the Ice King to be swept out of sight by the first rays of the rising sun; He it is, Who is preparing an eternal abiding place for those who love Him. If the Creator will so lavishly (and humanly speaking wastefully) reveal His power and genius and skill in such temporary creations as the sunset and the snow flake and the ice palace, what must be the glory of a home that He considers worthy to abide forever? Truly, such a creator must be the very Son of glory, the Son of God.

2. There was the glory of covenant maker. To understand this phrase, we must look at a few passages first. In Gen. 16:7-13, notice the change of the expression from "angel of the Lord" to "Lord" and "God." In Gen. 21:17-19, notice the connection between the terms "angel of God" and "God." In Gen. 22:15-16, notice the change from "angel of the Lord" to "Lord." Comparing Gen. 31:11-13 with Gen. 28:13, notice the interchangeable use of the word "Lord," "angel of the Lord" and "God." In Gen. 32:24 and Gen. 32:30 the change from man to God is made in speaking of the same person.

These verses show that representatives of God spoke to men in Old Testament times and spoke with the authority of Deity. They accepted worship due only to Deity; and certainly left the impression with the hearer that he had been talking with God.

Now there are several things to be considered in trying to reach a conclusion as to who this angel of the Lord, or of God, (theologically, the angel of the Theophany) might be. We must immediately free ourselves from the conception that the term "angel" always refers to one of those created heavenly beings such as shouted the tidings of the Saviour's birth to the shepherds on the hills of Bethlehem. The word "angel" merely means "a messenger" and the kind of messenger signified must be decided from the context. Exactly the same word is translated both angel and messenger throughout the whole Bible and is thus applied to earthly beings as well as to heavenly beings. The expression,

"angel of the Lord," might just as fittingly, then, be rendered, "messenger or representative of God."

Who is it that represents God? Who is the One appointed to make God and His character and His plans and His very person known to the world? "No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, He hath declared Him" (John 1:18). This word "declared" means to lead out or to lead forth, i.e., to bring God out where man may know Him and understand Him. Who does this? The only begotten Son ALONE.

Looking again at the phrase, "Upholding all things by the word of His power" and comparing it with Col. 1:17, "By Him (the Son) all things consist" or "are held together" (R. V. marg.), we no tice that Jesus is the upholder, the sustainer, the bearer, the One Who carries on, the One by Whom all things are held together. This refers not only to natural law, as we have already found out, but refers to His continual interest in the affairs of men. Hence, the only begotten Son as God is found actively engaged in the original creation (Gen. 2:4; 7-9); and He is also found dealing directly with Adam and Eve in the garden of Eden (Gen. 3:8-9, 14, 21-23).

Another thought along this same line is presented in the statement of Jesus (John 5:39), "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of Me"; while the statement, "In the volume of the book it is written of Me," is common to both Old Testament and New Testament (Heb. 10:7; Ps. 40:7). These verses certainly have more than a local or a prophetical application; they must mean that the whole Bible is a record of the activities of the One Whom we know as Jesus.

These different lines of investigation leave no doubt that when Deity was manifested in Old Testament times to covenant with man, either in the form of an angel (or messenger), or as a voice, or as a man, these manifestations must be ascribed to the Lord Jesus Christ, the Son of the living God.

3. There was the glory of announcer or Bible author. A consideration that might naturally have fallen under the last topic, also falls under this topic so that it might be well to take it up while both topics are in mind. The R. V. renders the word "Lord" of the A. V. as "Jehovah" which is literally the self-existent One or the "I am" One of all ages. In John 8:58 Jesus speaks of Himself as the "I am" One, thus assuming for Himself the same office as that of Jehovah in the Old Testament. In the defense of Stephen the whole history of God's dealing with Israel is taken up until in Acts 7:47 he begins to show that a suitable tabernacle for such a Holy One could not be a building made with hands, but must be something more precious than that. Suddenly turning upon his accusers he declared that they were the betrayers and murderers of this just One. What Just One? Why the very One of Whom he had been speaking; the One Who had called Abram out of Mesopotamia and had covenanted with him; the One Who had dealt with Jacob and with Joseph; the One Who had spoken to Moses out of the burning bush; the One Who had planned with Moses concerning the building of the tabernacle; the One Whose glory filled the Holy of Holies but Who deserved a better tabernacle. One can almost see the hateful expressions of diabolical cruelty creeping over the faces of those synagogue rulers as they realize that Stephen is leading them on in the revelation FROM OLD TESTAMENT HISTORY that the Messiah, the Holy One of Israel, the covenant God Jehovah, must be revealed in human form sometime. It seems as though we can read the story of how Stephen saw that growing suspicion, and realizing that his testimony in favor of Jesus AS THIS CHRIST must be given quickly, he cried out as they rushed for him, "Ye have been the betrayers and murderers." The New Testament apologetics are almost entirely along the line of proving that this Holy One, this Messiah or Christ, was revealed in human flesh in Jesus and yet how slow many are to believe. Paul's first sermon used this subject, (Acts 9:20 R. V.) "And straightway he preached Jesus in the synagogues, that HE IS THE SON OF GOD." We need more such teaching today.

It is this same Jehovah, this eternally "I am" One, Who walked in the garden with Adam and Eve each evening and conversed with them (the passage in Gen. 3:8 seemingly denotes a custom which Adam and Eve dreaded to face this particular evening). This Deity in manifestation to man, the Christ of all ages, spoke to Adam and Eve, spoke to Moses, and spoke to many others, not only covenanting with them but also giving through them the "words" He desired should be the guide both of themselves and of the whole race.

This same word "Jehovah" is used, however, in the R. V. for the One Who spake not only to the patriarchs but also to the prophets with the result that the expression "Thus saith the Lord (Jehovah)" or its equivalent is repeated at least three thousand, eight hundred four times in the Bible. If "Jehovah" and "Christ" are identical, then the thought of the Lord Jesus Christ being the real author of the Bible is proved.

NOTE,—
Second Installment of this Article will appear in the *Deity of Christ Number, April* 1925.

PROSPECTUS

Deity of Christ Number (April, 1925)

The Perfect Humanity of Jesus a proof of His Deity.....L. J. Fowler

The Glory of Jesus (Second Installment).....H. H. Savage

The Essential Deity of Christ .....W. C. Garberson

Bible Outline on the Deity of Christ .....T. F. Callaway

The Virgin Birth.....Dr. Howard A. Kelly

Jesus, the Name of Deity.....H. A. Wilson

"GRACE AND TRUTH"

Synthetic Outline of the Sermon on the Mount

MATTHEW FIVE, SIX, & SEVEN

Arranged by THE EDITOR

Introduction

THE EIGHT BLESSEDS

5:3—5:12

Illustration

THE SALT AND THE LIGHT

5:13—16

The One Way And Warning

THE ONE WAY

JESUS,—

THE FULFILLER OF THE LAW

5:17—18

WARNING

CONCERNING FALSE RIGHTEOUSNESS

5:19—20

5:17—20

THE LAW

Interpreted by the King and revealed in its death-dealing potency.

1. Law of *giving unto God.* 5:21—26
2. Law of a *pure mind.* 5:27—32
3. Law of *simplicity of speech.* 5:33—37
4. Law of *personal dealings with men.* 5:38—42
5. Law of *love to all men.* 5:43—48
5. Law of *giving to all men.* 6:1—4
4. Law of *personal dealings with God.* 6:5—15
3. Law of *naturalness of conduct.* 6:16—18
2. Law of a *right occupation.* 6:19—34
1. Law of *giving unto the brethren.* 7:1—12

5:21—7:12

The One Way And Warning

THE ONE WAY

JESUS,—

THE STRAIGHT GATE AND THE NARROW WAY

7:13—14

WARNING

CONCERNING FALSE PROPHETS

7:15—23

7:13—23

Illustration

THE WISE AND FOOLISH BUILDERS

7:24—27

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Outlines for God's Workmen

Conducted by R. S. BEAL

NO SEPARATION

ROM. 8:33—39

I. AN IMPORTANT INTERROGATION.
Vs. 33—35.

II. A TRIUMPHANT ENUMERATION.
Vs. 35—37.

III. A GLORIOUS CONCLUSION.
Vs. 38, 39.

—M. G. D.

WHY THE SAVED ARE SAFE

I. BECAUSE OF THE FACT OF JUSTIFICATION
Acts 13:38-39
Rom. 3:21-28
Rom. 5:1
Gal. 2:16

II. BECAUSE OF THE FACT OF REGENERATION
II Cor. 5:17
John 1:12-13
John 3:1-17

III. BECAUSE OF THE FACT OF REDEMPTION
Gal. 3:13
Eph. 1:7
I Pet. 1:18-19
Titus 2:14

IV. BECAUSE OF THE FACT OF IDENTIFICATION
Eph. 2:5
Rom. 6:3-5

V. BECAUSE OF THE FACT OF CHRIST'S SPECIFIC PROMISES
John 6:37
John 10:28
John 5:24

VI. BECAUSE OF THE FACT OF GOD'S ETERNAL LOVE
John 13:1
Ps. 89:27-36
Isa. 44:21-22
Jer. 31:3

—L. J. F.

THE BELIEVER'S TRANSFORMATION

II Cor. 3:18

I. THE SOURCE
"Even as derived from the Lord the Spirit" (Weymouth).
Gal. 2:20

II. THE DEVELOPMENT
"Are being transformed . . . . from one degree of radiant holiness to another" (Weymouth).
I Pet. 2:2
I Pet. 3:18
Col. 1:9-10
Rom. 12:1-2

III. THE GOAL
"Into the same image," i.e., into the likeness of Christ Himself.
I John 1:8—2:1

IV. THE METHOD
"But we all, with unveiled face beholding as in a mirror the glory of the Lord (R. V.).
Ps. 34:5
Isa. 26:3
Heb. 12:2, 3

—L. J. F.

WHAT GRACE TEACHES

TITUS 2:11—13

I. A LESSON IN MATHEMATICS.
Subtraction—"Denying ungodliness and worldly lusts" vs. 12.

II. A LESSON IN ETHICS.
"We should live soberly, righteously, and godly, in this present world" vs. 12.

III. A LESSON IN HISTORY.
"Looking for that blessed hope, even the glorious appearing of the great God, even our Saviour Jesus Christ." vs. 13.

—M. G. D.

THE HEAVENLY PLACES IN EPHESIANS

I. Our Standing,—In Heavenly Places.
Eph. 2:6.

II. The Blessings of Our Standing in Heavenly Places.
Eph. 1:3.

III. Our Saviour,—In Heavenly Places.
Eph.1:20.

IV. The Church and the Heavenly Places.
Eph. 3:10.

V. The Believers' Warfare Against Wicked Spirits in the Heavenly Places. Eph. 6:12.

—M. G. D.

NECESSARY HOLINESS

I. HOLINESS IS NECESSARY FOR SALVATION.
Heb. 12:14

II. HOLINESS, TO SUFFICE, MUST BE PERFECT.
Matt. 5:20, 48

III. HOLINESS CANNOT BE OBTAINED BY LAW WORKS.
Heb. 10:1—4
Rom. 3:19

IV. HOLINESS IS GIVEN BY GRACE THROUGH FAITH IN JESUS CHRIST.
Rom. 3:22
Rom. 4:1—4

—H. A. W.

PEACE—PEACE

I. The ORIGINATION of peace,—"Thou"

II. The CONTINUATION of Peace,—"wilt keep"

III. The DESIGNATION of Peace,—"perfect Peace"

IV. The QUALIFICATION of Peace,—"whose mind is staid on Thee"

V. The EXPLANATION of Peace,—"because he trusteth in Thee."

—W. A. M.

THE GOSPEL

Rom. 1:16—17

I. A GOSPEL OF LOVE.
Jno. 3:16

II. A GOSPEL OF LIFE.
Rom. 6:23

III. A GOSPEL OF LIGHT.
II Cor. 4:3—6

IV. A GOSPEL OF LIBERTY.
John 8:32, 36

—H. A. W.

Book Reviews

by THE EDITORS

JACKSON OF MOUKDEN

In the light of the Cross of Christ all human sacrifice appears unworthy of the name. None is worthy to be mentioned in the same breath as that of the Son of God Who loved us and gave Himself for us. Yet it sometimes happens that the clearest proof of the truth that Christ loved sinners sufficiently to die for them is found in the sacrifice in His service to which He leads His children.

Dr. Arthur Jackson, filled with the love of his Master and sustained by His Spirit, furnished this testimony to the souls for which he laboured in China. In a time of plague he willingly offered himself for service in a place of extreme danger. Working against terrific odds he succeeded in stemming the tide of pestilence sufficiently to save a city of 300,000 souls. But in doing this he contracted the plague himself and his life became the price which purchased the safety of the thousands. This presented to the Chinese a concrete argument for the love of God in Christ and was recognized as such by many of them.

This fact gives the chief interest to the story of his life, but it alone makes this book well worth reading. "Jackson of Moukden," by Mrs. Dugald Christie, Fifth Volume in the Master Missionary Series, 155 pages, 5×7⅝ inches, cloth cover. George H. Doran Co., New York. $1.35 net.

H. A. W.

KEITH FALCONER OF ARABIA

Ion Keith-Falconer was a scholar, but he turned from the bright prospects of the comfort and honour of a scholar's life to the hardships and privations of a stranger in a land of darkness and superstition. He was a man of means, but he left the comforts of home to spend his money and his life in a wilderness. He was a man of rare and attractive personality, but he left hosts of cultured and congenial friends for the company of ignorant and hostile Arabs. To his family belonged spacious estates and magnificient mansions, but he left them for a hovel. He might, no doubt, have lived to a ripe and honoured old age, surrounded by many friends to minister to his needs, but he died a young man, alone save for the companionship of his wife and a hired nurse. Why? He was consumed with a passion to carry the Gospel of Christ to souls in Arabia, lost in the darkness of Mohammedanism.

The story is well and interestingly told by the writer of the book. It will inspire its reader as the life of its hero inspired those who knew him, and who were challenged to lives of deeper consecration by the sacrifice which he made willingly for his Lord.

"Keith-Falconer of Arabia," by James Robson, M. A., 178 pages, 5×7⅝ inches, cloth cover. Sixth Volume in the Master Missionary Series. George H. Doran Co., New York. $1.35 net.

H. A. W.

MODERN EVANGELISTIC MOVEMENTS

Do you want to know the origin, the history, the doctrines, the mission of some of the great religious movements functioning in the world today? This book is written by ten different men who write authoritatively upon the subjects with which they deal. The book is edited by two University men whose names remain anonymous.

Some of the movements dealt with are, "The Salvation Army," "The Settlement Movement," "The Brotherhood Movement," "The Young Men's Christian Association," "The Student's Christian Movement," "The Religious Tract Society," and others. Great stress is laid on the Evangelistic aspect of each one and truly today as never before the need of the hour is Evangelism.

The entire atmosphere of the book is historical rather than inspirational. We think we detect a modernistic odor, but it has been pretty well camouflaged.

"Modern Religious Movements," by two University Men, 167 pages, size 7¾×5¼ inches, cloth cover. George H. Doran Co., New York. $1.75 net.

C. R. L.

SPIRITUAL HEALING

Denying a personal living God as the Creator of the Universe, claiming that Jesus Christ was nothing more than a mere man, that every man has the same dormant possibilities, qualities and attributes as did Jesus, this book by the Rev. Harold Anson, Chairman of the Guild of Health, London, is indeed a sample of the rankest type of modernistic literature published today.

The thought of the book can best be summed up in the author's own words thus:— "We find that this healing of the whole personality which we call spiritual healing includes three factors: the physical, the mental, and the religious or ethical. There is not and never has been in reality any God or any creative power except love. The development of God in us is part of the Incarnation. Spiritual Healing rests on the belief that all men are intended to develop towards a standard of perfecton which is ultimately attainable."

It appears from this book as though the Modernists were becoming jealous of the gigantic mobs which follow in the train of such fanatics as McPherson, Price, Bosworth, Richie, et al, and that Modernism is now making its bid for support of a healing coterie of its own. The appeal will of course, find some response because there are always a few gullible ones to lift up willing hands and worship at every strange fire. Healing is a craze. Since we are living in an hour of great apostasy, no one can predict the horrible extent to which human beings will be swept away from Bible truth in the coming days, by some gadfly-hope of personal gain in the form of bodily healing.

"Spiritual Healing," by Rev. Harold Anson, M. A., Chairman of the Guild of Health, London. Size 8×5¼ inches, cloth, 211 pages. George H. Doran Co. New York. $2.00 net.

C. L. F.

MODERNISM

This pamphlet on Modernism by Dr. James M. Gray contains two chapters which were delivered as lectures on separate occasions. With his customary judicial clarity Dr. Gray calmly takes the hide off the Modernistic crowd. His method is delightfully simple. He gathers together some of the most damaging admissions made by Modernists and uses them in such effective fashion that the Modernist's true character is brought into light on the ground of the Modernist's own confession. Every student in America should read this booklet.

"Modernism," by James M. Gray, D. D., published by the Bible Institute Colportage Ass'n, Chicago, Ill. 10c each, $1.00 per dozen.

C. L. F.

THE LORD WHOM WE LOVE

This book will prove to be an untold blessing to every earnest believer. Mr. Erdman, the author, gives us a glimpse of the life of the Master through a series of devotional studies, teeming with the love and the reality of the presence and the power of a risen Saviour.

The outstanding events in the life of Christ are made to live anew as we view Him through its pages, and our hearts made to cry out afresh with the Apostle of old. "Whom having not seen we love, in Whom though now we see Him not, yet believing we rejoice with joy unspeakable and full of glory." An unusually helpful devotional book.

"The Lord Whom We Love," by Prof. Charles R. Erdman, D. D., LL. D. 137 pages, size 7½×5¼ inches, Geo. H. Doran Co., New York. $1.50 net.

C. R. L.

D.B.I. at Home and Abroad

by JESSE ROY JONES

Dr. J. C. O'Hair, pastor of the North Shore Congregational Church of Chicago, conducted a six-day Bible conference at D. B. I. from Feb. 10th to 15th, inclusive. From the opening night of the conference to the closing night each meeting was well attended and the interest steadily increased. Dr. O'Hair's subjects were chiefly of a controversial character much needed in this age of confusion and departure from the Truth. His kindly and genial contact with us caused us to wonder at first how he had acquired the title of "The Fighting Irishman," but before the conference closed, we were convinced that the title was well given. The two addresses that created special interest were "The K. K. K. and the Jew," and "Should the United States Prepare for War?" Unlike most speakers on these themes, Dr. O'Hair approached his subject from the Scriptural view, which made his handling of them most helpful to the child of God.

Ritualism, Modernism, and Fanaticism, suffered mercilessly at the hands of Dr. O'Hair. He demonstrated from the Bible "without the slightest fear of successful controversy" the fallacies of the damnable heresies of the day, i.e., Ritualism, Modernism, Spiritism, Pentecostalism, Russellism, Seventh-Day Adventism, etc. Many testified to the rich blessing Brother O'Hair's messages brought to their souls, and some have told how God delivered them from the confusion of Pentecostalism and other "isms" through the ministry of our dear brother and faithful servant of God.

As a constructive teacher of the Word, Dr. O'Hair deserves the highest commendation. He is faithful to the Scriptures in every particular, and clear in his presentation, exercising the gift of teaching with unusual liberty. The people of Denver will be slow to forget his helpful ministry and will eagerly look forward to another visit from him. May God bless Dr. O'Hair mightily as he ministers the things of the Word to his own flock in Chicago and wherever he gives forth the Truth.

We rejoice to learn through the columns of recent issues of the **Evangelical Christian** and **Sudan Witness** that Mr. and Mrs. Ogilvie (Class of '18) are doing fruitful work for the Master in Africa. Mrs. Ogilvie, together with Miss Varley, is kept busy daily with from seventy to eighty dispensary patients. "They also have a good day school and morning service which brings about fifty pagans into the little church. Sunday School in the afternoon has an attendance of about thirty or forty, and they are rejoicing in the conversion of Achinge, their teacher, who now holds family worship in his home and testifies publicly in meetings." Mr. Ogilvie preached the Word to some two hundred Iregwes of a near-by city (Kwoll) not long ago. The report by Dr. Stirret says that he "speaks the language well, but just to make sure that all would hear, he had his teacher, Achinge, repeat after him the message he wanted them to hear. Then after his discourse was all finished the teacher himself added something all his own, corroborating all that Mr. Ogilvie had said, and giving his own personal testimony to change from the old life."

Mr Karl D. Hummel, of the Central American Mission, addressed the Student Body at the Inspirational period Saturday, Feb. 7, 1925. Mr. Hummel's congenial manner and his intense devotion to the Lord Jesus won the admiration of every student as he unfolded his message of the work which is so near to his heart. We have been interested in the work of Mr. Hummel for some time, and it was a real pleasure to have him with us for a short visit. He is one of the many foreign missionaries who receive "Grace and Truth" through the kindness of friends in this country who make possible the sending of it forth. Mr. Hummel testified to the blessing the magazine has brought to his soul during his labors on the field.

Dean Fowler has just recently closed a series of Bible Conferences in Chicago and Cleveland. We thank God for the good reports that have come back to us from both these great cities of the Central States telling of God's blessing on the testimony of our Editor and Dean. We feel that the readers of "Grace and Truth" should share with us the blessing of the letters received from Chicago and Cleveland concerning these meetings.

The first is from James Emblen, Pastor of the Madison Street Church, Oak Park, Ill., and follows:

"When Dean Clifton L. Fowler came to us at the Madison Street Church, Oak Park, Ill., in the middle of January, he was known to very few people in this district. From the time that we knew that he could come to us for these eight days, many had been earnestly praying that the Lord would bring him to us in the fulness of the Gospel of Christ, and mightily endued with the power of the Holy Spirit. We were not disappointed, and now that the series of meetings is over, we are saying "The Lord hath done great things for us, whereof we are glad."

"Brother Fowler's knowledge of the Word of God, and his faithful and fearless handling of it, was greatly appreciated by all who came to the meetings, many of whom came great distances from all parts of Chicago and suburbs. Those who came were well repaid, as the Spirit of the Lord used our brother to open up the Word in such a clear and convincing way. We went through a series of studies in Ephesians, and another series on the "Holy Spirit." The increased attendances, the increasing number of Bibles brought, the questions asked, and the personal interviews sought, all gave clear indication that the Lord was mightily using the ministry of His Word, and that the people were appreciative of one who was so willing and able to minister with inspiration and blessing to all. The conversations in the homes, the personal interviews, and private talks about spiritual difficulties, perplexing questions, and Bible problems, were quite as helpful as the public ministry of Dean Fowler, and for his visit and ministry we thank God.

"In addition to his ministry in this church, Dean Fowler addressed the students of the Moody Bible Institute, the Wheaton College, as well as twice broadcasting the Gospel from radio station W. D. B. Y.—the North Shore Congregational Church, Chicago. He also addressed the monthly meeting of the Chicago Fundamental Ministers' Union.

"We shall not be surprised if many of our young people apply for admission to the Denver Bible Institute, and others of us who cannot have such a privilege, will look to the Lord to make our lives and service for God to abound more and more as a result of the visit of Brother Fowler."

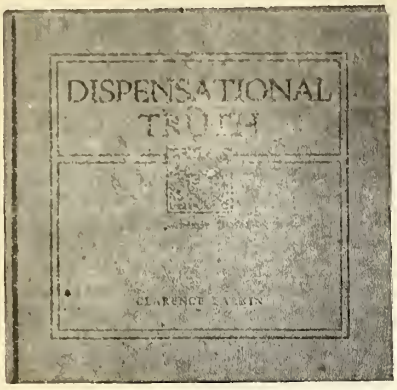
Mr. Earl Frey, a former student of D. B. I., writes from Cleveland telling of Dean Fowler's teaching of the Word at the Erieside Conference. We are happy to hear from our dear brother Frey and quote from his letter as follows:

"The Erieside Midwinter Bible Conference closed a very blessed and largely attended eight-day midwinter

GULL LAKE BIBLE CONFERENCE

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REV. CLARENCE LARKIN, (Dept. 20), 2802 N. PARK AVE., PHILADELPHIA, PA., U. S. A.

session. We are exceeding grateful to God for sending into our midst as the principal teacher, the Rev. Clifton L. Fowler, Dean of the Denver Bible Institute, a new voice in Cleveland who proved himself to be a remarkable and exceptionally clear and deep teacher of the Word, who aroused the fundamentalists of the city and filled the Gospel church to its capacity.

"His expositions from the Word of God on the 'Holy Spirit' and the 'Book of Romans' were most timely and applicable to the need of this day, and surely brought to us new light and new lessons which should lead us to walk in newness of Life.

"The closing day of the conference proved to be the crowning day as all will testify who listened to the stirring messages that presented the claims of God upon His children. Ten young people made known their desire to 'Go all the way with Jesus.' Their decisions brought joy to our Saviour's heart and to all who witnessed their experience in the life of a yielding soul. Others, we are sure, who through timidity failed to come boldly to the front, will in due time gather strength and courage to slip out and definitely yield all to the Saviour.

"The Second Advent Rally on the closing afternoon under the blessing of God brought needed light to many, including some who have been deceived by the date setting of false prophets. Rev. Herbert Mackenzie President of Erieside Bible Conference Association and the presiding officer gave the first message on the 'Holy Spirit and the Lord's Return' and was followed by Dean Fowler on the 'Battle of Armageddon.'"

Dr. F. Howard Taylor, son of the late J. Hudson Taylor, founder of the China Inland Mission, and Rev. Isaac Page of Chicago, who is a member of the council of that great mission, spent nearly two weeks as guests of the Institute family. Their presence with us proved to be a real blessing and gave us the opportunity to learn more of the great work of faith which they represent. Dr. Taylor and Mr. Page addressed the students at a number of meetings at the Institute besides lecturing at various churches throughout the city of Denver on the missionary work of the China Inland Mission.

Dr. Taylor addressed Dean Fowler's Sunday Afternoon Bible Class on March 1, 1925. He spoke on the subject of answered prayer and illustrated his address with numerous interesting experiences whch he had in connection with the China Inland Mission. Dean Fowler gave the yielded life invitation at the close of Dr. Taylor's address and three young people definitely responded to God's claim on their lives for service.

Dr. Taylor and Mr. Page both addressed the members of the Rocky Mountain Bible Conference at their last monthly meeting, March 3rd, which was held at the D. B. I. Auditorium.

May God continue to bless these two servants of His and the great work of faith which they represent.

Our dear sister Miss Mary Fickett (Class of '23), now acting as assistant to Rev. R. S. Beal, pastor of the First Baptist Church of Tucson, Arizona, has sent us a very interesting report of the recent evangelistic meetings which were held by Rev. Carl Bassett in that church. The following results of the meetings will give some idea of the great blessing which was manifested by God through this faithful evangelist, although we sincerely wish that space permitted us to quote the report in full: 138 conversions, 4 restorations, 25 already added to the church, 21 yielded lives.

The last word which we received from Mr. and Mrs. Wesley Kemptner and their little daughter Edna was mailed from the Sunny Mediterrannean as they were en route to their field of labor for the Saviour in Aba, Congo Belge, Africa, under the Africa Inland Mission. They testify to the joy of returning to the land of God's choice for their lives.

Whole Bible Sunday School Lesson Course

Expositions by H. A. Wilson

Lesson 74 **Sunday, March 1, 1925**

THE VISION OF THE CROSS

Isaiah, Chapter 53
Golden Text, Isaiah 53:6

That Isaiah fifty-three is a distinct prophecy of Christ is clearly recognized by all sound Bible teachers. Of course the critics are determined in their attempt to deny that there is any such thing as real prophecy, for in admitting that they would be obliged to admit inspiration, and this they are unwilling to do. And the Jews are just as unwilling to admit that it is prophetic, for it would be an admission of their guilt in rejecting Christ. So the Jew and the critic join in insisting that the meaning of the passage is limited to a purely local reference to some man living in the time when it was spoken. Jeremiah, Josiah, Hezekiah, Isaiah, and Job are brought forward by different ones as the subject of the passage. However, the fallacy of their positions has been demonstrated by many writers—both Jewish and Christian—and we can with confidence accept the passage as a prophecy of Christ, given at least seven hundred years before His time.

It is interesting to observe that many ancient Jewish interpreters agree with this interpretation. In his most valuable book, "The Servant of Jehovah," David Baron quotes from a number of them, showing how definitely they recognized it as Messianic.

Another helpful fact is that every phase of the gospel is covered in this prophecy. As we study the lesson we shall see how true this is.

I. THE BIRTH OF CHRIST

The second verse brings before us the birth of Christ. "He shall grow up before Him as a tender plant, and as a root out of a dry ground: He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him." Here we have first the fact that Christ was to come as a child, for He would "grow up" before the Lord (see Luke 2:40). Then the miraculous character of His birth is referred to, for He will be "as a root out of a dry ground." Could the virgin birth be described more clearly? (See Matt. 1:18-25.) And, finally, the humble character of His birth and of the body which He assumed is brought before us, for, says the prophet, "He hath no form nor comeliness; and when we shall see Him there is no beauty that we should desire Him" (see Phil. 2:5-8).

II. THE SUFFERINGS OF CHRIST

When we come to verse three, we stand before the classical Old Testament picture of the sufferings of Christ.

His rejection at the hands of Israel is clearly portrayed. "He is despised and rejected of men; a Man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not" (vs. 3). David Baron says, "The second section into which the whole prophecy divides itself is primarily the sorrowful lament and confession of repentant Israel in the future." There can be no question that this is true. The prophecy does look not only to the sufferings of Christ, but also to the glory that should follow (see I Pet. 1:11). And it also looks forward to the repentance of Israel and her acceptance of the Saviour at the time of His second coming. Surely this is clearly presented in this verse. The expression "a Man of sorrows, and acquainted with grief" paints very vividly the sorrows of the earthly life of Christ, occasioned by the sin and and unbelief of His people and their consequent sorrow and misery (Luke 19:41). And the words, "He is despised and rejected of men . . . we hid as it were our faces from Him; He was despised, and we esteemed Him not" (vs. 3), describes in a manner which cannot be excelled the unbelieving attitude of Israel." (See John 1:11; Luke 23:18-23.)

The circumstances of His death are very clearly presented here. Notice the words "wounded," "bruised," "chastisement," and "stripes" (vs. 5). Of course we believe that this refers to the spiritual agonies which He suffered, but His physical agonies were a presentation of the spiritual, and in reading of them we find that He was chastised with many stripes by the scourge in the hands of the Roman soldiers; He was bruised by those who smote Him; and He was wounded by the nails in His hands and His feet (Matt. 27:30; Mark 15:15; John 19:1-3; and John 19:16-18). His silence before Pilate and Herod is described. "He openeth not His mouth" is repeated twice in verse seven (see Matt. 27:14 and Luke 23:9). His trial and judgment are clearly represented, too, in the words "He was taken from prison and judgment" (verse 8, see also Luke 22:63-71 and Luke 22:12-25). The company of the thieves is referred to twice, for "He made His grave with the wicked" (vs. 9, see also Luke 23:33), and "He was numbered with the transgressors" (vs. 12, see also Mark 15:27). His interment in the rich man's tomb is declared,—"He made His grave with the rich in His death" (vs. 9 see also Matt. 27:57-60). And His intercession for those who crucified Him is told, for "He made intercession for the transgressors" (vs. 12, see also Luke 23:34).

The substitutionary character of Jesus' sufferings is also wonderfully revealed in this chapter. "He hath borne OUR griefs, and carried OUR sorrows," says verse 4. "He was wounded for OUR transgressions, He was bruised for OUR iniquities: the chastisement of OUR peace was upon Him; and with His stripes WE are healed. All WE like sheep have gone astray . . . and the Lord hath laid on Him the iniquity of US all" we read in verses 5 and 6. In verse 11 we are told that "by His knowledge shall My righteousness Servant justify many; for He shall bear THEIR iniquities," and in verse 12, "He bare the sin of MANY." I Pet. 3:18; Heb. 2:9; I Pet. 2:24.

It is significant, too, that the prophet says, "It pleased the Lord to bruise Him" (verse 10). It was God Who poured out His wrath on Jesus Christ when He hung on the cross. This is clearly indicated in the cry wrung from His lips, "My God, My God, why hast Thou forsaken Me?" (Mark 15:34). The agreement with the statement of verse 6 is very apparent—"The Lord hath laid on Him the iniquity of us all." Surely the pleasure of the Father in the bruising of His Son can be explained only in the fact that it was for the salvation of all who would believe in Him. John 3:16; John 5:24.

III. THE RESURRECTION OF CHRIST

The resurrection of Christ also comes before us in this chapter. No other explanation can possibly be given for the meaning of the words. "He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. He shall see of the travail of His soul, and shall be satisfied" (vss. 10-11). It seems clear that this passage simply

says that Jesus after His death was to see the fruits of His death. He was to see "His seed"—the souls saved through faith in Him (see Gal. 3:26; John 1:12-13), and He was to see "of the travail of His soul," i. e., He was to see the results accomplished by His offering of Himself on behalf of guilty sinners (see Heb. 2: 14-15; Matt. 28:5-7; and John 20:1-19).

IV. THE SECOND COMING OF CHRIST

The second coming of Christ is also prophesied in the twelfth verse. In it we read, "I will divide Him a portion with the great, and He shall divide the spoil with the strong." Rotherham renders it, "The strong shall He apportion as spoil." This refers to the same thing as the parable of the strong man in Matt. 12: 29 and Mark 3:27. It is a prophecy of the day when Christ shall bind the strong man (the Devil) and take his kingdom. This we know will be at His second coming. Rev. 19:11-20:4.

So in this wonderful chapter in the Old Testament we see the whole gospel set forth. As defined in I Cor. 15, it is—Christ died for our sins; He rose again from the dead for our justification; and He is coming back to receive us unto Himself. This Gospel God's Word declares to be the power of God unto salvation to every one that believeth (Rom. 1:16). May God grant to all who teach this lesson the joy of seeing souls receive eternal life through receiving the Saviour of Whom the prophecy testifies.

Lesson 75 **Sunday, March 8, 1925**

COMMISSION AND COMMAND OF JONAH

Entire Book of Jonah
Golden Text, Jer. 2:19

Mention has been made in previous lessons of the fact that the Old Testament stories contain four distinct messages. The first we saw to be the local message, with special reference to the lives of those living when it was given; the second was the Messianic message, prophetic of the coming and work of Christ; the third was the national message, which set forth some phase of Israel's future; and the fourth was the applicational message, by which personal instruction and blessing come to the soul of the individual believer. These four messages are very clearly set forth in the book of Jonah, and it would be well before we leave the study of the Old Testament lessons for us to remind ourselves again of the practical value of recognizing these four distinct messages.

I. THE LOCAL MESSAGE

The local message lies in the experiences of Jonah. To him the call of God was a personal call. On him devolved a decision to do or not to do the will of God. He made a wrong decision, and his experience with the sea monster was a very real chastening from the hand of God. It led him to repentance, and the restoration of his ministry was the means of teaching him some wonderful lessons of the grace of God.

To Jonah his own experiences, as God dealt with him, were outstanding. It is very probable that he never thought even for an instant of the prophetic significance of those experiences. But God saw fit to record for our instruction the experiences through which His servant passed, and in His wisdom He invested them with prophetic significance.

II. THE MESSIANIC MESSAGE—JONAH A TYPE OF CHRIST

That Jonah is a type of Christ is clearly stated by the Lord Himself. He said to the Jews, "An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:39-40).

The typical significance of Jonah's experience seems to lie in three things,—his death, his restoration to life, and the result to the Ninevites.

Jonah's death typifies the death of the Lord Jesus Christ. "As Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." Inasmuch as Jesus Himself drew this analogy, it will not be improper for us to investigate the points of similarity which make Jonah's death a type of that of Christ.

"But did Jonah die?" you say. That seems to very clearly indicated in the book of Jonah. In his prayer Jonah said, "Out of the belly of Sheol cried I" (Jonah 2:2, R. V.), and again he said, "I went down to the bottoms of the mountains; the earth with its bars closed about me forever: but Thou hast brought me up from the pit, O Jehovah my God" (Jonah 2:6, R. V.). Notice that two expressions are used here, both of which clearly indicate that Jonah actually died. He says that He cried out of the belly of "Sheol." Now Sheol is the Old Testament equivalent of the New Testament "Hades." Both are translated "Hell" in the King James Version of the Bible, but both refer to the same place,—the prison-house of the dead. The expression "the pit" is an expression which refers to the same place. It will be seen that Jonah said these things while he was yet in the whale's belly, so his saying that God brought him up out of the pit could not refer to his deliverance from the belly of the whale. No, Jonah died, and his soul went to Hades (Sheol), and there he cried to the Lord and in His grace God first restored the soul to the body, which lay in the belly of the whale, and then restored both soul and body to its life upon the earth.

Three characteristics of Jonah's death are suggestive of the death of our Lord. First, Jonah died that others might not perish (Jonah 1:12). While the type is imperfect, this suggests the truth of John 3:16. Our Saviour died that all who believe in Him should not perish. Second, as we have seen, Jonah went down to Hades (Jonah 2:2, 6, R. V.). So, Jesus, when He died, descended into Hades, which was then in the heart of the earth. This is clearly taught in the prophecy which David made concerning Christ that His soul should not be left in Hades (Acts 2:31; Ps. 16:10). [To avoid confusion, it is well for us to bear in mind that, before the resurrection of Christ, Paradise (the detention place of the believing righteous dead) was in the heart of the earth as well as Hades proper, which was the detention place of the unbelieving, or wicked dead. Paradise was thus a compartment of Hades, and one in Paradise could truly be said to be in Hades. This appears very plainly in the story of the rich man and Lazarus (see Luke 16:19-31). Since the resurrection of Christ, however, Paradise is in the presence of God in the third heaven. (See I Cor. 12:2-4)] Third, the death of Jonah extended through three days and three nights (Jonah 1:17), and this was also the period which elapsed between Jesus' death and resurrection (Matt. 12:40).

The other two points which make Jonah a type of Christ are his restoration to life and the salvation which came to the Ninevites through him. As Jonah was brought again from the dead, so Jesus, the Son of God, was resurrected on the third day after His death (I Cor. 15:4). Jonah went immediately to the city of Nineveh, and warned them of God's judgment. The people of Nineveh believed his word and repented before God. Thus God's judgment was stayed and the Ninevites were saved. Likewise Jesus said, "Verily, verily, I say unto you, Whosoever heareth My Word, and believeth on Him that sent Me, hath everlasting life and shall not come into condemnation, but is passed from death unto life" (John 5:24).

III. THE NATIONAL MESSAGE—JONAH A TYPE OF ISRAEL

Now let us see the national message, in which the experiences of Jonah become a type of the experi-

ences of Israel. This we learn by using the Analogy Principle. (See Dean Fowler's discussion of this principle in the Oct. 1923, issue of "Grace and Truth.") In this form also it can be most simply and briefly presented; so let us use it for our present purposes.

1. Jonah was called of God to carry His Word (Jonah 1:1-2).	1. Israel was called of God to give forth His Word (Rom. 3:2).
2. Jonah was disobedient and rebellious (Jonah 1:3).	2. Israel was disobedient and rebellious (Neh. 9:26; Ezek. 2:3).
3. Jonah was cast into the sea as a chastening for his stubbornness (Jonah 1:12-17). ("Sea" in the Scriptures is symbolic of the nations. Isa. 5:26-30.)	3. Israel was dispersed among the nations as the chastening for her sin (Zech. 7:14; Ezek. 36:19).
4. God miraculously preserved Jonah (Jonah 2:6, 10).	4. God has miraculously preserved Israel (Jer. 30:11; Rom. 9:27-29; Rev. 12:14-16).
5. Jonah repented of his sin (Jonah 2:9).	5. Israel will one day repent of her sin (Jer. 14:20; Jer. 3:20; Isa. 53; Zech. 12:10 and 13:9).
6. Jonah was restored (Jonah 2:10—3:2).	6. Israel will be restored (Ezek 37:27-28).
7. Jonah preached God's Word (Jonah 3:4).	7. Israel will yet preach God's Word (Matt. 24:14; Rev. 7:4; Rev. 12:17).
8. Through Jonah's preaching salvation came to the Ninevites (Jonah 3:10).	8. Through Israel's preaching salvation will come to a countless multitude (Rev. 7:9-17).

Perhaps other points of analogy might be discovered by careful study, but these will be sufficient to indicate the typical teaching in Jonah concerning the nation Israel.

IV. THE PERSONAL MESSAGE—JONAH A TYPE OF THE BACKSLIDER

The personal message in the book of Jonah is full of profit for our souls. Jonah's call is typical of God's appeal for the believer to yield his life to Him (Rom. 12:1-2). Jonah's rebellion is typical of the condition into which the soul of the believer sometimes drifts,—unwillingness and unyieldedness before God (Eph. 4:30). Jonah's chastening is typical of the chastening of the backslidden believer (Heb. 12:6-11). Jonah's repentance is typical of the thing which the backslider needs to do (I Jno. 1:9) and his renewed testimony is typical of one of the normal fruits of restoration in the life of the backslider (Ps. 51:12-15). O may God help us to profit by the bitter experience of Jonah! May He help us to "walk in the Spirit" and "not fulfill the lust of the flesh" (Gal. 5:16). But if by any mishap we do backslide, and our fellowship with Him is broken, may we be ready to cry to Him confessing our sins, as did Jonah, and to know the power of God to deliver our poor, sinful souls from the bondage into which they have fallen!

Lesson 76 **Sunday, March 15, 1925**

DANIEL'S WISDOM

Daniel, Chapters 1—2
Golden Text, Dan. 2:20, 22

The prophecies and types of the book of Daniel center in the Great Tribulation. The children of Israel in the court of Nebuchadnezzar, the three Hebrew children in the fiery furnace, and Daniel in the lions' den all set forth in type the experiences of the nation Israel in the coming period of earth's greatest trouble. Nebuchadnezzar typifies the experiences of the Gentile nations in that time, and the prophecies of the book set forth again and again, and from many different angles, the course of Gentile world power. They lead up to the culmination of Gentile power in the kingdom of Antichrist, and its destruction at the second coming of Christ.

Two things are thus made clear: The applicational message of the book will be directed to the encouragement of the individual soul who is passing through troublous experiences; the interpretational message will deal with the future. The two chapters which come before us in this lesson give us fair examples of both methods of approach to the book. In the first chapter the personal message is very clear, and in the second chapter the prophetic outlook is just as marked. Our discussion must of necessity be brief, so in considering these two chapters let us confine ourselves to considering one message in each of them. Thus in the first chapter we will confine ourselves to the application, and in the second we will take up exclusively the interpretation.

I. THE PERSONAL LESSON

The story of the first chapter is very simple. When Nebuchadnezzar captured Jerusalem he took the children of Israel back to his own land as captives. Among them were Daniel, Azariah, Hananiah, and Mishael. A number of the Israelites were made eunuchs in the palace of the king, and among them were these four. Provision was made for them to be fed from the king's table, but Daniel and his three companions asked instead that they be given simple food. Their request was granted, and God prospered them physically and spiritually. Three things appear in this story which teach a vital spiritual lesson.

(A) THE CIRCUMSTANCES

Daniel was in difficult circumstances. He was in the midst of an unbelieving nation. He was in the palace of the king, where his actions would be most carefully scrutinized. Everything about him seemed calculated to draw his heart away from God, and to defile his life.

Several things contributed to make his circumstances difficult.

The idolatry of the Babylonians might have seemed to make it impossible for him to be true to God. This is very clearly indicated in the change which the Babylonians made in the names of the Hebrew children. Their Hebrew names glorified their God. Here is what they meant: Daniel—"God is (my) Judge"; Azariah—"Jehovah is (my) Keeper"; Hananiah—"Jehovah is gracious"; Mishael—"Who is what God is?" (or, "Who can be compared with Him?") (See Young). Now see what the unbelieving Babylonians did to them. The names which they gave them glorified their heathen gods. Here is the meaning of these names: Belteshazzar—"Prince of Bel" (Gesenius); Shadrach—"Illumined by the sun god" (Gaebelein); Meshach—"Who is like Venus?" (Gaebelein); Abed-nego—"Servant of Nego" (Young). This is indicative of the unbelief and the idolatry into the midst of which Daniel had come.

In addition to this, the food which was offered at the table of that luxurious oriental court was bound to have been most savoury and attractive. But it included things which transgressed the law of God, as did also the manner of its preparation. For Daniel to have eaten it would have been to defile himself. But could he refuse without incurring the anger of the king and his servants? Would it not have seemed an insult? That is a question which gives pause to many Christians of today and the difficulty of its answer leads many into the seductions of worldliness.

Then, too, there was the learning of the Chaldeans. It consisted, to a great extent, of demonism, or as it is commonly called witchcraft. This is diametrically opposed to the Word and worship of God. Daniel and his companions were brought into the king's palace in order that they might be taught this learning, and thus they were subjected to as severe a test as the young people who go to college or seminary today, there to be taught the abominations of destructive criticism and evolution.

All of these things suggest the circumstances of the believer today. He lives in an unbelieving and wicked world, which is at enmity with his Lord. Many tempting pleasures and companionships are offered him, and he is surrounded on every hand by the doctrines of demons and the vain philosophies of men. If he refuses to participate in the pleasures of the world and to accept its philosophies, he is ridiculed and persecuted. But if he shares both, he is

flattered and praised as "broad-minded." God has called us, as He did Israel, to be a "peculiar people" for His Name. Will we fail Him? Gal. 1:4; II Tim. 3:1-7; II Tim. 3:12; II Tim. 4:1-3; I Tim. 4:1.

(B) THE SEPARATION

"Daniel purposed in his heart that he would not defile himself with the king's meat" (verse 8). Rather than be untrue to his heavenly calling, he would feed on bread and water, and put aside the dainties of the king. It is evident also from later portions of the story, that Daniel kept himself free from the contaminations in the learning of the Chaldeans. His trust was in God, and his wisdom came from Him, instead of from human learning. In His Word God appeals to the believer to take the same stand which Daniel did, and to be separate from the world (Rom. 12:1-2; I Tim. 6:5; II Tim. 3:5; Titus 2:11-14).

(C) THE BLESSING

The blessing of God was very apparent in Daniel's life. Physically he was in better condition than those who sacrificed conviction for comfort, and partook of the king's food. Mentally and spiritually he and his companions were so superior to the most learned men in the kingdom, that "in all matters of wisdom and knowledge that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in his realm" (vs. 21). Notice, too, the effective testimony which he enjoyed. He was able to lead his three companions with him in a life of separation and service and blessing from the Lord (vs. 17), and so marked was his communion with God that he became His spokesman to the Babylonian empire, and subsequently to that of the Medes and Persians. The application of this is very simple, for God's Word abounds in promises of blessings to the believer who will be separate from the world, and not the least among them is the power in testimony which he will enjoy. Psalm 1 1-3; Prov. 11:30; Rom. 12:2; II Cor 6:17-18.

II. THE PROPHETIC MESSAGE

We now come to the prophetic message contained in this lesson. It is very simple, and can be discussed briefly. The second chapter of this book brings before us the dream of Nebuchadnezzar. It was a dream sent from the Lord, and, as in all spiritual matters, the demonolaters and worldly wise men could not help Nebuchadnezzar to understand it. He was wise enough to put to them a test which showed their impotence and prevented them from obscuring wisdom by their words. Daniel, the man of God, alone had the requisite wisdom, and could not only interpret the dream, but could actually recall it without being told of it. See the advantage of the Spirit-taught man over the one who relies on human wisdom or demon revelation!

The dream was a vision in which God revealed the course of Gentile dominion in the world. In it God showed Nebuchadnezzar what should be in the future.

In his dream Nebuchadnezzar saw a great image. Its head was of gold, its shoulders of silver, its belly and thighs of brass, its legs of iron, and its feet of iron and clay mixed. As he was looking upon it, a great stone fell from heaven and smote the image on the feet, grinding it to powder, and growing itself until it became a mountain.

The interpretation of the dream is given by Daniel. The head of gold he says was the Kingdom of Babylon; the shoulders of silver, the belly of brass, and the legs of iron represented other kingdoms which in turn should succeed Babylon. From history we learn who these kingdoms were, and are able intelligently to interpret the dream.

The head of gold—Babylon
The shoulders of silver—Medo-Persia
The belly of brass—Greece
The legs of iron—Rome

The feet of iron and clay show a new condition in the Roman empire, and their interpretation must be very carefully considered. It will be seen that the stone which fell from heaven fell upon them, and this stone later became a mountain filling the earth. This is interpreted in vs. 44, "In the days of these kings (represented by the ten toes) shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Then the falling of the stone will find its fulfilment in the establishment of the Kingdom of God and the destruction of the kingdoms of earth. This, as we know from other Scriptures, will be the second coming of Christ in judgment to establish His Kingdom. Thus the ten toes stand for the Antichrist's kingdom, and the falling of the stone for the second coming of Christ.

That this is the correct interpretation is clearly seen from several facts.

1. The feet are of iron, mixed with clay. thus Antichrist's kingdom will be a revival of the Roman Empire represented by the legs of iron. And inasmuch as the "stone" smiting the feet ground the whole image to powder, it is evident that in the Antichrist's kingdom not only the Roman Empire but also all the preceding kingdoms will be revived. This is in keeping with many other prophecies. See, for example, Dan. 9:24-27; Rev. 13:2 with Dan. 7:4-7, 17.

2. It is to be a kingdom in which "they" (the demons, as distinguished from the seed of men) mingle themselves with mankind. This is in keeping with the prophecies which show that Antichrist's armies shall be composed of demon-possessed men. Joel 2:1-10; Rev. 16:13-14.

3. Many prophecies reveal that with Antichrist in his kingdom will be allied ten kings which correspond to the ten toes of the image. Rev. 17:12-24.

4. The "Stone" in Scripture is symbolic of Christ. I Cor. 10:4; I Pet. 2:4-8.

5. In Christ's second coming He will destroy the Antichrist and his kingdom, in which all Gentile kingdoms will be headed up. Rev. 19:11-21.

6. In His second coming Christ will establish His kingdom, and it will fill the earth. Rev. 20:1-5; Micah 4:1-2; Zech. 9:9-10.

7. This interpretation is in full harmony with the interpretation of the prophecies throughout the book of Daniel. See Dan. 9:24-27 particularly and Matt. 24:15-30.

Inasmuch as the legs of the image pictured the Roman Empire, and the feet pictured the coming kingdom of Antichrist it is evident that the "gap" which marks so many prophecies is involved here, and so it is. The four empires set forth in the body of the image have succeeded one another exactly as prophesied, but the kingdom represented by the feet has not yet been seen, though nearly two thousand years have elapsed since the decline and fall of the Roman Empire. And as yet the God of heaven has not set up the Kingdom which will subdue and overthrow all Gentile kingdoms and stand forever.

But God has spoken and His Word will be fulfilled. In the coming days Antichrist will arise and revive the Roman Empire. In him the power and iniquities of all Gentile world powers will be consummated. At the height of his blasphemous course he will set himself up to fight against the God of heaven. In answer to his challenge Christ will blaze forth from heaven. Antichrist and his kingdom will fall before our Lord, and He will reign in the earth as King of Kings and Lord of Lords. This is the final outlook of the vision of Daniel 2.

HAVE YOU HAD YOUR MAGAZINES BOUND?

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"GRACE AND TRUTH"
Denver, Colorado

Lesson 77 Sunday, March 22, 1925

MESSAGE OF MALACHI

Entire Book of Malachi

Golden Text, Mal. 4:2 (first clause)

The book of Malachi in its application sets forth some exceedingly practical teaching concerning the Christian life. In it we find clearly set forth the believer's rsponsibility unreservedly to yield his life to the Lord; in it we find many sins suggested which can negative a professed yieldedness, so as to render it offensive to God; and, again, we are brought face to face with the means whereby the believer may be purified from his sin.

This message appears most plainly in the outline of the book; so let us first consider the outline, and from the outline work to the personal application of the truths which it presents.

The outline of the book is very simple. Here it is:

Introduction: God's love for Israel (1:1-5).

I. The sins of the priests (1:6-2:17)
- A. Polluted offerings (1:6-14)
- B. Perverted teachings 2:1-17)

II. The purification of the priests (3:1-6).
The second coming of Christ (chastening)

III. The sins of the people (3:7-15)
- A. Tithes withheld (3:7-12)
- B. Service begrudged (3:13-15)

IV. The purification of the people (3:16-4:6)
The second coming of Christ (deliverance)

It will be seen at once that the message of the book, from the standpoint of the interpretation, sets forth three things:

1. God's love for Israel.
2. The sins of Israel, priests and people.
3. The purification of Israel at the second coming of Christ.

Thus it starts with Israel's sin in the the time of Malachi's prophecy, anticipates the sins of the future, and prophesies her deliverance at the second coming of Christ.

Now let us see what the application of this has to do with our own lives.

I. THE LOVE OF GOD

Let us first consider the love of God for the believer, as it is set forth in this book.

The book opens with a declaration of God's love as set forth in election. In Rom. 9:11-13 the Spirit speaks of God's love for Jacob in the rejection of Esau, and interprets it. "The children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, **not of works, but of Him that calleth;** it was said unto her The elder shall serve the younger, As it is written, Jacob have I loved, but Esau have I hated." It is impossible in our brief consideration of this lesson to go into all the details of interpretation involved in this passage, but one thing stands out preeminently,—God's election of Jacob was purely a matter of mercy. This is emphasized in Rom. 9:16: "So then it is not of him that willeth, nor of him that runneth, **but of God that showeth mercy."** God's love and mercy were shown in choosing Jacob, the second or younger child, to be heir of the promise, and rejecting Esau, the first or older, who from a human standpoint rightfully would have been expected to be the heir. In the life of the believer God's love and election is shown by rejecting the old sinful nature of the believer, and imparting instead a new, or divine nature. It is also shown by rejecting the works of the believer from any part in salvation and establishing instead God's grace as the sole ground of our hope. Rom. 8:3-9; II Pet. 1:4; Eph. 2:8-9.

God's love in chastening is also shown in the body of the book. In Chapter 3 He speaks of His coming to purify the priests, and He says that "He shall sit as a refiner and purifier of silver" (Mal. 3:3). This is a wonderful image which He employs, for the practice of the refiner of silver in the days when this was written was to sit over the crucible and refine the silver until his own image was reflected in it. Then he knew his task was done. It is evident that he purified the silver because he valued it. So the Lord Jesus declares that He chastens the believer because He loves him, and His purpose in chastening as He does is to purge our lives from sin so that His own image may be reflected in them. Heb. 12:6-11; II Cor. 3:18; Zech. 13:9.

Notice, too, that God's love was manifested in preservation. That is the significance of the statement, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed" (Mal. 3:6). Back of this are the promises which God made to Abraham, Isaac and Jacob. They were promises of pure grace, and while Israel had proven unworthy of them, yet God's faithfulness could not fail. The love which He had shown in choosing Jacob could not be frustrated. Though Israel was sinful, yet she was secure in the grace and faithfulness of God. So it is with the believer. God has given us eternal life through faith in Christ. We, too, prove stubborn and unworthy, but God's faithfulness and grace never fail. It is this that guarantees that the believer can never lose his salvation. So God's love is shown to us, as to Israel, in the preservation of our souls. Rom. 8:38-39; John 5:24; John 6:37; John 10:28.

God's love for Israel was also shown in the deliverance which He promised. This is the theme of the last chapter of the book. When Christ comes again, Israel shall be saved from her sin (Ezek. 37:23). Furthermore, she shall be saved from her enemies, even from the very presence of the wicked (Zech. 14:1-3; Matt. 13:40-43). This is suggestive of another manifestation of God's love in the believer's life. He has promised to deliver all who put their trust in Him from the temptations which beset on every side, and He has promised that when Christ comes again we shall be saved from both the presence and the possibility of sin, and the miseries which it has brought to us. Phil. 3:20-21; Col. 3:1-4; I John 3:1-2.

II. THE SINS OF THE BELIEVER

Let us now consider the sins of the believer, as suggested in the sins of Israel.

It will be seen that all the sins mentioned have to do with the worship and service of God. The polluted offerings of the priests, their perverted teachings, the withholding of the tithes and the begrudging of service all have to do with service. This suggests that it is possible for a believer even to profess yieldedness and to attempt service for the Lord, and yet to have his service fruitless and repugnant to the Lord because of sin in his life. Let us see how this may be.

The first sin which we notice is the sin of polluted offerings. This at once suggests the sin of worldliness. God wants perfect obedience. He wants full yieldedness. He wants to be given the place of pre-eminence in the believer's life. He can be content with nothing less. When the believer tries to serve God, and at the same time cherish worldly ambitions or friendships, or to indulge in worldly pleasures, he is offering polluted offerings before the Lord. And for one who may be giving his life to God's service to cherish secret sins or selfish motives in his life is to be offering as obnoxious a thing as though he were to offer a maimed offering on the altar of the Lord. God deliver us from the sin of polluted offerings! Rom. 12:1-2; Rom. 6:13; Jas. 4:4; Rom. 8:8.

The next sin was one of perverted teaching. This is a thing which threatens believers today with subtle force. Our colleges and seminaries, and in many cases our churches, have permitted teachers and preachers to creep in who profess to be serving the Lord Christ, but who in their destructive teaching deny Him. Thus destructive criticism, which is a subtle form of infidelity, and evolution, which is of the same charac-

ter, threaten the faith of the child of God. Then, too, there is a constantly increasing tendency to weaken the teaching of God's Word on the sin of worldliness and on that of the old nature, or flesh manifestations. For one to fall into any of these traps and to teach others so, is to be guilty of perverted teaching. We need in these days to stay very close to the old Book, God's Word, the Bible, if we escape this sin. II Tim. 4:1-5; II Tim. 2:23; I Tim. 6:3-5; Titus 1:9-10; I Tim. 4:1, 13-16; I Tim. 6:20; Col. 2:8 Jude 3-4.

The third sin was that of unyieldedness. While it had two manifestations, these were really one in character. The withholding of the tithes and the begrudging spirit of their service both arose from unyieldedness. It is possible for one professedly to be yielded and to be guilty of offering polluted offerings or to give forth perverted teaching. But perhaps the most common sin of believers is unwillingness to yield to God in any degree. One cannot talk with many Christian young poeple, or long observe the activities of many church members, without coming to the conclusion that the great majority of them profess to know God, but in works deny Him. They seem determined to seek their own will, and not the will of God. But in doing this they are robbing themselves of unspeakable blessings just as truly as Israel was robbing herself of blessings in robbing God of tithes. May God awaken His people to the sin of unyieldedness and the blessing of yieldedness, and bring them to yield themselves to Him. I Cor. 6:19-20; Rom. 12:1-2; Rom. 6:13.

III. THE PURIFICATION OF THE BELIEVER

Now let us briefly consider the means of purification of the believer which are shown to us in this book. Two are suggested.

The first is chastening, suggested in the figure of the refiner of silver (Mal. 3:1-3). God plainly teaches that when He chastens the believer He does it "for our profit, that we may be partakers of His holiness" (Heb. 12:10). And He says that "it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby" (Heb. 12:11). When God chastens us, let us submit ourselves beneath His hand and let Him accomplish His purifying purpose for which the chastening was sent.

The second suggestion is that of occupation in Christ. It may not be apparent at first, but a little consideration will show that this is really the suggestion of the last chapter. There the purification and deliverance of the children of Israel is accomplished by the presence of the Lord. That is what the believer needs to deliver him from sin. Not that God is not already present in the believer by the indwelling Holy Spirit, but every believer needs to be conscious of the presence of the Lord through becoming occupied in Him. The Scripture abounds with exhortations to this effect, and with promises that when the believer thus consciously admits the Lord into the secret chambers of His life, He will transform that life by His presence. Let us then look to Him in constant yieldedness and moment-by-moment occupation, and we will know marvelous manifestations of His power to purge and to transform. Isa. 26:3; Prov. 3:5-6; Rom. 12:2; Col. 3:1-2; II Cor. 3:18.

Lesson 78 **Sunday March 29, 1925**

HABAKKUK'S PRAYER AND ITS ANSWER

Entire book of Habakkuk

Golden Text, Hab. 3:2 (l. c.)

One of the most valuable methods of approach to the study of any book is to first get a bird's-eye view of the whole. This enables one to place every part in its proper relationship to the others, and many times it reveals the depths of truth in the book as no other method of study can do. This we did in the study of Malachi, and now that we are about to study another book as a whole, it will be helpful to employ the same method.

I. THE OUTLINE AND ITS INTERPRETATION

The outline of the book of Habakkuk, like that of Malachi, is an alternation. Here it is:

INTRODUCTION (Vs. 1).

1. A cry for salvation in the midst of violence (Hab. 1:2-4).
2. A vision of climacteric violence (Hab. 1:5-11).
3. A cry for judgment in the midst of sin (Hab. 1:12-2:1).
4. A vision of climacteric sin (Hab. 2:2-20).
5. A cry for revival in the midst of tribulation (Hab. 3:1-2).
6. A vision of salvation and judgment in the Second Coming of Christ (Hab. 3:3-16).
7. A cry of confidence in the midst of desolation (Hab. 3:17-19).

The book opens with a cry for salvation in the midst of violence. God shows the prophet a vision of consummate violence. He refers to the violence which the armies of the Chaldeans (Babylonians) will show in their impending invasion of the land. This merely typifies the more terrible violence of the Antichrist, for as one reads the prophecy he is conscious that in the mind of the Spirit the latter is uppermost. This is very clear in the 11th verse, in which the number of the pronoun is changed to the third person singular. "Then shall HIS mind change, and HE shall pass over, and offend, imputing this HIS power unto HIS god."

Following this vision, the prophet cries to God concerning the sin which prevails in his day, and expresses wonder that God does not judge it. This cry for judgment in the midst of sin is answered by a vision of the climax of sin in the days of Antichrist. It is impossible to discuss the details of interpretation of this passage, but for the benefit of the teacher it may be well simply to tabulate the facts set forth with other references showing conclusively that **it is the sin of Antichrist that is in the mind of the Lord.**

1. Antichrist is lifted up in hellish pride (Hab. 2:4-5). (See II Thes. 2:3-4; Rev 19:19.)
2. Antichrist commands the allegiance of all nations (Hab. 2:5). (See Rev. 13:7; 17:12-13.)
3. The nations leagued with Antichrist will finally turn against him (Hab. 2:6-8). (See Rev. 17:16.)
4. Antichrist will sin in killing believers in Christ (Hab. 2:8, 10). (See Rev. 13:15.)
5. Antichrist shall found a city (Babylon) by blood and iniquity (Hab. 2:12). (See Rev. 17:3-6.)
6. Antichrist shall be guilty of making men drunk with the wine of shame (false teaching) (Hab. 2:15-16). (See Rev. 17:2-3.)
7. Antichrist shall cause an idol to speak and teach wickedly (Hab. 2:18-19). (See Rev. 13:15.)
8. Antichrist shall finally be made to drink of the cup of God's wrath (Hab. 2:16). (See Rev. 14:10-11; Rev. 19:20; 20:10.)

In this awful picture of sin we see a rich expression of God's grace, and two wonderful glimpses into the glories of the kingdom (see Hab. 2:4, 14 and 2:20). These appear in the most brief mention, and it seems that God gives them to reveal the hideous depths of sin all the more clearly by contrast with His grace and glory.

Next we find the prophet crying for a revival of the work of God in the midst of the awful tribulation, which he has just witnessed. This prayer God answers by giving a vision of the Second Coming of Christ and of the salvation and judgment which shall be brought to light then. First He shows him the awful majesty of His wrath against the nations, and then declares that it shall be for the salvation of His people (Hab. 3:13). In giving a vision of violence in response to the cry for salvation in the midst of violence, and in giving a vision of fearful sin in answer to the cry for judgment in the midst of sin, it must have seemed that God did not intend to answer the cry of the prophet's heart. But when we come to the third vision we find that God does satisfy all the longings and cryings of His servant, for there He

shows him an awe-inspiring vision of the judgment and salvation which He will manifest when sin and violence have been permitted to run their course.

The result of this is that the prophet's faith is established, and he cries aloud in blessed assurance of confidence, even in the midst of desolation, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet will I rejoice in the Lord; I will joy in the God of my salvation. The Lord God is my strength, and He will make my feet like hinds' feet, and He will make me to walk upon mine high places" (Hab. 3:17-19).

II. THE PRAYER AND ITS APPLICATION

The prayer of Habakkuk is a challenging example to the believer in all times. Let us weigh it carefully, and consider the lessons which it contains for our profit.

A. The CONVICTION of this prayer is noteworthy.

It exhibits a tremendous conviction of the sinfulness of sin. The prevailing violence and iniquity weighed heavily on the heart of the man of God, and caused him to cry to God for salvation and for judgment. This is not the prayer of a worldly man who regards sin lightly; it is the prayer of a soul in close fellowship with God, for only in the light of His presence can we see the abominable character of sin.

But just as remarkable is the conviction of the holiness and the power of God, of which the prayer gives evidence. The prophet was so conscious of God's holiness that he wondered that He did not judge those who were committing the iniquity and violence which had distressed him, and he was so keenly aware of the power of God that he cried to Him for salvation from circumstances from which human strength could not deliver.

True prayer will always be marked by conviction of the sinfulness of sin and the holiness and power of God. Ezra 9:1-15; Isa. 6:1-5; Dan. 9:1-19.

B. The PERSISTENCE of this prayer is also worthy of emulation.

The prophet cried for salvation in the midst of violence, but God seemed not to hear his cry, for He showed him even greater violence. Again he cried for judgment in the midst of sin, and still God seemed not to regard his cry, for He showed him even greater depths of sin. Yet he did not cease, but cried a third time, and then the answer came. And not only was his third cry answered, but in it he found the answer to the other two. This should be a lesson to us to continue instant in prayer. It may be at first God will seem to hide His face, and the troublous circumstances which have occasioned the cry may be increased. Perhaps He will apparently not hear, though we cry again. But let us not be disturbed, for in due time the answer will come, if we continue in prayer and watch in the same with thanksgiving. Col. 4:2; Luke 18:1-7; I Thes. 5:17; Eph. 6:18.

C. The FAITH of this man's prayer is a glorious thing.

No doubt it was strengthened by the marvelous answers already given. Perhaps that is the reason why God for a time withheld the answer and let the darkness deepen. He wanted to teach the lesson of trust, even in the most difficult circumstances. If that was the reason, surely His purpose was accomplished, for the prophet is enabled by the Spirit to cry in confidence that he will trust the Lord and rejoice in Him though every circumstance seems to be adverse. What a wonderfully happy confidence! May God teach us to trust Him and rejoice in Him even in the midst of failing resources. Phil. 4:6-7.

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CONTENTS

As the Editor Sees It.....97
- The Deity of Christ
- Pentecostalism's Casualties
- When are Fundamentalists Fundamentalists?
- "My Lord, and my God."

The Essential Deity of Christ.....W. C. Garberson.....100
The Moral Perfection of Jesus a Proof of His Deity.....L. J. Fowler.....103
The Virgin Birth.....H. A. Kelly.....103
Jesus, the Name of Deity.....H. A. Wilson.....110
The Glory of Jesus.....H. H. Savage.....113
Bible Outline on the Deity of Christ..T. F. Callaway.....118
Conference Notes.....120
Outlines for God's Workmen.....R. S. Beal.....122
Whole Bible Sunday School Lesson Course.....H. A. Wilson.....123

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4. In the depravity and lost condition of all men by nature. Rom. 3:19.
5. In the virgin birth and deity of Jesus Christ. Luke 1:35.
6. In the shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.
7. In the bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.
8. That men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13: 38-39.
9. That the Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer. Jno. 16:8; I Cor. 3:16.
10. In the eternal security of all believers. Jno. 10:28-29.
11. In the personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thes. 4:16-17.
12. In the eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.
13. That all believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.
14. That all believers are called into a life of separation from all worldly and sinful practices. Jas 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.
15. In the obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

"GRACE AND TRUTH"
As The Editor Sees It

The Deity of Christ

CHRISTIANITY stands or falls on the truth or falsity of the Deity of Jesus Christ. If the Carpenter of Nazareth is also the Lord from Heaven, then He is incapable of either mistake or falsehood, and His statements become the Q. E. D. of the doctrines which we claim to be fundamental to the Christian faith.

If Jesus Christ is God, the question of the inspiration of the Scriptures is forever settled for HE sealed them with His approval; the triunity of God is established for HE spoke of the Father, Son and Holy Spirit as one Person; the personality of Satan is a proven fact, for HE met and overcame this usurper; man's depraved and lost condition by nature cannot be denied, for HE pronounced the unregenerate the children of the Devil; His virgin birth becomes a bulwark of the Faith, for HE repeatedly claimed God as His Father and consistently repudiated Joseph; redemption by the shedding of blood is an unchanging truth, for HE made the Cross the basis for the New Covenant; His resurrection from the dead is indeed the "Gibraltar of Christian Evidences," for HE appeared after His crucifixion and burial and said, "It is I"; men may be justified from all sin on the single ground of faith in His substitutionary work, for HE spake the wondrous words of John 3:16; those who come to Him for salvation can rest in full confidence that they are eternally secure, for HE promised, "Him that cometh unto Me I will in no wise cast out"; the Holy Spirit's personality, and His work in convicting the world, and in regenerating, indwelling, enlightening and guiding the believer is a well-grounded doctrine, for in unmistakeable terms HE taught these things to His disciples; His coming again is a glorious certainty, for HE prophesied of Himself, "I will come again"; and the calling of all believers into separation and unto service is an unalterable obligation, for HE so commanded.

If Jesus Christ is Deity then these truths are immutable and eternal.

But if Jesus Christ is only a man, though indeed the best of men, then everything falls to the ground. His own claims to Deity would be a revelation that He was the world's most fully self-deceived man and humanity's greatest deceiver. The statements which He made concerning His person would be but the prattlings of an idiot and His promises to those who trust Him but the pot of gold at the end of the rainbow.

Praise God, Jesus Christ is God, very God of very God, omniscient and holy. His teaching was not alloyed with either ignorance or sin, but was truth throughout, all-wise and all-holy. He was the eternal Word which became flesh and dwelt among us, and because of that fact we declare with fullest confidence the truths which He taught and which inhere in Christianity.

—L. J. F.

> The skepticism of men cannot hide the glory of Jesus Christ. He is forever God. May our Lord be pleased to use this humble defense of His Deity to the removing of doubts and the stopping of the mouths of the critics.

Pentecostalism's Casualties

HARDLY do we recover from the shock of one of Pentecostalism's tragedies before another is upon us. Due to the violently unscriptural teaching of this cult, nineteen-year old Frank McDowell burns his two sisters to death one year and twelve months later enters at night the room of his parents and in cold blood takes their lives by the use of a revolver. At his committal he protests that in doing this he was fulfilling the prophecy of Joel concerning "blood and fire" which he considered to be the means of atonement for a supposed sin against the Holy Ghost. Then the wife and daughter of bed-ridden Winchester attend the meetings of one Richey. The mother, after going the extreme lengths of this fanaticism, returns home and orders the daughter to kill the father. At the command of the mother the girl stamps upon the sick father with her feet until he dies, and in explanation the mother says, "Jesus ordered the death of Winchester because the devil was in him." Others of like character, too numerous to mention, are reported in our papers from month to month (not to include the hundreds whose mental apparatus is so completely deranged that they must be committed to asylums for the insane)—these are the casualities of Pentecostalism.

And now comes the report of another fatality more horrifying in character than even the famous axe-murders of a few years ago. California, whose list of Pentecostal casualties already runs high, is the scene of this disaster. Herman E. Sharlow is the victim, and his sister, Mrs. Anna Rhodes, the leader of the local organization of this sect, is the

one who perpetrates the crime. Sharlow, who offered himself as a "sacrifice to the Holy Ghost," died as a result of the wounds inflicted by Mrs. Rhodes in a branding ceremony. The Rocky Mountain News gives us these details:

> "The branding . . . . occurred in the early hours of March 1st. Her brother, Sharlow, she is reported to have admitted, volunteered to have the Holy Ghost burned into him.
>
> "In the presence of her husband, Edward, she, as the 'roaring lion of the tribe,' first passed the white hot poker over her lips to purify it, and then applied it to the soles of Sharlow's feet and his head making the 'sign of the cross' with it."

We are further told that this priestess of Pentecostalism committed murder because she was "inspired," and that in this act she was seeking to fulfill the prophecy of John the Baptist concerning Christ recorded in the third chapter of Luke, "He shall baptize you with the Holy Ghost and with fire." As usual, the murderess is to plead insanity to avoid the charge of manslaughter.

Pentecostalism's pet phrase, "The slain of the Lord," which is used to describe those who receive the spirit-baptism (properly spelled with a small "s"), seems most accurate in the use of the word "slain," though the ascription of this "slaying" to the "Lord" is blasphemous. Who in their right mind, Christian or no, can assign such "slaying" to the God of the Bible? Can any man with a grain of common sense still remaining, believe that a movement which leads its devotees to such lightness in attitude toward human life is sponsored by the living God? Nay; it is the spirit of the Antichrist; it is the work of the master counterfeiter of the ages; it is of the Devil.

Don't be deceived—Pentecostalism is Pentecostalism, whether preached by the near-illiterate in the slum districts or proclaimed in beautiful temples and carried over the ether waves. And wherever you have Pentecostalism, you will, sooner or later, have Pentecostalism's casualties.

—L. J. F.

When are Fundamentalists Fundamentalists?

THE Baptist Fundamentalists are in trouble again. This time it is the case of the Fundamentalists vs. the Modernists of the Baptists Ministers' Conference of New York and the "corpus delicti" is a statement of appreciation which was sent to the infidel Harry Emerson Fosdick. Dr. Fosdick, who is still an ordained Baptist minister in spite of his infidelity, had finally been ousted from his Presbyterian pulpit in New York City, and at his departure the Modernists of the Baptist Conference wanted him to know how much they and their "step-father" appreciated his work, so a committee was appointed by the Conference to handle a statement of appreciation of his ministry, with the request that any members who desired might sign the statement personally. The statement was drawn up and signed by forty-one Baptist preachers of the Conference. Copies of this statement (quoted below) were sent to Dr. Fosdick and to the papers of New York City.

> "The undersigned, your brethren of the Baptist Ministers' Conference of New York, appreciating the remarkable ministry you have rendered, wish to express to you our fellowship with you in your attitude toward the truth of Christ, and our admiration of your kindly courage under great trial. We greatly desire and confidently hope that on your return opportunity will open for you to exercise the great preaching gift in some pulpit of our city."

A news-story appeared in the "New York Times" and other papers which made it appear that the Baptist Conference had endorsed the teachings of Dr. Fosdick. The Fundamentalists of the Conference finally aroused themselves from their slumber and led by Dr. John Roach Straton secured, after much earnest endeavor, a repudiation of the statement of appreciation.

The situation is the occasion for some very pointed remarks by the Rev. Oliver W. VanOsdel in the "Baptist Temple News" of April 4th, which Fundamentalists everywhere might well take time to ponder. Brother VanOsdel is pastor of the Wealthy Street Baptist Church, Grand Rapids, Michigan, which is one of the churches of the conference known as the Michigan Orthodox Baptist Association. This church, with the other members of the Association, was actually dumped out of the Northern Baptist Convention a few years ago for the anarchy of believing the Old Book and standing for it, and because they had the audacity to insinuate by the use of the word "orthodox" that there was anything in the Baptist denomination which was unorthodox. After briefly referring to the Fosdick case, he says:

> "What are the Fundamentalists doing mixed up with unbelievers? The Scriptures are definite and clear. 'Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?' Why not obey the Scriptures? What if these infidels are dishonest enough to call themselves Baptists? Fundamentalists do not need to be deceived by them. Just so long as the Fundamentalists persist in disobeying the Scriptures and continuing yoked with unbelievers, Fundamentalism is doomed. Fundamentalists had their opportunity at Buffalo and were too meek and hopeful to improve it. Their opportunity to do anything with the denomination was lost forever. Since that time they have been holding on to the tail of Modernism and Modernism like a wild steer has cavorted with the Fundamentalists all over the Northern Baptist pasture. The Fundamentalists are panting but still holding on. The Modernists are enjoying the situation because they have had the use of the Fundamentalists' money in their propaganda. Fundamentalists sought to influence the Convention meeting at Milwaukee last year. They got a sop in the appointment of a Commission to investigate conditions on mission fields, and with their usual patience and hope have given Modernism a whole year to use Fundamentalists' money and at the same time strengthen themselves. Will the coming Convention at Seattle be any better? We wish it might; but it is just as well to be wise and look at the facts. Modernists led in the formation of the Northern Baptist Convention. They did not show their plans until they had control of the money of the denomination. They control a majority of the State Conventions, and a majority of the schools. With this power they have most of the pastors of the churches just a little nervous about their future. The denominational machine is so well organized that probably a majority of the Baptist preachers, handled singly could be put out of business.

Fundamentalists have no organized work and no refuge to offer the oppressed. They have fondly believed that the rank and file of the lay people were with them, and this would probably be true if they were under the direction of Fundamentalist leaders, but the lay people follow the leaders, and the leaders are Modernists, that is, the leaders in power. With the present state of organization the lay membership is quite generally unavailable to Fundamentalists. While Fundamentalists have declared themselves the defenders of the faith their obliviousness to plain Scriptural injunctions has been puzzling. What does the Apostle, as inspired by the Holy Spirit, mean when he writes: 'Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the traditions which he received from us?' What greater disorder is possible than the Modernists' denial of the truth of the Word of God?

"Sixteen years ago the Fundamentalists in and about Grand Rapids withdrew from the Modernists and refused to fellowship them. They adopted articles of faith and formed an association of Baptists who were agreed in their belief in God's Word. Today there is an Association of twenty-eight churches standing as a unit for the faith once for all delivered. If the Fundamentalists had withdrawn from the Modernists ten years ago they would be in control of most of the associations and conventions in the North. But now, after all this delay an association entirely composed of orthodox churches is an oddity. There probably is not in all the northern country another association like the Michigan Orthodox Baptist Association centering in Grand Rapids. This association is what it is because there was prompt and wise action. If Fundamentalists had obeyed the Scriptures instead of their fears or their policy there might have been hundreds of such bodies today. What will Fundamentalists gain in the coming Seattle Convention? Probably nothing. They may be offered another sop to keep them quiet another year and secure their money. If there is no more gained at Seattle than at Milwaukee and the Fundamentalists do not withdraw from the Modernists, in obedience to the Scriptures, the next five years will wipe them out except as individuals here and there or as a few isolated groups."

Praise God for such Fundamentalists as the Rev. VanOsdel! He is fully deserving of the name. The whole incident, however, raises in our minds the question, "When are Fundamentalists Fundamentalists?" Are the men who are so strong in their profession of Fundamentalism, yet who year after year permit their churches to pay the salaries of the Modernists, really Fundamentalists? Can we say that those who sign our doctrinal statement are full-fledged Fundamentalists while they compromise with the infidels in the denominations? Fundamentalism, if it means anything worthwhile, means the definite stand of God's people for the Bible and its Christ and against the Devil and his whole brood of Modernists. If Fundamentalism means the unreserved stand for the truths of God's Word then it means a stand for obedience to its commands. Standing for the Bible and standing for its instructions cannot be disassociated. An important command for Fundamentalists to face, if Fundamentalism would remain Fundamentalism, is found in I Tim. 6:3-5:

"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, * * * FROM SUCH WITHDRAW THYSELF."

May God raise up in this hour of great need more Fundamentalists who are not only so in profession but in practice.

—L. J. F.

"My Lord, and My God!"

IN John 1:18 there is a remarkable statement. It is this:

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

At first glance it seems like a contradiction. Many times in the Old Testament we are told that men did see God, yet this verse declares that no man has seen Him at any time. But the soul who is convinced that the Bible is God's Word is not content with first glances. The very presence of an apparent contradiction constrains him to study the matter carefully to see, if possible, what the explanation may be. And in this case he is rewarded by a revelation which brings him rich blessing.

A little thoughtful and prayerful consideration makes it plain that this verse teaches that no man has ever seen God, the Father, save as He is revealed in the Son, Jesus Christ. No sooner have we reached this conclusion than we realize that every time men saw God in Old Testament days they saw Jesus. This conclusion is confirmed by at least one definite statement in the New Testament. In John 12:40 the Spirit quotes from the sixth chapter of Isaiah and says, "These things said Isaiah when he saw His (Jesus') glory and spake of Him." Isaiah's own testimony is, "Mine eyes have seen the King, the Lord of Hosts" (Isa. 6:5). So John's testimony is a definite statement that Jehovah is Jesus, and when men saw God in the Old Testament they saw Jesus.

But there is a more personal truth in this verse for us. It is just as true today as it was then that no man has seen God except as He is revealed in Jesus. What unspeakable blessing this affords as we meditate upon it! To many professing Christians God is a stranger. His Name calls up in their minds only the most vague and abstract ideas, and many times they wonder what His attitude toward them in the different experiences of their lives really is. But what a difference it makes when we realize that Jesus is God. He is tangible! He was made in our likeness, and He walked and talked with men. As we study of the Man, Christ Jesus in His contact with His disciples, we are studying of the contact of God with His people. How it comforts us and encourages us to draw nearer to Him as we see His love and tenderness and longsuffering with His disciples. Why Jesus' attitude toward His disciples, and His care for them, is God's attitude toward us!

Yes, we begin to be acquainted with God only when we learn to fall in worship at the feet of Jesus, and to say with Thomas, "My Lord, and my God!"

—H. A. W.

The Essential Deity of Christ

by Rev. W. C. GARBERSON

Pastor of the Mount Hermon Baptist Church, Denver, Colo.

"And we know that the Son of God is come and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life" (I John 5:20).

AS there would appear to be no question in the mind, either of Jew or Gentile, respecting the Deity of CHRIST, if there be a Christ; it is therefore taken for granted that this study will be occupied with "The Essential Deity of JESUS Christ."

Essential = Indispensible, necessary, absolutely requisite.

Deity = A god, a Divine person, the true God—Jehovah. Spurgeon in his Treasury of David says, "His acts have proved His Deity. Jesus is Jehovah and therefore we sing unto Him as the Lord."

Christ = The Anointed. The English form of the Greek word for the Hebrew Messiah. Andrew sought his brother Peter and said: "We have found the Messias, which is, being interpreted, the Christ" (John 1:41).

Therefore I understand the "Essential Deity of Christ" to be "The absolutely essential and indispensible divinity-godness of Jesus Christ."

Praise God there are no question marks placed behind the Deity of Jesus in this article! Garberson clearly and beautifully presents the fact that the God of the Bible is seen in His fulness in Jesus Christ.

I. HIS ESSENTIAL DEITY IS SEEN IN HIS FULFILLMENT OF DIVINE PROPHECY

THIS discussion would be too long if we sought to deal with all of the prophecies of Christ which are known to have been fulfilled. Space permits us to consider only a few.

1. His birth.

The prophet Isaiah said: "Behold a virgin shall conceive, and bear a son, and shall call His Name Immanuel" (7:14).

That Jesus literally fulfilled this requirement regarding the birth of the Messiah is a well-established fact.

Micah prophesied the very place of His birth in these words: "But thou, Bethlehem, Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be the ruler in Israel; Whose goings forth have been from of old, from everlasting" (5:2).

Guided by the star and the Scriptures the wise men—the worshippers—found the Christ child in the city of David, the house of bread.

2. The flight into Egypt.

"And when they (the wise men) were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, take the young child and His mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy Him. When He arose, he took the young child and His mother by night, and departed into Egypt: and was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet saying, Out of Egypt have I called My Son" (Matt. 2:13-15).

3. Betrayal.

"For it was not an enemy that reproached Me; then could I have borne it: neither was it he that hated Me that did magnify himself against Me; then I would have hid Myself from him; but it was thou, a man Mine equal, My guide, and Mine acquaintance. We took sweet counsel together, and walked unto the house of God in company" (Ps. 55:12-14).

So accurately and minutely was this fulfilled in the betrayal of Jesus by the traitor Judas that no sincere and reverent mind can question the fact that it is a vital link in the well-nigh endless chain of evidence substantiating the Deity of Jesus Christ.

4. The Crucifixion.

The 22nd Psalm, written hundreds of years prior to the manger birth of that matchless Being, is a negative which was fully developed in all its details regarding the crucifixion in the sacrificial death of Jesus upon the Cross on Golgotha. The prophecy said that He would be forsaken by God, mocked by the people, gaped upon by His enemies, His bones would be out of joint, His garments would be divided by lot, etc. All of which was fulfilled when He was "numbered with the wicked" and crucifiied between two thieves.

But the Old Testament prophets not only revealed that the Messiah was to die; they also told the very manner and purpose of His death. One of the most striking of these is the 53rd chapter of Isaiah. "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him: and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all. He was oppressed, and He was afflicted, yet He opened not

His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth" (5-7).

5. Resurrection.

"My flesh also shall rest in hope. For Thou wilt not leave My soul in hell; neither wilt Thou suffer Thine Holy One to see corruption" (Ps. 16:9-10).

6. Ascension.

"Thou hast ascended on high, Thou hast led captivity captive: Thou hast received gifts for men" (Ps. 68:18). This is quoted by Paul in Ephesians as being fulfilled in Jesus.

7. Second Coming.

Standing in the dawning of the age which was to separate the two great lines of prophecy concerning the Messiah, Jesus having fulfilled all the prophecy of the first Advent, assured those who believed in Him and His Word that He would surely return and fulfill the other line of prophecy concerning the glory of the Messiah. "I go to prepare a place for you. And if I go and prepare a place for you, I WILL COME AGAIN, and receive you unto Myself; that where I am, there ye may be also" (John 14:2-3).

And when He had delivered His last commission to His followers, and promised them the Holy Spirit, while they looked steadfastly toward heaven. a cloud received Him out of their sight, "And behold, two men stood by them in white apparel; which also said, 'Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven'" (Acts 1:9-11).

And the old patriarch Job said: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God" (19:25-26).

To millions of earth's tenantry Jesus has proven, to their entire satisfaction, His claims of Deity by His first advent. To all the rest He will prove Himself to be God in His fulfillment of the prophecies of the Messiah's glory. Then "every knee shall bow and every tongue confess that Jesus is Lord to the glory of God the Father." And surely to this our hearts say "Amen." Meantime He continues to fulfill prophecy in the bestowal of the Holy Spirit, and in saving and blessing all who believe in, confess, and yield to Him. The Messiah of prophecy and Jesus are one.

II. HIS ESSENTIAL DEITY IS SEEN IN HIS PERFORMANCE OF MIRACLES

HE objection might be raised by skeptical persons that there have been so-called miracle workers in all ages. This may be, but they are such as existed in Egypt. They were splendid imitators until God, through Moses and Aaron, turned dust into living forms, and then they failed. It has been well said and truly so, "Neither Satan nor his tools can create life."

A great truth in the miracle of changing the water into wine, the first earthly miracle of the Son of God, was the elimination of the time element. From the first tender shoots of the vine in this present creation to the ripening of the luscious nectar of the grapes which He beheld upon the hillsides of Palestine He had been turning water into wine. But He had been doing it through the realm and order of nature. First the blade, then the ear, and then the full corn in the ear, is the familiar method of the miraculous transformation of seed into fruit. And these are miracles. But having been so constantly repeated many thousands of times, we have come to accept them more as a matter of course and think not of the miraculous. But in this Cana of Galilee miracle a new and awesome thing takes place. In utter contrast to well-known laws and order, the miracle of transformation takes place before the wondering eyes of the beholders in a moment. No planting of the vine or tilling of the soil, without rain or irrigation, without cultivation, pruning or harvest, water changes to wine. The waters, ordinarily, would have trickled and seeped their way slowly to the roots of the vine and then climbed through myriad veins through the stem until under the magical and mystical laws of divinely ordained nature, they would have formed into purple globes of nectar, ready to drop their life blood into the waiting goblet of the husbandman. But now they leap across the space of spring and summer and autumn, and lo, trickling rain drops and sparkling dew, disregarding the element of time, change to purple hue, and sparkling wine. And Who is He Who can bring to pass

"But my God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19).

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to be used in the purchase of dormitories for the Denver Bible Institute? It is a "need" in a very real sense. It is imperative that this "need" be supplied before next fall.

PRAY ——— PRAY ——— PRAY

with such disregard of time? Only He of Whom it is said, "A thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night" (Ps. 90:4). In the language of another, "The water beheld its maker and blushed."

Thus in Jesus and His miracles we behold a greater than Moses; One Who was master of the laws of nature. Every work of man must, of necessity, be in conformance with the laws of nature. By obedience to the laws of electricity, that mysterious force becomes the servant of mankind. It lights and heats his home or place of business, while it will drive with unflagging power the wheels of his machinery. But let the law of electricity be disobeyed or disregarded and the humble servant at once becomes the merciless tyrant exacting the life of its victim. But here was a Man—the God Man—to Whom the laws of nature became willing servants. The boistrous and tempestuous winds heard the calm and masterful voice of their Creator and were hushed as the restless babe is quieted by its mother's cooing voice. The tumultuous waves which would deprive man of his life recognized their Maker and became a carpet for His feet.

The departed spirit of life hastens to respond to the voice of God and re-enters the already corrupting body of Lazarus and lo! the life blood pulses again through his veins and the glow of health is in his cheeks. The Supreme Miracle Worker—the Man Christ Jesus—the Son of God—Immanuel has spoken. And the time hastens on apace when "all that are in the graves shall hear His voice and shall come forth."

But the miracle of miracles took place when, after having dismissed His own spirit upon the cross, and His body having reposed for three days and nights in the bosom of mother earth, He divested Himself of grave clothes and came forth never more to die again. Jesus, the Miracle Worker, is God.

III. THE ESSENTIAL DEITY OF CHRIST IS FURTHER REVEALED IN THE TESTIMONIES BORNE CONCERNING HIM

THE writer once sat in a court room where a young man was on trial for his life. Witness after witness was placed upon the stand to testify regarding this young fellow's character. Men well-known, highly respected and holding important positions bore favorable testimony concerning the defendant.

From out of the ages there arise a great host of witnesses to testify to the Deity of Jesus Christ. The best the centuries have produced in music are hymns extolling His praise of leading the soul into adoring contemplation of His matchless Person. Pliny, in writing to Trojan, said: "They (Christians) sing in social worship a hymn to Christ as God."

Surely Samuel Stennet was as nearly inspired as any extra Biblical writer could be when he penned these words:

"Majestic sweetness sits enthrowned
Upon the Saviour's brow;
His head with radiant glories crowned,
His lips with grace o'erflow.
"To Him I owe my life and breath,
And all the joys I have;
He makes me triumph over death
And saves me from the grave."

Neither was there any doubt in the heart and mind of Edward Peronet as to the Deity of Christ when he sang:

"All hail the power of Jesus' Name,
Let angels prostrate fall:
Bring forth the royal diadem
And crown Him Lord of all.
"Crown Him ye morning stars of light,
Who fixed this earthly ball;
Now hail the strength of Israel's might,
And crown Him Lord of all.
"Sinners, whose love can ne'er forget
The wormwood and the gall,
Go spread your trophies at His feet,
And crown HIM LORD OF ALL."

And with the devout spirit of Isaac Watts the soul is moved to reverent worship:

"When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.
"Forbid it, Lord, that I should boast,
Save in the death of Christ, MY GOD;
All the vain things that charm me most,
I sacrifice them to His blood."

Clemens Alexandrinus, who flourished near the close of the second century, said: "Believe, O man, in Him Who is both man and God; believe, O man, in Him Who suffered death, and yet is adored as the living God."

William Bridge said: "All the sweets that are in the flowers of the field and in the garden are brought in by the bees into the hive, and are there embodied in one hive; so all the attributes of God and the sweetness of them all are hived in Christ, in Whom all the fulness of the Godhead dwells bodily."

The English poet, Thomas Chatterton, is credited with these words:

"A humble form the Godhead wore,
The pains of poverty He bore,
To gaudy pomp unknown:
Though in a human walk He trod,
Still was the man ALMIGHTY GOD,
In glory all His own."

While another great English poet—Lord Byron—wrote: "If ever man was God or God man, Jesus Christ was both."

The last words of the greatly beloved Francis Willard were: "I am safe with Him. He has other worlds and I want to go. I have always believed in Christ. He is the incarnate God . . . . How beautifull it is to be with God."

Our own honored Spurgeon voiced his convictions in these emphatic words: "In heaven, in earth, in hell, all knees bend before Him, and every tongue confess that He is God. If not now, yet in time that is to come, this shall be carried out, that every creature of God's making shall acknowledge His Son to be God over all, blessed forever. Amen."

It is a well-known fact to the student of the Bible that the Scripture abundantly shows forth the Deity of Christ. "These are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name."

A Unitarian put this question to a minister of the gospel: "If the doctrine of Christ's Deity were

true, I am sure so important a doctrine must have been revealed with a clearness no one could have mistaken." "And what language would you have chosen?" asked the minister. "I would have had Him called the true God," replied the Unitarian. This is the very language of the Book as recorded in I John 5:20—"This is the true God and eternal life."

Passing by the testimony of demons, of good and bad men; the testimony of angels; His own declaration that He came from God and that "He that hath seen Me hath seen the Father;" and the testimony of the Holy Spirit, we bow with shoeless feet and uncovered head as the heavens are rent with the voice of the Omnipotent, saying: "This is My beloved Son, in Whom I am well pleased." Again, at His transfiguration on the mount was that voice heard: "This is My beloved Son; hear Him."

The highest, holiest and most reverent conception of a God worthy of all worship, love, adoration and praise, finds in Jesus nothing lacking and nothing to be excluded.

With Richard Watson Gilder we say:

"If Jesus Christ is a man,
And only man I say
That of all mankind I cleave to Him
And to Him I will cleave alway.
"If Jesus Christ is a God,
And the only God, I swear
I will follow Him through heaven and hell,
The earth, the sea, and the air."

The Moral Perfection of Jesus a Proof of His Deity

by L. J. FOWLER

THE moral perfection of Jesus is proof of His Deity. It is incontrovertible evidence that the One Who was born of a virgin, grew in wisdom and stature and in favor with God and man, walked among men as the lowly Nazarene, ate with publicans and sinners, rebuked in scathing terms the hypocritical Pharisees, healed the sick, raised the dead, cast out demons, taught, loved, suffered, died and rose was nothing less than God manifest in the flesh. The perfect life of Christ is the answer to all rationalistic speculations, and a ground for full assurance of all Christians that the One in Whom they trust is very God of very God. Christ's fleckless humanity establishes, beyond the peradventure of a doubt, His Deity.

FOR imperfect men to admit the moral perfection of Jesus and deny His Deity is to convict themselves of folly, for, as this thoughtful article clearly shows, the one logically proves the other.

The method of reasoning by which, through a study of His moral perfection, we arrive at the conclusion that He is God, is very simple.

I. Moral perfection, both in thought and in deed, exists as an inherent quality only in God. Man has never conceived a perfect law nor lived a perfect life. Eliminate from the records of the human race the perfect law which came through the prophets of Israel by Divine Inspiration, and exclude the perfect life of Jesus Christ and you will search in vain for moral perfection.

The code of morals called The Ten Commandments, which was received from God by Moses and is to be found unfolded in all its beauty throughout the suceeding books of the Bible, is the "summum bonum" of perfection. It is the capstone of the pyramid above which nothing higher can be placed. To compare the writings of the world's greatest moralists with the "Ten Words" is only to make its superiority appear the greater.

If we turn to the Code of Hammurabi, which was written approximately 2100 years B. C., we find only civil law with nothing concerning man's proper relation to God, and in its dealing with the relation of man to man rules are stated primarily for the preservation of the state and not from the much loftier standpoint which we see revealed in the Decalogue, of man's DUTY to God and to his fellowmen. Furthermore, it is a fact that the jurisprudence of all civilized nations is now founded on the laws which were framed by Hammurabi, but, as affirmed by such jurists as Sir Matthew Hall, Chief-Justice Marshall, Michaelis, Chancellor Kent, Judge Story, Chief-Justice Parsons and others, on the perfect law of the Bible. If our laws are any more humane than the laws of the ancients there is no credit due to the law-givers of our age; rather credit belongs to those who have disseminated the knowledge of the Word of God.

When we examine the moral standards of the Greeks and Romans our consciences receive a severe shock. Of Homer, who stands as the fountain-head of all Greek literature, the Encyclopædia Britannica says, "The conception of 'law' is foreign to Homer. . . . As there is no law in Homer, so there is no morality. . . . Moral 'feeling,' indeed, existed and was denoted by 'Aidos': but the numerous meanings of this word—shame, veneration, pity—show how rudimentary the idea was. And when we look to

> The books of Irenaeus and Melito, and the rest, declare Christ to be God and man. All the psalms, too, and hymns of brethern, which have been written from the beginning by the faithful, celebrate Christ the Word of God, ascribing divinity to Him. --Caius, 180-217, A. D

practice we find that cruel and even treacherous deeds are spoken of without the least sense that they deserve censure." The morality which they ascribed to their gods—the place where one would expect to find the highest standards—was of the most debased character. Pope has well described them thus:

> "Gods, changeful, partial, passionate, unjust,
> Whose attributes were rage, revenge, and lust."

And W. H. Fitchett in "Where the Higher Criticism Fails," says of them: "If the gods of Greece and Rome took human form and came among us to-day we should have to send for the police; the jail or the hangman's rope would be their inevitable fate." Seneca and Marcus Arelius have both been extolled as great moral teachers, yet in their writings are to be found the grossest inconsistencies and evidences of moral laxity which make it quite proper for us to brand them imperfect.

In recent years we have permitted some men to speak who were so blatant in their infidelity that they declared that any man with ordinary intelligence could not only write a code of ethics comparable to the Ten Commandments but also the entire Bible. The world is still waiting for the appearance of this genius. The fact is that man has never produced a perfect code of morals. Man's sinful condition precludes the possibility of his framing such a code. Whatever man has conceived of moral fitness man has improved upon. There is only one code of morals which has not known improvement at the hand of man—The Ten Commandments. It remains to-day, as ever, infinitely higher than the best expression of morality framed by man.

But conception is one thing; execution is quite another. And although the former would appear to be the simpler task of the two, man has never yet thought out an absolutely perfect law. When we come to examine the lives of men to discover perfection in deed, the failure of the race is even more apparent. Excluding Jesus Christ from our list, for He was more than man,we do not find one iota of evidence that a man, perfect in deed, has ever walked this earth. On the contrary, we discover abundant proof that the Bible's record is true—"All have sinned and come short of the glory of God." Every son of Adam has been, in varying degrees, sinful. It is so patent a fact that a considertion of the evidence is superfluous. We, therefore, arrive at the conclusion, without any strain of logic, that moral perfection either in thought or in deed does not exist with man. Since imperfection is a negative thing we immediately see that its positive—perfecton—must exist somewhere. Perfection cannot exist inherently in God's creatures else man would possess it, therefore moral perfection as an inherent quality must be the attribute of God and of God alone. Our premise is established: Moral perfection, both in thought and in deed, exists as an inherent quality only in God.

II. The Man Christ Jesus was inherently perfect, both in thought and in deed.

His perfection in thought is to be seen in His matchless teaching, for "Out of the abundance of the heart the mouth speaketh." He does not contradict the law which came by Moses but simply unveils its absolute perfectness and unfolds the truths which were contained in its statements. He deals with the old law with the liberty of its author, which indeed He was. The officers of the Pharisees, who, reporting their failure to take Jesus as they had been commanded, said, "Never man spake like this man," declared an unchanging truth. He spoke with authority and He spoke perfect truth.

The words of no man were ever so severely criticized as were those of Jesus. His enemies seek to trap Him in His speech, but in every controversy He comes off victor and His opponents are put to shame. When He is asked by a lawyer, who is making an effort to entangle Him in His speech, what is the greatest commandment, Jesus silences His conceited adversary by summarizing the whole law, with the mind of a master, in two brief statements. We find Him always the same. Not as Seneca, who altered his standard of morals in order to excuse the sin of Nero in murdering his mother, Jesus declares the same moral truths whether He is speaking to friends or to enemies. The moral laws which He propounds in the Sermon on the Mount are never altered throughout His ministry. And when at His trial men are sought who can witness to some flaw in His teaching, none can be found, and the Son of Man is finally condemned through the perversion of His statements and the denial of His claims of Deity. For three and one-half years His teachings are subjected to the greatest scrutiny, yet not one word can be found to condemn Him.

Are there any so foolish that they would attempt a comparison between the teachings of Jesus and the teachings of the greatest men of earth's history? Some have thought to place on an equal footing the words of Jesus and the works of the Oriental religionists. Professor Max Muller, an authority on comparative religions, has recently said:

> "These works (referring especially to the works of the Brahmans) deserve to be studied as the physician studies the twaddle of idiots or the ravings of madmen. . . . I confess it has been for many years a problem to me, and to a great extent still is, how the sacred books of the East should, by the side of so much that is fresh, natural, simple, beautiful, and true contain so much that is not only unmeaning, artificial, and silly but even hideous and repellent. Readers who have been led to believe that the Vedas of the ancient Brahmans,

> the Avesta of the Zoroastrians, the Tripitaka of the Buddhists, and the kings of Confucius, or the wisdom and religious enthusiasm, or at least of sound and simple moral teaching, will be disappointed on consulting these volumes.

Nor could our scholars among the English writers, whose works evidence much influence from the Scriptures, be placed in the same class with the teachings of the Matchless Teacher. Indeed, where we find in their works the highest moral standards we find them most nearly repeating the words of the Saviour. His declarations of truth are so far above the conceptions of man that it is folly to attempt a criticism of them. The best that man can do is to read them and be better for the reading. The Man Christ Jesus is perfect in His moral conceptions.

What beauty! what harmony! what perfection! is seen when we pause to view the manifestation in the life of Jesus of the holy laws which He so faithfully proclaimed. "Holy, harmless, and undefiled," He stands to-day as ever the changelessly perfect One. Hounded from place to place by His enemies, followed by His feigning friend and betrayer from Jerusalem to Samaria and from Samaria to Galilee and back again, watched with eagle eye by the exacting Pharisees in every place, yet able to ask the question which no man in his right mind has ever dared to ask, "Which of you convinceth Me of sin?" —such was the perfection of Jesus. What fitness there is in the words of John: "And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth!"

There are two ways in which we can establish the moral perfection in deed of the Lord Jesus.

The first is by hearing the testimony of both friends and enemies concerning His character. Volumes might be written setting forth this proof of His fleckless life. Our space permits us to consider only a few.

Of His friends, the Apostle Peter is clear in his testimony: "Who did no sin, neither was guile found in His mouth" (I Pet. 2:22). The same fact is stated by Paul in these words: "Who knew no sin" (II Cor. 5:21). Stephen, only a moment before he is martyred, calls Jesus "The Just One" (Acts 7:52). And John says, "In Him is no sin" (I John 3:5). In the train of these early disciples have followed a countless multitude of men and women who have been willing not only to proclaim His perfection but to seal their faith with blood. What hymns of praise have been sung to this matchless Son of God! What awakenings to spiritual needs have come to the children of God as they have contemplated His perfect life! What joy has flooded the hearts of the saints as they have recounted His beauties! The better we know Him the more willingly do our souls confess, "Yea, He is altogether lovely."

But of even greater importance in establishing the fact that Christ lived a life of absolute perfection, are the admissions which have been wrung from His enemies. Everyone familiar with actions at law knows the almost inestimable value of the admissions of the opponents. The enemies of Jesus, while seeking to destroy faith in His Deity, have, by the things which they have been compelled to concede, only given additional reasons for faith. One almost feels as he reads these statements that the enemies of Christ have been forced to make them in order to protect their own reputation, for the moment a man attempts to show some imperfection in the life of Christ he immediately lays himself open to the suspicion that he is seeking by it to cover some sin of his own. Judas, the son of perdition, in his agony of remorse casts down "the price of blood" in the temple, saying, "I have sinned in that I have betrayed INNOCENT blood." Thrice Pilate affirms in the trial of Jesus, "I find no fault in Him!" And the enraged mob of Jews, angered because they can find no evidence of sin in Him, cry out, "Crucify Him! crucify Him!" The opponents of Christ and His Cross which have appeared in the centuries since have found themselves confounded when they faced His flawless life, and in their rage have uttered the same mob cry. While hating the Christ of God with a supreme hatred they have repeated the same startling admissions, which, no doubt, are foreshadowings of the hour when at the name of Jesus, every knee shall bow and every tongue confess that He is Lord. A few of these admissions will show how damaging they are to the rationalistic position.

Jean Jacques Rousseau, the famous French philosopher and rhetorician, who is said to have done as much as any writer to prepare the way for the French Revolution, and who travelled through Calvinism, Romanism and infidelity, wrote of Christ:

> "Is it possible that the sacred personage whose history it (the Bible) contains should be himself a mere man? Do we find that he assumed the tone of an enthusiast or ambitious sectary? What sweetness, what purity in his manner! What an affecting gracefulness in his instructions! What sublimity in his maxims! What profound wisdom in his discourses! What presence of mind, what subtlety, what fitness in his replies! How great the command over his passions! Where is the man, where is the philosopher who could so live and so die, without weakness and without ostentation? . . . .
>
> "Yes, if the life and death of Socrates were those of a sage, the life and death of Jesus are those of a God."

Napoleon Bonaparte, whose record does not reveal any very great friendliness to Jesus as Saviour, made

> I find the life of Christ made up of two parts; a part I can sympathize with as man, and a part on which I gaze; a beam sent down from heaven which I can see and love, and another beam shot into the infinite, that I cannot comprehend.
>
> —Barr

this striking statement in a conversation with General Betrand:

> "Everything in him astonishes me. His spirit over-awes me, and his will confounds me . . . He is truly a being by himself. His ideas and his sentiments, the truth which he announces, his manner of convincing, are not explained either by human organization or by the nature of things . . .
>
> "In every other existence but that of Christ, how many imperfections! Where is the character which has not yielded, vanquished by obstacles? Where is the individual who has never succumbed to the influences of the times; who has never compounded with any customs or passions? From the first day to the last he is the same, always the same; majestic and simple; infinitely firm and infinitely gentle."

And Robert Ingersoll toward the close of his life wrote to M. D. Landon concerning the publication of some of his works and in this letter said:

> "In using my speeches do not use any assault I may have made on Christ which I foolishly made in earlier life. I believe Christ was the perfect man."

Both friends and enemies would do homage to the perfect Son of God. Their testimonies confirm our faith in His impeccable righteousness.

The second way in which we can establish the moral perfection in deed of Jesus Christ is by an investigation of the evidences of righteousness in His life. Here we stand on holy ground. It is fitting that we come with the same reverence in which Moses approached the presence of the Lord in the burning bush. Grace has given us this privilege for there is no reason why the Holy One of God should submit to such an examination at the hands of sinful man. Divine favor still repeats the invitation of Philip, "Come and see."

To measure the life of Jesus by imperfect human standards is folly. Such righteousness as He displayed can only be measured by a Divine rule. That Divine rule, as we have already seen, was first given through Moses and then was summarized by Jesus Himself in the words, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself" (Luke 10:27). And Paul, writing by inspiration of God, says, "Love is the fulfillment of the law" (Rom. 13:10 R. V.). If, therefore, we are to see the perfection in deed manifested, it will be the perfection of love.

Jesus was perfect in love to the Father. The Son of God left the glories of Heaven, the praise and adoration of angelic hosts, the fellowship of perfect beings, and the joys of changeless peace and harmony, to endure the degradation of earth, the rejection of men, the lowliness of spiritually-blinded companions, and the strife and discord of an accursed race. But in the midst of such a world He never lost the consciousness of the Father's love to Him, nor was His love for the Father ever dimmed. From the day of His temple experience to His last moments on the Cross we see Him occupied with the Father. "My Father, My Father, My Father," is His one and only theme. "I came forth from the Father"; "I go to My Father"; "My Father worketh hitherto and I work"; "As the Father hath sent me into the world, even so send I you"—such are examples of His constant expression. One hundred seven times in the book of John Jesus speaks of or to His Father. If it is true that the ones we love best are the ones we think of most, then Jesus surely loved the Father with an infinite love. And when in the fourteenth chapter of John He seeks to comfort His disciples He declares that His words to them are for the purpose that "the world may know that I love the Father." To an extent our minds can never conceive, Christ fulfilled the first and greatest commandment—"Thou shalt love the Lord thy God."

When we come to study His life for evidences that He was perfect in love toward man we are amazed at the depth of that love. It seems to far exceed the demand of the law—"Thou shalt love thy neighbor as thyself." Never was there such a lover as Jesus. Even His scathing rebukes and His acts of judgment have in them love, for love which does not have in it a holy hatred of evil is not deserving of the name. The love of Christ toward man appears with even greater clarity when considered in the light of the inspired definition of love given to us in the thirteenth chapter of First Corinthians. In this wonderful chapter we are told:

1. "Love suffereth long." God has here given longsuffering the primary place in His definition and it seems in the study of the life of Jesus that it is the thing which is the outstanding virtue of His life. Observe the dulness of those to whom He speaks and His patience in imparting to them truth. Jesus tells Nicodemus earthly things and in his spiritual blindness he asks, "How can these things be?" Throughout His ministry the glory of the Father is shown forth through Him, and yet on the eve of His crucifixion one who has been nearest to Him says, "Show us the Father, and it sufficeth us." Note the patience of our Lord with vacillating Peter. Again and again he goes contrary to the will and purpose of his Master, and even denies with an oath his Lord, and yet Jesus bears with him. Everywhere and in every circumstance He "suffereth long."

2. Love "is kind." In this era when most men and women seem to be bent upon attaining to their self-conceived ambitions, kindliness is almost a lost art. Every act of Jesus is a rebuke to the unkindliness of our age. Perhaps this attribute is most clearly seen in His attitude toward little children. It is here that the greatness of the great is so often dimmed. See our Lord receive the little ones and bless them, and hear His rebuke of the disciples who would forbid them to come. Here is the manifestation of infinite kindness. All men are seeking Him, yet He has time to be kind to the children. Jesus manifested to the fullest extent that wonderful quality of love which is kindness.

3. "Love," we are told, "envieth not." In other words, love is contented. Though our Lord suffers physical discomfort of an unthinkable character, does there ever fall from His lips a word of complaint? Does He ever manifest the envious attitude of the socialist? What absence of envy! what contentment of love!

4. Love "vaunteth not itself, is not puffed up,"

i. e., love is humble. It is not the humility which seeks to parade its virtue that we see in Jesus, but a humility which one feels is real. It is not the nauseating meekness of a Uriah Heep, but the meekness which attracts and captivates our souls with its beauty. It is not degrading and servile, but grand and majestic. The humbleness of love is seen in Jesus.

5. Love "doth not behave itself unseemly." In this expression we are told of the graciousness of love. As Jesus sits at meat in the house of the Pharisee a woman laden with sins comes and in deep devotion weeps at His feet, wiping them with her hair. It would appear to be a most embarrassing predicament. Does our Lord appear unseemly under these trying circumstances? Ah, no; with the graciousness of love He is master of the situation, forgiving the the sins of the woman and teaching a spiritual lesson to those with whom He speaks.

6. Love "seeketh not her own," or love is unselfish. Where can be found the self-assertiveness of human nature manifested in the life of Christ? All of His acts breathe the spirit of unselfishness. Pressed by the multitude, wearied by His journey, and the object of enmity, He continues to minister to the needs of the people. He truly said of Himself, "The Son of Man came not to be ministered unto, but to minister."

7. Love "thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth." In other words, love is right in its thinking. We listen to His gracious words, the eternal truths which He propounds, yet never do we hear anything to suggest that He broods over the wrongs which He suffers nor that He rejoices in iniquity, though it be the evil which comes upon His enemies. He ever rejoices in the truth. In Him we see

"A heart by noblest passions stirred,
No evil shadow on the mind."

8. Love "beareth all things," or, as Weymouth renders it, "Love knows how to be silent." This wondrous Son of God "is led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." How human nature rebels under the will of God when it comes to the testing time! But Jesus, seeing that in the Divine plan He must endure such suffering as this world had never viewed in any of its creatures, renders perfect submission to God. He, in love Divine, is silent. The same characteristic of love is suggested in the closing words of the inspired definition: Love "endureth all things," or is "full of patient endurance." He is the servant of God, "Who for the joy that was set before Him endured the Cross, despising the shame."

9. And last, love "is full of trust, full of hope" (Weymouth). In the miracles which are wrought by Him we see exhibited the faith which brought the universe into being. And in His last moment upon the Cross we hear Him in perfect faith and hope commend His spirit unto God, knowing that He shall rise again from the dead. As the world viewed His death, it was an ignominious end but the One dismissing His spirit on the Cross is just as full of faith and hope as in the day when He began His ministry.

> A God lowering Himself so far as even to become man, astonishes and confounds reason; and into what an abyss of errors is it not plunged, if the light of faith come not speedily to its aid, to discover the depth of the divine wisdom concealed under the apparent absurdity of the mystery of a Man-God?
>
> —Massillon

The moral perfection of Jesus—a perfection which transcends all human conception—is established. He was perfect in thought and perfect in deed. As we view with uncovered heads this perfect One, we see a perfection exhibited as by right. It is not a created or imputed righteousness, but a righteousness which belongs essentially to Him. It is not a reflected glory, but an inherent glory that we see in Him. We are compelled to the conclusion that He possesses moral perfection as an inherent quality.

III. The final conclusion of our study has already been anticipated—Jesus Christ is God. Since moral perfection, both in thought and deed, exists as an inherent quality only in God, and since Jesus Christ was absolutely perfect in thought and deed, revealing a perfection which was His by right, we cannot escape the conclusion —Jesus Christ is God. His Deity is established from His moral perfection.

When Strauss, the German critic, would make rationalism's climacteric effort to annihilate the memory of Jesus Christ and of His Gospel, he sought to show that Jesus was simply a mythical character. His argument in his "life of Christ" was that since "it is not in accordance with the method of nature to concentrate all her gifts in one individual and to bestow on Him all the excellencies of the species," Jesus Christ never existed. But his argument was the undoing of the rationalists' effort to do away with the historicity of Christ, for what is beyond the power of man to be is beyond the power of man to conceive. It was a grave admission that Theodore Parker, the leader of the radical wing of early American Unitarianism, made when he said, "It takes a Newton to forge a Newton. What man could have fabricated Jesus? None but a Jesus." All moral virtues were concentrated in Jesus—virtues which were inherently His, as we have seen—and because of that fact we declare with full confidence that He was more than man, we declare that He was God. In Him we see "the glory as of the only begotten of the Father."

The Virgin Birth

by HOWARD A. KELLY M. D., LL. D.

THE Virgin Birth of Jesus Christ is one of the fundamental facts of our Christian faith.

If Christ the Son of Mary, was not the Son of God also, then He was only a great man, one of the world's great prophets, (See Matt. 16:14). This clear recognition that He was the Son of God was the great turning point in His relations with His disciples, the rock on which His Church is built (Matt. 16:16-18). Had they not recognized this, no further progress could have been made in teaching them.

All of the Old Testament, its individual histories, its national history, the Psalms and prophets, from Eve down to Malachi, is instinct with the expectation of the coming of a wondrous mysterious person, a prophet like unto Moses, but yet a greater, a king like David, and yet greater, for He was to be David's Lord. Him the nation was to hear and to obey (Deut. 18:18). So exalted was to be His person that His name would be Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace (Isaiah 9:6). The Psalms and Isaiah especially are so vibrant in every part, with the expectation of Him that the citation of individual texts almost weakens the evidence.

There He stands on the threshold of History in the Old Testament, revealed and yet concealed. How the eyes of the sin-smitten weary expectant nation strain to discern and to greet Him! (I Pet. 1:10-11). Jesus Christ perfectly fulfills in the New Testament all these prophecies just as a master key fits the locks and opens the doors, and yet He is wonderfully different from our expectations as He stands revealed to us in the Gospels by the Spirit of God.

There was a danger in the Infinite Holy God thus revealing Himself in a world of sin, and continuing to live day by day in intimate contact with sinners. There was a danger, lest in the coarse contacts with the world, and perchance in the lack of a perfect success of His mission among a rebellious people, something might forever be lost in the profound respect and honor due His person.

Our Lord Christ challenges this danger as He reveals Himself undefiled by Satan or by Satan's followers. And even now as the centuries flow on there is no making common of His Sacred Person, for only true Christians have ever known Him. The very creed of the Christian faith is not understood by the unbelieving world, and to those who reject Him, He is unreal, and His teachings are but dogmas, containing like other religions, only a philosophy of life.

All four Gospels unite in asserting that Jesus was the Son of God in a way of which this could never have been said of any mere man. Mark tells us in the very first verse, that He is the Son of God, and goes on to reveal Him in the second chapter as God forgiving sins. John tells us in the first chapter that He is both Son of God and Son of Man, that He was ever with God, and was revealed in time to us by becoming incarnate (Compare chapter 1, verses 1, 14, 18).

His title, the Son of God, is a statement of His divine Birth, which could not be made more definite. In this very matter lay the issue between Him and the Jews in the fifth chapter of John, often called the divinity chapter (vs. 5:18). Again in the sixth, it is brought up—"And they said, Is not this Jesus the Son of Joseph whose father and mother we know? How is it then that He saith, I came down from Heaven?" (6:42).

Matthew is most explicit in his first chapter, and quotes Isaiah, and tells us that the word Almah in the Hebrew of Isaiah (7:14) in his day meant a virgin, and that Jesus was conceived by the virgin Mary of the Holy Spirit.

I read Luke's account with particular pleasure, perhaps because he was a physician ("Luke, the beloved physician"—Col. 4:14), as well as because of the fact that his trained scientific mind shines out all through his writings, both in the Gospels and in the Acts. Luke was a greater scientist, I opine, than many of our own day, for he was broad-minded enough to examine into the alleged circumstances, and then if he found them true, to admit the fact however much it might upset his preconceived notions.

Except in the first verse of the First Epistle of John, I do not suppose our languages contain a more positive asservation of established facts, than we find in the first four verses of Luke's gospel. ("For as much as many have taken in hand to set forth in order . . . things . . . most surely believed among us. Delivered unto us (by) eyewitnesses. It seemed good to me also, having had perfect understanding . . . to write unto thee . . . that thou mightest know the certainty of those things"—Luke 1:14.) Then at once, true scientist that he is, Luke does not hesitate to declare the circumstances of the angel visits to Zachariah and to Mary, and the miracu-

GOD has preserved Himself some stalwart defenders of the Faith. The author of this article, a great scientist, is surely one of them. His testimony on the Virgin Birth will be the means of dispelling doubts and strengthening the faith of many. This article first appeared in "Our Hope," and is reprinted by courtesy of Dr. Gaebelein, the Editor.

lous events which followed. Refer to this introduction and mark every word which shows Luke to be a competent witness.

The Virgin Birth upsets, as the coming of God to live on this earth ought to upset, all our preconceived notions. In this age of discovery it is folly to cry "impossible," because the thing proclaimed is new and outside of our limited experience. Only a few years ago radium was "utterly impossible," so declared by distinguished scientists, and yet the explanation—that the phenomena of radium are due to the breaking up and setting loose of forces locked up in the "indivisible" atoms, ("those foundation stones of the universe, unbroken and unworn," Clerk Maxwell), is now universally accepted and "the indivisible atom" is not only divided, but found to be made up of many component parts.

The Virgin Birth is not, as some would have it, a mere question as to whether I, as a scientific man, may accept such a doctrine, because no similar phenomenon has come within the experience of the human race in any authenticated instance. Indeed, if in rare occasional instances a virgin birth could be shown to have occurred, then the Scripture claim, as to Christ's divine descent would at once lose all value. Back of this much discussed subject, inseparably connected with it, lies the fundamental question whether God having made man, and seeing another way of saving him, could become his Redeemer by taking man's nature upon Himself, in order as the champion and new Head of our race to meet and overcome man's great adversary. It is in brief, after all the question whether God is in the matter at all or not. Indifference to this great truth explains the present deadness of the Christian world and the lack of eagerness to propogate the Gospel on all sides.

He who denies the Virgin Birth of our Lord offhand commits the gross logical error of begging the question, for he assumes at the outset as impossible that which is to be proved.

The apostles apparently found their overwhelming proof, that Christ was God, before they knew the circumstances of His birth in detail. Such proof comes to us from the consistency of the narrative of Christ's life and works, and death and resurrection, and the results which constantly flow from these great historic facts.

It is impossible for Christ to be the Son of God in any real sense, such as He claimed for Himself, unless He was born of the virgin Mary.

If Jesus Christ was God Incarnate then we cannot doubt that He broke the power of the grave, and rose from the dead for our justification. He met the arch enemy of our race and utterly routed him; and now to all the lost sons of Adam's race who believe on Him and will commit their lives to Him, to them He offers free pardon and grace, victory over sin and death and a union with Himself through all the ages to come.

If I believe that Christ was the son of Joseph, then He cannot be to me the Lord Christ; and though He may be the most wonderful teacher the world has ever seen, I am yet in my sins, and I am yet struggling with the burning question, "How is it possible for me, a sinner, ever to appear before an infinitely Holy God and not be utterly consumed?"

There is an infinite difference between having Christ bear my sins and bear them away into the unknown, and having them ever hang as a burden about my own neck.

Every time I call Him Lord, I mean by that God, the Son of God, and I proclaim His Virgin Birth.

We believe in One God the Father Almighty, creator of all things visible and invisible; and in One Lord Jesus Christ, the Son of God, only begotten of the Father, that is, of the substance of the Father, God of God, light of light, very God of very God.

—Nicene Creed, 325 A. D.

The Person of Christ is the great central miracle of history, and the strongest evidence of Christianity. The very perfection of His humanity is a proof of His Divinity. . . Standing on this rock, we may feel safe against the attacks of infidelity. The Person of Christ is to me the surest as well as the most sacred of all facts; as certain as my own personal existence; yea, even more so: for Christ lives in me, and He is the only valuable part of my existence. I am nothing without my Saviour; I am all with Him, and would not exchange Him for the whole world.

—Philip Schaff

Jesus, the Name of Deity

by H. A. WILSON

THE Bible abounds with proofs of the Deity of Jesus Christ. Many able articles, and even volumes, have been written in which these proofs have been mustered in review like an army of soldiers. In these discussions one point of evidence is added to another until opposition is veritably crushed beneath the great mass of arguments which have been advanced. Those who have thus approached the study of this vital theme have rendered a valuable service, for which we are bound to give thanks, and their method is indubitably sound. Sometimes, however, the very bewildering abundance of the proof obscures the wonderful beauty of the details and causes us to overlook their force. On this account perhaps it will not be amiss for us to consider the really conclusive proof of the Deity of Jesus Christ which lies in one little word—His Name —Jesus.

Only a Name? an ordinary Name? Is it possible that there is proof of Jesus' Deity merely in His Name? Yes, in this little Name, which was very common in those days, there is overwhelming proof that the One Who bore it to the Cross on Calvary was God manifest in our midst.

To this fact the very meaning of the word bears witness; its power substantiates the indication of its meaning; and the exaltation of that Name, which has been ordained in the counsels of God and prophesied in His Word, furnishes the final and conclusive proof. Jesus is the Name of Deity.

THE meaning of Jesus' Name is indicated in the angel's announcement of His birth:

> "While he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.
>
> "And she shall bring forth a Son, and thou shalt call His Name JESUS: for He shall save His people from their sins."

Notice the reason why this Name "JESUS" was to be given to the Child of the virgin—"He shall save His people from their sins." Salvation is distinctly and exclusively the work of God. This is affirmed in no uncertain tones in Psalm 3:8:

> "Salvation belongeth unto the Lord."

Thus the very statement that Jesus shall "save His people from their sins" becomes evidence of His Deity, for He is declared to be the Saviour. Again, the expression "His people" at once suggests that Jesus is Jehovah, the God of Israel, because it was God Who made Israel His covenant people. To Pharaoh God said:

> "Let My people go" (Ex. 5:1);

and to Israel He said:

> "I will take thee unto Me for a people, and I will be to you a God, and ye shall know that I am the Lord your God" (Ex. 6:7).

Twice, therefore, in the expression "He shall save His people from their sins" the Deity of Christ is revealed.

"But what has this to do with the meaning of the Name?" you ask. We reply, "Everything." The Name Jesus literally means "Jehovah-Saviour." Thus it embodies both of the thoughts which we have noticed. This explains why the angel said, "Thou shalt call His Name JESUS, FOR He shall save His people from their sins." In the light of the meaning of the Name it is very apparent that the reason the angel gave for giving the Child this Name really was

a reason. It was an explanation of the connection between the Name and the Person and work of the One Who was to bear it. Jesus is Jehovah. Therefore He is the God of Israel, and they are His people. And, furthermore, He is their Saviour.

The meaning which is thus indicated for the Name Jesus is substantiated by the study of its etymology. "Jesus" is derived from a Hebrew word. It is simply the New Testament equivalent of "Joshua." This derivation is recognized by authoritative Greek lexicographers such as Thayer, et al. In addition to this, it is used in Heb. 4:8 in referring to the Joshua for whom the Book of Joshua was named. And in the Septuagint, which is a Greek version of the Old Testament, it is constantly used to translate Joshua. Now Joshua (and its fuller form Jehoshua) comes from two Hebrew words. The first is the word "Jehovah," which is familiar to everyone, and the second is a word which means "To save," or "Saviour." Strong gives the meaning of the word "Jehoshua" as "Jehovah saved"; Young has it "Jehovah saves"; and Gesenius gives it as "Jehovah his help." It is easy to see that these men recognized in the Name the meaning which was given to the Name Jesus in the verses which we have just considered. Greek lexicographers also agree not only on the derivation of the Name Jesus from the Hebrew Joshua, but also on the fact that the Name carries over from the Hebrew the meaning of "Saviour."

In view of the fact that both the angel's announcement and the etymology of the word "Jesus" clearly represent it as the Name of Deity, it is interesting to see that this is further stated in the succeeding verses:

> "All this was done that it might be fulfilled which was spoken of the Lord by the prophet saying, Behold, a virgin shall be with child and shall bring forth a Son: and thou shalt call His Name Emmanuel, which being interpreted is, GOD WITH US" (Matt. 1:22-23).

Unless we recognize that the Name Jesus is the Name of Deity, the last part of this reference to the prophecy seems to have no fulfillment. But once that is recognized and the full force of the angel's announcement appreciated, the connection becomes radiantly clear.

We have already seen that salvation is exclusively the work of God. In this light consider the force of the statement in Acts 4:12, which is speaking of the Name of Jesus:

> "Neither is there salvation in any other: for there is none other Name under heaven given among men whereby we must be saved."

The agreement of this passage with those which attribute salvation exclusively to God is apparent, if we recognize that the Name of Jesus is the Name of God. In the light of the fact that salvation does belong to God alone, surely this use of the Name Jesus can have only one meaning—the Name Jesus is the Name of Deity.

As we further consider the Scriptural use of the Name Jesus in relation to our salvation, our faith is confirmed both in the fact that we have found the true meaning of the word and also that it is proof of His Deity. Notice two striking examples.

> "To Him give all the prophets witness, that through His NAME whosoever believeth in Him shall receive remission of sins" (Acts 10:43).
>
> "He that believeth on Him is not condemned, but he that believeth not is condemned already, because he hath not believed in the NAME of the only begotten Son of God" (John 3:18).

Notice that to believe in the Name of Jesus is to receive salvation, but to fail to believe in that Name is to be condemned. This is amazing! Can believing in a name save a soul? And will God condemn a soul for failure to believe in a name? What means this? Only as we recognize the meaning of the Name can we possibly understand these two passages and others like them. The Name Jesus is not merely an appelation, it is a revelation. It reveals the Deity of Jesus, and it reveals that in Him is salvation. For a soul to believe in these two facts—that Jesus Christ is God, and that in Him salvation is provided for us—is the sole condition of salvation which is set forth in the Word of God. But to refuse to believe in the truths revealed in that Name must leave a soul under the condemnation of God, "having no hope, and without God in the world," for God has provided no other means of salvation for us. If the Name Jesus were not the Name of God and a revelation of the Gospel of our salvation, these things could not possibly be true. But God's Word declares them as truth, and thus forces us to one conclusion—Jesus is the Name of Deity.

"But," some may ask, "what right have we to regard the meaning of this Name as proof of the Deity of Christ since it was applied to men other than He?" This is a fair question and deserves a fair answer. A little consideration will show that the principal characters to whom this name was applied in the Old Testament were distinct types of the Lord Jesus Christ. Joshua, the son of Nun, whose story is told in the book which bears his name, was the instrument through whom God saved His people from the hand of their enemies and brought them safely into the Promised Land. Another Joshua—high priest of Israel in the days of Ezra—was also a type

IS the name "Jesus" simply a human name? Because they have believed that it does not reveal His Deity, some have gone so far as to teach that it should never be used except in conjunction with His titles "Christ" and "Lord." Read Wilson's study and decide whether or not we honor Him when in simple faith we call Him "Jesus."

of Christ, as we are shown in the prophecies of Zechariah. No doubt their names were assumed (as many other Old Testament names were assumed) as a testimony to their faith in the truth which the name declared. They were also in the providence of God a prophecy of the coming Saviour Who was to bear that Name. Thus when it was applied to others, the name became a testimony and a prophecy. But when God applied it to the One Whom we worship as our God, He invested it with such meaning that it became a revelation.

"Still," it may be objected, "this does not fully answer the question." And that is true. There were many others not named in the Bible who bore that name, and there are others who bear it in our day, who surely have no right to claim Deity. But in addition to the indication of its meaning we shall see as we proceed in our study that God has given to the Name Jesus, when applied to His Son, such power and glory as absolutely settles beyond the question of a doubt that it is indeed the Name of Deity. Let us next consider its power.

THE power which the Name of Jesus has exerted in the lives of believers in Him is very wonderful. We read in Acts 15:26 that Paul and Barnabas were

> "men that have hazarded their lives for the Name of our Lord Jesus Christ."

Paul himself testified to Agabus and his companions:

> "I am ready not to be bound only, but also to die at Jerusalem for the Name of the Lord Jesus" (Acts 21:13).

And again the Holy Spirit says of the messengers of those early days;

> "For His Name's sake they went forth, taking nothing of the Gentiles" (III John 7).

These verses show plainly the power of the Name of Jesus in the lives of His servants. It has power to inspire them to sacrificial service and it has power to inspire them to willingness, even to lay down their lives if necessary, in order that this Name may be proclaimed throughout the world.

But this is not all. Were the power of the Name of Jesus to end here, perhaps it might not prove that it is the Name of Deity, for other names have wielded power in the lives of men, though none of them have wielded as great power as has the Name of Jesus, and the power of no other has endured so long. But in addition to its power in the lives of men the Name of Jesus has power over the demons.

Listen to the testimony of the disciples:

> "The seventy returned again with joy, saying, Lord, even the devils are subject to us through Thy Name" (Luke 10:17).

Again, the Lord Jesus said of His disciples:

> "In My Name shall they cast out devils" (Mark 16:17).

And everyone who is at all familiar with the ministry of these men will recall many incidents in which this was actually done.

Now the demons are not subject to men. The Scripture tells us of only two beings to whom they are subject. They are God and the Devil. All others who wield authority over demons work in the power either of God or of the Devil. Now Jesus certainly had power over them, and this power He vested in His own Name. His holy life and His gracious death give the lie to any accusation that He was in league with the evil one. Thus we are shut up to but one conclusion—the power of the Name of Jesus over the demons arises from the fact that He was God. It proves that the demons recognized in that Name the Name of Deity.

But still more significant is the fact that the Name of Jesus has power with God. He Himself said:

> "Whatsoever ye shall ask in My Name I will do it, that the Father may be glorified in the Son. If ye shall ask anything in MY Name I will do it" (John 14:13-14).

A little later He said:

> "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My Name, He will give it you. Hitherto have ye asked nothing in My Name: ask, and ye shall receive, that your joy may be full" (John 16:23-29).

If Jesus were not God, then He was an impostor and blasphemer, for He said He was, and certainly God would have little respect to the name of a blasphemer and a liar. Such a name could have no power with Him. But He has declared that the Name of Jesus has power with Him. Multitudes have proven that this promise is trustworthy, and inasmuch as the Name of Jesus has power with God, it proves that this Name can be no less than the Name of Deity.

What an amazing power God has vested in that holy Name! Power in the lives of His servants; power over the invisible forces of darkness; and power with God. Surely such power is nothing short of Divine, and this powerful Name can be none other than the Name of God.

BUT the most amazing demonstration that the Name of Jesus is the Name of Deity is found in the glory and honor which God has given to that Name. His Spirit declares in Phil. 2:9-10:

> "God also hath highly exalted Him, and given Him a Name which is above every name: that at the Name of JESUS every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Marvelous assertion! God has given Him a Name that is above every name, and that Name which commands the worship and reverence of all creatures of the universe is—JESUS.

Now God is a jealous God and will not brook the worship of any save Himself,—and rightfully so, for He alone is worthy of worship.

Satan, the highest of all God's creation, once said in his heart,

> "I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the most High" (Isa. 14:13-14).

God's judgment was instantly pronounced. He said,

> "Thou shalt be cast down to hell" (Isa. 14:15).

When Satan came to Adam and Eve in the temptation, he said to them,

> "God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" (Gen. 3:5).

In this he held before them the same wicked desire which caused his own downfall—the desire to be "as God." God had already warned the man and his wife of the consequence of eating of this tree, and when they had yielded to the temptation, judgment was pronounced upon them.

In the coming days of great tribulation, another shall arise, claiming the worship of mankind. In him will be headed up all the false religions of the world. Of this wicked one, who is the antichrist, God says that

> "He opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God" (II Thes. 2:4).

Upon him also judgment shall be poured out. We read in Rev. 19:20:

> "The beast (antichrist) was taken and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone."

And there, the Scripture says, they

> "shall be tormented day and night for ever and ever" (Rev. 20:10).

Since God in His righteousness can brook the worship of none other than Himself, as His judgment upon those who have attempted to steal this worship from Him clearly proves, could He give Jesus Christ the place of preeminence in the worship of creation which the verse we have quoted says that He has given Him, unless Jesus were God? And would He ordain that every knee should bow in worship at the Name of Jesus? No! ten thousand times, no! If Jesus were mere man, even though He were the very best of men, He could never receive worship. Rather, if He attempted to lead men to worship Himself, He would incur the wrath of God. Such a thing would violate God's righteousness and rob Him of His supremacy. Knowing as we do how jealous of His worship God is, the fact that He Himself has placed the Name of Jesus above every name and ordained that all shall worship before Him proves absolutely and finally that Jesus is the Name of Deity.

> Jesus—this was God's own Name,
> When in lowliness He came
> Hell-doomed sinners to reclaim,—
> Our loving, dying Saviour.
>
> "Jesus! O how sweet the Name!
> Jesus! every day the same.
> Jesus! Let all saints proclaim
> Its worthy praise forever."

The Glory of Jesus

(SECOND INSTALLMENT)

by Rev. H. H. SAVAGE
Pastor of the First Baptist Church, Pontiac, Michigan

SYNOPSIS OF THE FIRST INSTALLMENT

Jesus Christ is the One through Whom we may know the Father, the One to Whom judgment has been committed, the One Who deserves honor equal with the Father, the One through Whom God has spoken, and the One Whom we must receive if we would become the children of God. In Hebrews the first chapter He is set forth as having a seven-fold appointment. In His pre-incarnate glory there was the glory of the creator, the glory of the covenant-maker, and the glory of announcer or Bible author.

HOWEVER, Jesus stated that Moses wrote of Him, and then proceeded to quote, in His conflict with Satan, from the book of Deuteronomy (no wonder the Devil has hated that book so heartily ever since). In Christ's age-long conflict with Satan, the strategy of battle was all worked out from the foundations of the world, every weapon was ready, every crisis was met by God's perfect plans, so in this particular crisis He simply quoted the Word which He had long since prepared, saying, these things Moses "wrote of Me."

By the way, it makes little difference whether Moses was the penman whom God used to transcribe the books of the Pentateuch or not; as long as we have truth, it makes very little difference who copied it down. We never bother ourselves about the names of the farmer and the miller and the merchant through whom we get the flour out of which our bread is made; the channels through which truth comes does not affect its principle. But on the other hand, Jesus stakes His very character upon the truthfulness of His statements by saying of Himself, "I am the truth," and He says, MOSES WROTE THESE BOOKS. If it can be proved that Moses did not write the Pentateuch, that the miracles of the Old Testament are merely tribal fancies, that the prophets did not prophesy concerning Jesus (His incarnation, His death, His bodily resurrection, His glory); then Jesus becomes a liar and thus loses His sinlessness and His consequent power to pardon and redeem. No wonder that the denial of the Old Testament as to its authenticity is almost immediately followed by a denial of the Deity of Christ and His consequent infallibility.

But here is another line of investigation. Rev. 1:13-18 shows a sharp two-edged sword proceeding from the mouth of the glorified Jesus. Scriptural symbolology always follows a prescribed line of interpretation and when a certain symbol is defined in one place, that definition can be safely carried into all other places where the same symbol is used. Now what does a sword signify? In Heb. 4:12 the

Word of God is spoken of as being quick and powerful and sharper than any two-edged sword; while in Eph. 6:17 the sword of the Spirit is called the Word of God. The sword, then, speaks of judgment, but it is a judgment based upon the Word of God; hence, it is perfectly applicable for Jesus to say, "The word that I have spoken, the same shall judge him in the last day" (John 12:48). But bear in mind that the sword proceeded out of the mouth of Jesus.

Judgment is according to the word of the Lord Jesus Christ, and that word is the Bible. Oh you destructive critic of the Bible! How dare you lay your hands stinking with the very fumes of hell upon the precious Book; and then with diabolical laughter and fiendish glee tear it asunder and watch with eyes of Satanic hatred as the last breath of believing faith dies out of the hearts of those over whom you have cast your devilish spell!

"Holy Bible; book divine; precious treasure thou art mine," the gift of the Lord and Saviour, Jesus Christ.

II. HIS INCARNATE GLORY

AND we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1:14).

John 1:1 sums up the idea of "The Glory of Jesus" by calling Him "The Word" or the expression of a thought. "Hence," according to W. C. Stevens, "Christ must everywhere be THE ONE Who is in evidence wherever it is God in utterance, in action, in communication, in revelation." We have found this statement amply borne out by our study thus far. Now the word "glory" ordinarily refers to majesty, power, wisdom, splendor, etc., so that we might speak about "The Glory of Jesus" from the standpoint of His distinctive holiness or of His manifestation of Deity. Now if we find in the earthly life of Jesus the same characteristics as we have found pertained to the Holy One of the Old Testament, then we have not only established a connection between the two that makes of them merely separate manifestations of the same person, but we have necessarily gone over the same ground again. Suffice it to say that the glory of Creator, the glory of covenant-maker, the glory of giver of the Word of God, and the glory of the One Who reveals God to men are all found in Jesus, glory to His Name! But do we find anything more, anything peculiar to His life while upon earth? Yes; the glory of the fulness of grace and the glory of the fulness of truth.

The possible relationship between a Holy God and sinful men may possibly be expressed best by speaking of it as the problem of justice and the problem of mercy. The Old Testament approach to God was conditioned upon the basis of law; but under the law all stand condemned and the dispensation of law ended in dismal failure as far as man was concerned, but it ended in complete victory as to the holiness of the law. Since mankind revealed absolute inability to achieve holiness through the process of "works," a righteousness must be provided that is not covered by the enactment of law and is not under any possible legal interference. (Would that the advocates of the so called "Social Gospel" would read their Old Testaments a little more painstakingly.) This problem is summed up in one of the most important passages in all Scripture,—Rom. 3:21-26. In many ways the whole Bible may be said to be built around and about the twenty-fourth verse, "The redemption that is in Christ Jesus." If we consider the whole Bible as a sermon, this statement would be the subject, and John 3:16 the text.

> To present a panoramic view of Jesus throughout all of His glorious history, from eternity to eternity, is the great task which the author of this article has set for himself. A larger conception of the One Who is our Saviour is sure to come to those who pause here in prayerful study.

In Jesus, then, God must reveal His absolute holiness and justice in reference to the law, and also His passion for making justification possible; in Jesus He must reveal His eternal allegiance to the truthful requirements of the law, and also His grace in His desires to pour out mercy and pardon to sinful men; in Jesus He must reveal His justice in His love for the sinless, and also His mercy in His love for the sinful.

Look at "The Glory of Jesus" again, "Full of grace and truth," and as you look at it and ponder it, the more you will feel the eternal magnitude of this simple statement of John. We can only touch a few of these great truths here, but a reading of Conant's "Is Atonement by Substitution Reasonable?" will carry the thought along much further.

God could not be an infinitely holy and wise and loving God did He not execute judgment against sin. Sin is opposition to the perfect will of God, placing self will above God's will. The very character of God demands the punishment of sin. But God could not be an infinitely holy and wise and loving God did He not also exercise the quality of mercy. As soon as man sinned, see what an awful conflict entered into the very character of God; the demand for justice for the sake of holiness, and the demand for mercy for the sake of love and both of these demands MUST BE FULLY MET if the eternal character of God is to be fully vindicated.

Without going into the details of the proof as to the possibility of Atonement by Substitution (see Conant for this), the fact still remains that the only way that the conflict in the character of God could be met would be for justice and mercy, or grace and truth to meet; and praise God, they did meet in Jesus (Psa. 40:8-10; Psa. 85:10).

Jesus, then, must be absolutely sinless; His whole life must reveal the truth of God's holy law in EVERY PARTICULAR, and such was the case, for He said of Himself, "I seek not Mine own will, but the will of the Father which hath sent Me," and again, "Which of you convinceth (convicteth, R. V.) Me of sin?"

Such sinlessness demanded far more than human origin, it demanded the personality of God; but if sin was to be destroyed in the flesh, the personality of God must dwell in a human body. A human body must of necessity be prepared of a woman if it was to be human in source, in limitations, in characteristics, and in feelings. God, therefore, implanted the personality of His only Son in the body of a modest, pious, sensitive virgin that she might there prepare Him a body that the holy thing which should be born of her should be called the Son of God. A denial of the Virgin birth is, then, a denial of the personality of Jesus; and a denial of the personality of Jesus is the spirit of antichrist. In other words, if a man denies the virgin birth it is a strong indication that he knows nothing about the new birth for "Whosoever denieth the Son, the same hath not the Father."

As a result of His absolute sinlessness, let us notice His absolute accord with the will of the Father; for if sin is opposition to the will of God, then holiness must consist of perfect allegiance to the will of God.

The words of Jesus were the words of the Father (Jno. 7:16, 8:28; 12:49-50; 14:10; 14:24; 17:8).

The works of Jesus were ordained of the Father (Jno. 5:36; 8:28; 9:4; 10:37; 14:10; 17:4; 17:18).

The life of Jesus was a complete revelation IN EVERY DETAIL of the Father (Jno. 14:7).

The justice, the holiness, the perfection, the moral necessity of the law was all manifested, then, in Jesus, the only One Who ever lived in the flesh Who could say of Himself, "I am the truth."

But Jesus must also be full of grace, of mercy, of love for the sinner. Let us remember that there is nothing in the Bible which even hints at the ability or the possibility of God to forgive sin; His justice and His holiness would never allow it. The Bible is full, however, of the revelation of God's desire to forgive the sinner; so we find Jesus striking sin in all of its vileness and ungodliness whenever opportunity presented itself, but at the same time what compassion He revealed toward the sinner! Surely the glory of grace and truth met in Jesus and thus the conflicting elements in the character of God were reconciled.

This glory of grace as far as man is concerned was of course manifested in the obedience of the Lord Jesus Christ, an obedience which led Him to death, even the death of the cross. What parent could lovingly approve of a son's sacrifice in war, in some great humanitarian adventure, or in missionary service without continually referring to it in every conversation. So God continually pictures the contemplated sacrifice of His only begotten Son as the Lamb slain from the foundation of the world. We see it in the animals slain to provide a covering for Adam and Eve; we see it in the prophesied seed of the woman whose heel was to be bruised; we see it in the pitch (the same word as is translated atonement) which covered the ark and kept out the waters of judgment; we see it in the offering that Abraham made of his own son; we see it in the experience of Joseph in being sold by his brethren into Egypt! we see it in the blood sprinkled on the mercy seat thus covering the hand-writing that was against us as written on the tablets of stone; we see it in the annunciation of the angel; and we see it in the testimony of the Lord Himself. Christ died for our sins according to the Scriptures, and the Scriptures are full of it. May our hearts also be full of it.

It is at the Cross that the sinner must find God, but God forbid that we should continue to bow down before a crucifix which is a cross with the body of Jesus still hanging upon it. The Cross we know is an empty cross, praise His name, and although the death of Jesus is the only gospel for the sinner, yet the life of Jesus in all of His present glory is the gospel that the saint needs. Our next thought will be directed to the glory of the ever living Christ.

> Caesar is not Caesar still, nor Alexander Alexander still; but Jesus is Jesus still, and shall be forever.
> --Donne, 1573-1631

III. HIS PRESENT GLORY

"AND He being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God" (Acts 7:55).

The Lord Jesus Christ never loses any of His glory. The glory which was His before the world was, was His during the time of His incarnation (greatly hidden in His humiliation, but still His); while both His preincarnate and His incarnate glory are now His in His exaltation. He is still the One Who is in evidence wherever it is God in utterance, in action, in communication, and in revelation. Yet there are certain ways in which He reveals Himself now that differ from former manifestations. Jesus Christ is the same yesterday, today, and forever, but that does not mean that man has always been in possession of the complete revelation of the mystery of the Godhead; nor does it mean that even now we see any differently than through a glass darkly. If the darkened vision, however, presents to us such a marvelous glory that we simply stand speechless

before it in awe and admiration and reverence, what must the full glory be?

In thinking of salvation, we must always think of it in three tenses. Past tense: salvation from the penalty of sin and its consequent burden through the forgiveness of Christ as my Saviour; this results in Justification. Present tense: salvation from the power of sin and its consequent bondage through the freedom of Christ as my Sufficiency; this results in Sanctification. Future tense: salvation from the presence of sin and its cosequent barrier through the fellowship with Christ as the Sovereign; this results in Glorification. These same three tenses are manifested in so many different ways that we will merely hint at the comparisons for the sake of an introduction to the present glory of Jesus.

PAST:—	PRESENT:—	FUTURE:—
Atonement.	Advocacy.	Advent.
Good Shepherd.	Great Shepherd.	Chief Shepherd.
Jesus.	Lord.	Christ.
Passover.	Pentecost.	Feast of Tabernacles.
Prophet.	Priest.	King.
The Transfiguration.	The Tomb.	The Triumph.
(The testimony of the two shining ones at these places.)		
The Building.	The Body.	The Bride.
Faith.	Love.	Hope.

In His present position of exaltation, "The Glory of Jesus" is more especially manifested in His office of priest, intercessor, or advocate (Greek "Paraclete," an attorney, a comforter, a helper in general). As the Head of the Body, He represents the Body before the throne of God and also is the life and directing agency of the Body.

In studying His present glory, we will find that practically all that should be said concerning the work of the ascended Lord, could also be said of the Holy Spirit. This is because Jesus has gone to the Father and has deputized the Holy Spirit to carry out His plans in the believer (John 15:26). The risen Lord, as Head of the body furnishes the plans and the life for the body, but this life is carried into each individual member by the Spirit in a way that might perhaps be properly compared with the nerve force of the physical body.



The God-Man! The daysman betwixt us both, Who can lay His hand upon us both; because He is of us both! The way of God to man--the way of man to God; the true Jacob's ladder between heaven and earth.

--Arthur T. Pierson

All the blessings that are available for the believer at the present time are available through the LIVING CHRIST. The LIVING CHRIST cleanses us from all unrighteousness; the LIVING CHRIST supplies our every need; the LIVING CHRIST provides the power for service; the LIVING CHRIST indwelling us by means of the Holy Spirit gives us victory over sin; the LIVING CHRIST took the cowardly, uneducated, uncouth, fisherman who had but lately denied Him, and made of him the mighty preacher of Pentecost; the LIVING CHRIST spoke to that little pompous, bigoted, hateful Jew who was cruelly murdering Christians, and made of him the wonderful Apostle to the Gentiles; the LIVING CHRIST so controlled Stephen that it seems he never even felt the stones hitting his poor, bruised and torn body, but enraptured with the vision of Jesus he cried out, "Lord, lay not this sin to their charge." And the LIVING CHRIST can take our lives in all of their weakness and defeat and worldliness and make of us powers that will transform not only our own lives, but the lives of our church and community as well.

It is the Father's will that EVERY ONE of His children should be filled with power; that power is in the Son, made available to us through the Spirit. It is the Father's will that every believer should have victory over every known sin. It is the Father's will that every believer should bear MUCH FRUIT. This is the type of life that every believer should live and this life "is in His Son." No believer should wilfully choose sin (I John 3:6-9). Right here is always found a great shaking of heads in regard to the glory of the risen Christ and His power to do what He claims to do. So many are horrified at the term "sinless perfection" that they seem to feel that "sinful imperfection" is much more pleasing to God. This is not a plea for "sinless perfection" as the term is ordinarily used; but it is a plea for the ordinary Christian to be as horrified over the possibility of sin in his own life as he seems to be over the idea of sinlessness. The Bible teaches victory over sin; then why not appropriate it. The Bible teaches the possibility of the fulness of the Spirit; then why not appropriate it. The Bible teaches that even the weakest and most humble believer may be the most powerful saint; then WHY NOT APPROPRIATE IT?

In the promise of the sending of the Holy Spirit (John 16:7-5), it is very clearly stated that He is to indwell the believer, and through the believer will convince the world of its sinfulness, of its unrighteousness, and of its impending judgment. Do our very lives shame the world for its sinfulness? Do our very lives prove to the world its utter lack of holiness or do they cause the world to exclaim that it is not so bad after all? Do our very lives so exalt the holiness of God that the world would expect judgment upon itself as it compares itself with us? Reverently let us say it; but as Christians, let us get away from the shadow of the Cross, and ascending with the risen Lord, take our place where we really belong in the very heavenlies with Him where sin shall not have dominion over us, and where the LIVING CHRIST shall be fully recognized by others as well as by ourselves as the One Who is constantly directing all that we are in thought, word, and deed (Cf. Heb. 5:12 to Heb. 6:3).

IV. HIS FUTURE GLORY

"AND the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof" (Rev. 21:23).

The critics of the Bible who try to find some mistakes in the Bible, take great delight in ridiculing the possibility of such a Golden Age as is described in so great detail in the prophecies of both the Old Testament and the New Testament. They forget, however, that just such an age is in the desire of practically every religious system on the face of the earth, and has been voiced by philosophers and wise men of all ages. Even the critics are looking forward to just such a time when war shall be done away, when men shall dwell together in unity and peace, and when man by his inventive power has conquered suffering and pain. Why then ridicule the Bible so unmercifully when it speaks of such an age? The answer can be found in a little word of three letters, S-I-N.

Sin is opposition to the will of God. Men hated Jesus while He was here upon earth because they did not want to acknowledge His superiority in the matter of righteousness, not because they found any fault in Him. Their cry to Him then was, "Come down from the Cross, and we will worship you;" the cry today is still, "Get down from the Cross, Jesus, and make yourself simply a man among men and we will worship you." Unitarians surrounded the Cross with their philosophical hate and they still surround it in the same way.

Yes; let us make the Golden Age possible through the achievements of men and we will believe in it; but if it can only come through the intervention of the Lord Jesus Christ, then we hate the very name of a Golden Age. S-I-N hates the will of God; beware, lest the hatred of the millennial age of peace and righteousness be prompted by the spirit of antichrist who is Satan himself.

Probably the most concise and the most graphic picture of the future glory of Jesus is given in the thirteenth to eighteenth verses of the first chapter of the Revelation. Let us look at it very briefly. While John was a prisoner on the Island of Patmos because of his faithful testimony to his Lord, the Spirit laid hold of him and made it possible for him to see a marvelous vision; a great panoramic view of all future time. The very first experience in the vision was the hearing of a voice and as John turned he saw "One like unto the Son of Man." Does this mean that the very first object upon which our spiritual sight shall rest in heaven will be Jesus? What a feast it will be! John had known Jesus in the flesh as the Son of Man, and the One Whom he now saw was like Him, but Oh! what a glorious change. Seated in the midst of the churches He is the very center of the Church militant and triumphant. Clothed with a garment, either of a royal robe, suggesting His Kingship; or a ceremonial robe, suggesting His Priesthood; or a judicial robe, suggesting His Lordship. With hair as white as snow there is the suggestion of dignity and reverence merited by the "Ancient of days." His eyes were as a flame of fire, burning into the darkest recesses of sin and shame. His feet were like burnished brass, prepared for the treading of the winepress of the fierceness and wrath of Almighty God. His voice was as the sound of many waters, gentle and wooing as a babbling brook as it calls the sleeping bodies of the righteous to arise; thundering and fearful as the great waterfall as sinners flee from His presence in that great and awful day. His right hand held and guided the messengers (either angels or pastors), of the seven churches. Out of His mouth went a twoedged sword, the same sword we have referred to before. And His countenance was like the sun shining in its noon day strength for heaven needs no other illumination than "The Glory of Jesus."

> Christ was either the grandest, guiltiest of impostors, by a marvelous and most subtle refinement of wickedness, or He was God manifest in the flesh.
>
> --Herrick Johnson

We could easily find much material for a further consideration of the future glory, but the vision we have had regarding the power, the magnificence, the wisdom, the splendor, the majesty of Him Who is altogether lovely, should be sufficient to give us a faint glimpse of the glory which shall be revealed in us and to us when all sin shall have been forever put away. "Even so, come Lord Jesus."

In closing, let us investigate the reason for these various manifestations of "The Glory of Jesus."

The conflict of the ages is between God and Satan; not God and man, nor man and Satan. God, however, to eternally reveal His unapproachable majesty and power, has seen fit to make out of the dust of the sin-cursed earth over which Satan at present is Prince, a race of beings through whom sin might be everlastingly condemned. What an eternal rebuke to Satan! What a source of praise upon the part of the hosts of heaven forever! God condemning sin, the sin of Satan, the sin of the fallen angels and demons, and the sin of man in the flesh which He formed out of nothing but dust. It is an age-long war but the victory has been seen by God from the very beginning, and the plans of battle were all laid by God from the beginning for the Lamb of God is slain (in the plans of God) from the foundation of the world.

God's weapons against Satan, then, were fully prepared from the foundation of the world. Satan has never been able, nor will he ever be able to advance an unsuspected strategy against God. Every particle of the line of truth is fully guarded. There are impregnable defenses built about the sector known as the Virgin Birth. The infallibility of the Bible cannot be shaken even though it be subjected to a barrage lasting for 3,500 years as is the case now. The Deity of Christ forms a foundation for the Church so everlastingly solid that the gates of hell shall not prevail against it.

In like manner, every possible attack that Satan can possibly make against the line of faith HAS BEEN FULLY MET ages ago. Take just one instance. The foes of "The Blessed Hope" point with great glee to the supposed fact that Paul and the early Church looked for an IMMEDIATE return of the Lord. The Lord would have returned immediately had the nation of Israel turned to Him (Acts 3:19-21), but this has nothing to do with the ministry of Paul. Turning to II Thes. 2:1-5 we have these significant words, "Now we beseech you, brethren, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us (probably referring to First Thessalonians), as that the day of Christ is at hand. Let no man deceive you BY ANY MEANS: for THAT DAY SHALL NOT COME except there come a falling away first, and that man of sin be revealed, the son of perdition. Remember ye not, that, when I was yet with you, I TOLD YOU THESE THINGS?" The sword of the Spirit, even the Word of God, is always ready to meet EVERY ATTACK.

The victory is Christ's; any dull edge in the Spirit's sword, any flaw in the shield of faith, any incomplete revelation of the will of the Great Commander so far, would be the FAULT OF GOD. But praise His name, so sure as there is a God, just so sure can we be that Satan and all the demons of hell working through infidel, skeptic, or critic can never pluck one prisoner out of the hand of Christ, nor destroy one word of the book that is to be the basis of fina ljudgment. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye KNOW that your labour is not in vain in the Lord."

Bible Outline on the Deity of Christ

by Rev. T. F. CALLAWAY

BY the Deity of Christ is meant, of course, that Christ is God. A truth plainly taught in God's Word, yet beyond human comprehension, is that of the Trinity—one God, yet manifested in three separate and distinct Persons, —God the Father, God the Son, and God the Holy Spirit. It is concerning the second Person in the God-head, God the Son we write.

IN this outline is presented a comprehensive view of the proofs of the Deity of Christ. It contains some very helpful suggestions for future study of this great doctrine.

The Deity of Christ is most vital to a proper conception of the person of Christ and the efficacy of His work. The Deity of Christ means that God came to redeem the world when Christ came; it means that God died to redeem the world when Christ died, and arose when Christ arose; it enlarges our estimate of Christ; increases our conception of Grace; inspires a deeper love and consecration on the part of His followers and reveals the full sin of rejecting Christ—that in rejecting Christ as Saviour, God is rejected.

The truth of the Deity of Christ has been attacked both actively and passively. Those attack it actively who profess to accept God but deny openly the Deity, or Divinity of Jesus. While those attack it passively who do not insist upon it as a fundamental principle of Christianity. It is utterly impossible to honor God if Christ is denied or made secondary to Him. The Father is honored only as Christ is exalted. Any system of religion which does not insist upon the Deity of Christ not only denies Christ but dishonors the Father.

The proofs of the Deity of Christ are many. We will suggest eight:

1. Fulfilled Prophecy. Three hundred prophecies in the Old Testament pointed to the coming of the promised Son of God, the Messiah of the Jews, and the King of heaven and earth. Every detail of His coming birth place, life, humiliation, suffering, crucifixion and resurrection was foretold. These prophecies were literally fulfilled in Jesus Christ—an indisputable proof of His Deity.

2. His Pre-existence. The first three verses of the first chapter of John's gospel prove not only the pre-existence of Christ but His pre-existent Deity. One must absolutely repudiate the Bible as the Word of God to deny the Deity of Jesus. Many passages plainly teach it.

3. His claim of Divinity, or Deity. Time and again Jesus claimed to be Divine in the same sense and degree in which the Father was Divine. There are those who tell us that Jesus was a good man, in fact, a perfect man, that He is the pattern and guide for all men but who at the same time deny His Deity. Such a position is contradictory on its face. We cannot in one breath say Jesus was a good man and in the next deny His Deity. Jesus claimed to be Divine. If He was not, He was not a good man and should be a pattern for no one.

If He was not Divine, as He claimed to be, He was an impostor of the first magnitude. More, if Jesus was not Divine, He was a liar, for He claimed to be. Again, if Jesus was not Divine, He was a blasphemer, for He made Himself the equal of God. Or else He was the greatest lunatic the world ever saw for He suffered all manner of persecution and finally endured crucifixion, which no sane imposter would think of doing in support of a false claim.

4. His Deity is shown further by the Divine Designation applied to Him. Many times we find Him called "Lord," "Master," "Messiah," etc., which He would not have accepted, being an honest man, had they not been rightly applied.

5. Divine Prerogatives. Often we find Jesus pronouncing judgment upon the impenitent and offering forgiveness and salvation to those who would repent and believe in Him as Saviour and Lord. Certainly this would be nothing short of the most blatant blasphemy had He not full authority to act.

6. Divine Powers. Jesus was Omniscient. He read the inner secrets of human hearts. He knew all things. Moreover, He was Omnipotent. Demons, disease and death fled before the power of His word. His works declare in unanswerable tone His Deity.

7. His Resurrection. The one test of the Divinity of Jesus given by God the Father, was the Resurrection of Christ (Acts 17:31). The one great test given by Christ Himself, of His Divinity, was His Resurrection (Matt. 12:40; Jno. 2:18-22). The one greatest proof of the Deity of Christ is not His words, nor His works, nor His death, but His resurrection. His resurrection is the Gibraltar of Christian faith and the Waterloo of infidelity and rationalism.

8. Christianity. Prof. Benj. B. Warfield, of Princeton Theological Seminary, has said: "If I were asked what was the most convincing proof of the Deity of Christ, my answer would be, just Christianity. Take it objectively. The revolution wrought in the world, the social, civil and religious regeneration experienced wherever He has been manifested, all speak His Deity. Well has Dr. Warfield again said, "It is historically impossible that the great movement which is called Christianity could have originated from merely human impulse; or could represent today the working of a merely human force."

Take it subjectively. In spite of the attacks of the critics and infidels every child of God who has by faith come into a heart touch with Him knows beyond all possibility of doubt the Deity of Jesus Christ. They know that when they accepted Christ by faith a new heart was given them, a new power was received, a new love was kindled, a new peace was experienced, an Answerer of prayer, a Comforter in trouble, was manifested. Should every other evidence of the Deity of Jesus be denied, the witness of the Spirit in the hearts of the humble believers would bear most satisfactory testimony to the Deity of the blessed Lord and Saviour Jesus Christ.

Though scholars disagree,
I find it daily true
Christ Jesus does for me
What only God can do!

—Elizabeth Cheney

Conference Notes

SEVENTH ANNUAL CHRISTIAN FUNDAMENTALS CONVENTION

Owing to the serious illness of Dr. W. B. Riley, Executive Secretary of the Christian Fundamentals Association, announcement of the conference for this year has been delayed. The tentative program which has just reached us gives Memphis, Tenn., as the place for this great convention, and the dates as May 3rd to 10th. The speakers already arranged for these meetings include William Jennings Bryan, Charles A. Blanchard, Benjamin Cox, William Ray Dobyns, H. A. Ironside, Leander S. Keyser, Peter MacFarlane, J. Frank Norris, W. L. Pettingill, W. B. Riley, T. T. Shields, Sidney T. Smith, Reuben A. Torry, and Gordon Watt. Homer Hammontree is to be the Director of the music, Robert Harkness, Pianist, and Charlie Butler, Soloist. We quote from the announcement sent out by the committee:

"It will be remembered by attendants upon the Convention last year in Minneapolis that the decision concerning the Seventh Annual Covention reached at that time was to go to Chicago late in June. This decision was based upon the assured promise of Pastor Philpott that the great new Moody Church would be finished June 1st, and ready to entertain us. In that expectation, Dr. Philpott has suffered disappointment and our program disarrangement, but as disappointment has so often spelled "His appointment," we are thinking it will be so this time.

"Memphis, Tennesee, is a convention city. They are equipped in many ways to make the stay of any Convention a delight. They have adequate auditoriums, abundant hotels and true Southern hospitality. Again, since the Christian Fundamentals Association is world-wide in its scope, and will not continue to meet on the American continent annually, it is well for the various sections of America where it was born to be reached by its great annuals. It has met but once below the Mason-Dixon Line, and that time in Texas, the Southwest. To take it now to the Southeast is to have covered the United States adequately; Philadelphia in 1919; Chicago in 1920; Denver in 1921; Los Angeles in 1922; Fort Worth in 1923; Minneapolis in 1924; and now in Memphis in 1925. Another year it should go to Canada, either Winnipeg or Toronto, and then in 1927 to the Old World or to the Orient.

"There are many features of the Fundamentalist movement that will be conserved by the Memphis meeting. First of all, the South is the stronghold of orthodoxy. The Southern Presbyterians and the Southern Baptists are not as yet

"Joy to the World"

A New Chime Piano Arrangement By Robert Harkness



Concerning Piano Chime Effects

Every audience is interested in hearing chimes well played on the piano. There are few things more pleasing to the ear than to listen to a stately hymn tune played with chime effect.

In playing chimes, **use the sustaining pedal continuously.** The blending of consecutive tones is a marked feature of all chimes. When bells are struck the tone is not checked but is allowed to expand itself to the full, even though other tones are immediately struck. Hence the use of the sustaining pedal without release is essential.

Chime improvisations are not intended for general and constant use. Used too frequently they become commonplace and lose much of their charm. But as a prelude to a song, chime improvisation is very effective. Its novelty will catch the ear of the audience. Its harmonic effect will create interest.

This chime arrangement by Mr. Harkness is taken from his recent composition, "Wayside Chimes," which may be secured from Robert Harkness, Music-Art Studio Building, Los Angeles, Calif., at 50 cents.

badly infected with modernism, and even among Southern Methodists there are many stalwart souls who are standing solidly for the old faith, and these are the three great denominations in the Southland. The Lutheran bodies wherever they are found. North or South, are for the Fundamentals of the Christian faith. Their great Founder's influence lives and dominates to this day! Many of the lesser denominational bodies of the South are in practically absolute line with the contentions of Fundamentalism. It is a good thing, therefore, for the national Convention to lend to these great bodies its help against the surreptitious methods of the modernists, for it is an open secret that they are just as determined to enter the South as they have been to capture the North. Our Convention should mean the strengthening of all those schools and churches in the South that stand steadfastly for the Christian faith, that believe Moses and the Prophets to have been inspired and repudiate the idea that Charles Darwin, LaMarck, Spencer or Haeckel were even in touch with God, much less led of His Holy Ghost.

"The Fundamentalists have come to be regarded now as a company adequate to the defense of the faith. When such men as Edgar L. Hewett, William E. Ritter, David Starr Jordan, Luther Burbank, William Kent and Maynard Shipley get together in California to organize the 'Science League of America,' declaring it to be their deliberate purpose to inaugurate a campaign 'to combat the work of the Fundamentalists,' it shows that they are beginning to realize that a sneer cannot put competent opponents out of business, and there have been few compliments paid to the movement greater than this forming of extensive plans with which to meet our progressive campaign in the interest of the Christian faith and against their atheistic naturalism.

"We know Memphis well, and we know that Fundamentalism has thousands of friends in that city, and believe that the greatest audiences that have yet characterized our Conventions will be enjoyed at Memphis this year."

SUMMER SCHOOL OF MUSIC

The Second Annual Summer School of Music of the John Brown University will be held at Sulphur Springs, Arkansas, commencing July 13th and continuing for five weeks.

Last year Evangelist John E. Brown conceived the idea of establishing a School of Music to follow the Federation Bible Conference and this was launched with the purpose of building up in Sulphur Springs a great Evangelistic Musical center in connection with the John Brown University which has been in successful operation for one year. The purpose of this school will be primarily to develop Christian musicians specializing in playing, singing, conducting and composition.

A strong faculty, with Herbert G. Tovey of the Los Angeles Bible Institute, has been engaged.

Those interested in this course may obtain illustrated bulletin outlining the courses and fees, by writing to Gordon E. Hooker, Registrar, Sulphur Springs, Arkansas, or to Herbert G. Tovey, 536 South Hope St., Los Angeles, California.

OTHER CONFERENCE DATES

Erieside (Willoughby-on-the-Lake, O.), Bible Conference, July 17-26.
International Federation of Christian Workers' Convention, Sulphur Springs, Ark., June 28—July 12.
Moody Bible Institute Summer Conferences:
Eagles Mere, Pa., July 7-16.
Cedar Lake, Ind., July 19—Aug.2.
Montrose, Pa., July 20-30.
Hendersonville, N. C., July 26—Aug. 9.
Colorado Springs, Colo., Aug. 16-30.

GULL LAKE BIBLE CONFERENCE

Gull Lake Mich., July 5, to August 16

SPEAKERS— W. L. Pettengill, H. A. Ironside, Henry Ostrom, J. C. O'Hair, W. S. Hottel, J. A. Sutherland, C. L. Fowler, E. J. Pace, Wm. McCarrell and others. For programs write D. J. De Pree, Conference Secretary, Zeeland, Michigan.

Get the Latest Books

Orders for the following books will be filled promptly.

CHRIST THE INCOMPARABLE—W. B. RILEY

A discussion of the issues before the church in the present controversy; the Deity of Christ, the Virgin Birth, the Miracles, the Atonement, and Resurrection. This book shows how Modernism mutilates Christ and the Bible. Cloth $1.60 Postpaid.

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A book which sets forth the true character of Modernism and which stirs the soul to the very depths. You'll know more about Modernism when you read this book. Every Christian should own one. Cloth $1.60, Paper $1.10 Postpaid.

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Outlines for God's Workmen

Conducted by R. S. BEAL

THE DEITY OF CHRIST AS REVEALED IN HIS NAMES AND TITLES

I. HE IS CALLED "GOD."
John 1:1,14
Heb. 1:8
John 20:28
Rom. 9:5
Matt. 1:23
John 8:58 with Ex. 3:14

II. HE IS CALLED "THE SON OF GOD."
Luke 1:35; 22:70.
Matt. 8:28; 14:33; 16:16,17; 27:40-43
Mark 1:1; 14:61,62
John 3:16; 5:17,18,25; 11:4
John 10:30-36 (The Jews rightly understood Him to teach that in accepting the title "The Son of God" He was accepting the title of Deity.)

III. HE IS CALLED "THE SON OF MAN."
By the use of this term Jesus taught
A. That His rightful place was in heaven with the Father.
John 3:13 ("Whose place is in heaven"—Alford)
Matt. 26:63,64 (This is the final rejection of Jesus by the Jews. He is claiming to be "The Son of Man" of Daniel. See Dan. 7:13 and Dan. 12:7,8.)
Matt. 9:6; 10:23; 20:28
Acts 7:56
John 6:62
Luke 19:10
B. That He held Divine offices.
1. Power to forgive sins.
Matt. 9.6
2. Lord of the Sabbath.
Matt. 12:8
3. Judge of the earth.
John 5:27
C. That He was God.
Matt. 16:13-16 (Since the title "The Son of God" is a Divine title and this title is used as a synonym for it, it too must be a title expressing Deity.)

IV. HE IS CALLED "LORD."
Acts 4:33; 10:36; 16:31; 9:17
Luke 2:11
Matt. 22:43-45
John 20:28
I Cor 2:8
Phil. 2:11
(The word "kurios" in the Greek, which is translated in the New Teseament "Lord," is used as the Greek equivalent of the Hebrew "Jehovah" in the Septuagint.)

V. HE IS CALLED "THE FIRST AND THE LAST."
Rev. 1:17

VI. HE IS CALLED "THE HOLY ONE OF ISRAEL"
Acts 3:14

VII. HE IS CALLED "THE LAMB OF GOD."
John 1:29

VIII. HE IS CALLED "WONDERFUL, COUNSELLOR, THE MIGHTY GOD, THE EVERLASTING FATHER AND THE PRINCE OF PEACE."
Isa. 9:6

IX. HE IS CALLED "EMMANUEL."
Isa. 7:14
Matt. 1:23

X. HE IS CALLED "JESUS."
Matt. 1:21, cf. Matt. 1:23.

XI. HE IS CALLED "CHRIST."
Luke 9:20
Matt. 16:16; 26:13,14

—L. J. F.

THE GOSPEL OF CHRIST

Rom. 1:16

I. A FEARLESS GOSPEL
"I am not ashamed of the Gospel of Christ * * "
II. A POWERFUL GOSPEL
"For it is the power of God * * * "
III. A SAVING GOSPEL
"Unto salvation * * * "
IV. A UNIVERSAL GOSPEL
"To everyone that believeth * * * "

—J. R. J.

THE RESURRECTION CHAPTER

I Cor. 15

I. THE VITAL IMPORTANCE OF RESURRECTION TRUTH
vss. 1—20
II. THE ORDER OF RESURRECTION JUDGMENTS
vss. 21—28
III. THE POWER OF RESURRECTION PROSPECTS
vss. 29—34
IV. THE CHARACTER OF RESURRECTION BODIES
vss. 35—50
V. THE REALIZATION OF RESURRECTION HOPES
vss. 51—57
CONCLUSION "wherefore, be ye steadfast."
vs. 58

—H. A. W.

THE JESUS PAUL PREACHED

I. PAUL PREACHED A DIVINE JESUS
Paul set Him forth as
A. The pre-existent Jesus. Phil. 2:6-7; Col. 1:17.
B. The creator of all things. Col. 1:16.
C. The preserver of all things. Heb. 1:3; Col. 1:7.
D. The virgin-born Jesus. I Tim. 3:16; Gal. 4:4.
E. The omnipotent Jesus. Eph. 1:20-23; Heb. 1:3.
F. The omniscient Jesus. Col. 2:3.
G. The omnipresent Jesus. II Cor. 13:5; Eph. 1:23.
H. The humiliated and exalted Jesus. Phil. 2:6-8
I. The human-divine Jesus. Heb. 2:16; I Tim. 2:5.
J. The Immutable Jesus. Heb. 13:8.

II. PAUL PREACHED A CRUCIFIED JESUS
Paul set Him forth as
A. The ransom. I Tim. 2:6; Gal. 3:13.
B. The propitiation. Rom. 3:25.
C. The reconciliation. Rom. 5:10; II Cor. 5:18-19.
D. The substitution. II Cor. 5:21.

III. PAUL PREACHED A RISEN JESUS
Paul set forth the resurrection of Jesus as
A. Declaring His Sonship. Rom. 1:4.
B. Interpreting His death. Rom. 1:4.
C. Assuring the believer of acceptance, Rom. 4:25; of an interceding High Priest, Rom. 8:24; of power for service, Eph. 1:19-22; and of resurrection or rapture, I Thes. 4:14-18.
D. The fabric of the Gospel. I Cor. 15:13-19.

IV. PAUL PREACHED A COMING JESUS
Paul set forth the second coming of Jesus (the rapture) as
A. The hope of the believing dead. I Cor. 15:51,52; I Thes. 4:14-16.
B. The hope of the believing living. I Thes. 4:17.
C. The goal of the Church. Phil. 3:20-21; I Thes. 1:9-10.
D. The doctrine of greatest comfort to believers. I Thes. 4:18.

—M. G. D.

Whole Bible Sunday School Lesson Course

Lesson 1. **Sunday, April 5, 1925**

THE BIBLE; THE WORD OF GOD

Psalm 19
Golden Text, Heb. 1:1 2

INTRODUCTORY NOTE

Thoughtful reading of the series of lessons which the Committee has provided for the balance of this year convinces us that the thought of the Committee was to study some of the great topics of the Bible rather than the exposition of the partcular passages which are given in connection with each lesson. This being true, it will be our purpose in this department rather to give a general study of the subject than an exposition of the passage, save only in such instances as the passage itself can be used as the basis for such a general consideration as is most advantageous in the topical method of study. Thus in the first lesson, rather than attempting to interpret the 19th Psalm, which is the Scripture given for the day, we seek to suggest some of the reasons for believing that the Bible is indeed and in truth the Word of God. The teacher will recognize that it is impossible in the brief limits of these lessons for us to present in any comprehensive way the material which is available on each of these subjects. Rather we shall seek to offer suggestive outlines and shall assume that the teacher will further study the subject and not limit himself to the necessarily brief discussion furnished in the lesson.

To the Christian one of the most vital questions which was ever asked is this, "Is the Bible the Word of God?" This Book is the foundation of the Christian faith. If it is God's Word, then our faith is safe; but if it is not God's Word, then our faith is futile, for we have believed that it is, and we have staked all our hope of immortality and immunity from judgment upon its revelation. We have gleaned all we know of God from its pages. We have turned to it for light in darkness, comfort in sorrow, strength in testing, and inspiration for service. It has been the hope of our fathers and mothers and it is the ground of our assurance that we shall see them again. We are vitally concerned in the answer to the question, "Is the Bible God's Word?"

There are three possible positions. Each is held with modifications by different schools of thought. The first is the infidel position that the Bible is purely human and not in any sense God's Word. To this position most modernists must subscribe if they were honest in stating their belief. The second is the position of the milder modernists, and is in reality identical with the first, though it is an attempt to compromise. It is that the Bible CONTAINS the Word of God. This position takes two forms. Some teach that God gave man the thoughts and then left him to word them to suit himself. Others teach that God inspired some parts of the Bible, but the rest were purely human in their origin. Both of these positions make human reason the arbiter in deciding what parts or what thoughts are inspired. The third position is that in the Bible God by His Spirit gave chosen men His very own Words, and saw to it that they wrote the words He gave them. No earnest Christian could be satisfied with either of the first two positions. It is in the last alone that we find any assurance that our faith is fixed upon a firm foundation. This is the only Scriptural position and though the natural man cannot accept it, still it is indisputably proven. II Tim. 3:16-17.

I. THE CLAIM

The Bible definitely teaches that it is the Word of God.

Most of the writers of the Old Testament expressly claimed that God was the author of what they wrote. This claim appears with startling frequency. Take a few examples. The first five books of the Bible directly claim inspiration at least 359 times. It is significant in this connection that nearly all these claims also assert that Moses was the one who wrote these books. It is not surprising, therefore, to find those who deny the one denying the other. Jeremiah contains 402 claims, or nearly 8 to each chapter. And Haggai contains 30 claims in 38 verses, or nearly one claim in each verse. Others have not so many, but their claims are unmistakably clear.

At least two New Testament writers were equally clear in their express claims to Divine inspiration. Luke said that he had "perfect wisdom from above" (Luke 1:3, literal Greek), and Paul said that his teaching was "in the words which the Holy Spirit teacheth" (I Cor. 2:13). This claim was sustained by Peter, for he said that Paul wrote "according to the wisdom given to him," and classified his writings as "Scripture" (II Pet. 3:15-16). In addition to their claims for their own writings, the New Testament writers in many cases testified that the Old Testament was inspired. Paul lumped the Old Testament books altogether when he said, "All Scripture is God-breathed, and profitable" (II Tim. 3:16-17). And Peter said that the "prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit" (II Pet. 1:21).

Jesus Christ Himself authenticated the entire Old Testament (Luke 24: 44) and pre-authenticated the entire New Testament (John 14:26; Jno. 16: 13). In addition to this He again and again referred to portions of the Old Testament as being the Word of God, or He used them in a way which clearly proved that He knew they were indeed inspired of God.

II. THE EVIDENCE

These claims alone are proof that the Bible is God's Word, but they are further proved by much other evidence. We cannot possibly give a comprehensive view of this evidence here, but can merely suggest a few things which do prove beyond the shadow of a doubt that the Bible is indeed God's own Holy Word.

The veracity of the Old Testament has been again and again demonstrated by archæological discoveries. Many of these things have been confirmed after the destructive critics had branded them as untrue and impossible. The archæologists of our own generation have borne witness that the pick and spade never contradict the Scriptures' records, but instead they always confirm them. If God really inspired the Bible, of course it is historically and geographically true and dependable, and this archæology positively proves to be the case. Psa. 119:160.

The unity and harmony of the Scriptures clearly prove that One Man was the Author of all parts. The Scriptures have one subject from Genesis to Revelation. They reveal God's love for sinful man as expressed in the Gospel of the Lord Jesus Christ. Of this we shall study carefully in the third lesson of this series, so we will not go further into it here. Let us remember, however,

that instead of the New Testament superseding the Old, it complements it. There is absolutely no contradiction between the different parts of the Bible. There is not a doctrine of the Old Testament which has not its counterpart in the New, and there is only one doctrine in the New which has not its counterpart, at least in suggestion, in the Old. The one exception which we have noted is the doctrine of the Church, which is the Body of Christ, and this supplements the Old Testament marvelously, filling in many gaps which are left in it. This perfect unity and harmony in the Bible would have been impossible if it were a merely human book. Its parts were written at different times in a period extending over 1600 years and at least 40 different writers from all walks of life were used as the instruments through which it was given, but in spite of this the Bible is a perfectly harmonious unit. The only explanation for this lies in the fact that God was its Author. He drew the plan, and through His chosen instruments He worked out even the smallest details, as we shall see in our next lesson. Luke 24:27; Acts 10:43.

The foresight evidenced in the Bible stamps it unmistakably as a Book of Divine origin. Only God can read the future, and this exclusively Divine power is manifest on nearly every page of the Bible. Arthur T. Pierson has said that at least 333 distinct and specific prophecies were fulfilled in the death of Christ upon the Cross, and are cited as such in the New Testament. Of course, there are many prophecies which have not been fulfilled as yet. But the Bible is plain in its teaching that God is not done dealing with the human race, and we can confidently expect that every remaining prophecy will yet find its fulfillment. If only God can read the future and it is proven, as it has been again and again, that this is done in the Bible, then God must have given us the Bible, and this is just what He did. Isa. 46:9-10; Isa. 34:16; Jer. 28:9.

A great many more lines of thought might be developed at even greater length, but space forbids. The insight into the secrets of the human heart of which the Bible gives evidence shows that it was written by the One Who searcheth the heart. Its presentation of the grace of God is unique, and can be found in no other sacred book in the world save the Bible, showing that it is not, like them, of human origin. And though there are many things in it which human reason cannot understand, that very fact seals its inspiration, for if we could understand it all, then it could have been produced by a man. But the very infinite character of many of its revelations proves that One greater than man wrote it. Yes, the Bible's claim that it is the Word of God are established by incontrovertible evidence of which we have been able only to suggest a very small part. Jer. 17:9-10; Isa. 55:8-11.

III. THE BLESSING

Thank God for the blessing of this fact. Knowing that the Bible is God's Word we can come to it with assurance to find His provision for the perplexing problems of our lives. We can rest with confidence upon its promises of eternal life and security from judgment; we can rejoice in its revelation of the love of God; we can draw strength from its pages for every need of life; and we can bow in worship and praise before the God it reveals, knowing that we are not worshipping the invention of human minds. Let us cherish this Book, for it is God's Word. Let us study it and get well acquainted with it. Let us permit it to mold and shape our lives. Let us submit ourselves to its teachings. And let us proclaim its message of love, and life, and light, and liberty. II Tim. 2:15; II Tim. 4:2.

Lesson 2. **Sunday, April 12, 1925**

THE BIBLE; INSPIRED OF GOD

II Peter 1
Golden Text, Psalm 45:1

Though there is much in the Bible which we cannot fully understand, and there is much about its inspiration which we cannot comprehend, that fact should not prevent us from accepting it as God's Word. It is not always a sign of superior intelligence to refuse to believe something which we cannot understand. Sometimes it is evidence of just the contrary.

Some men are insisting today that they cannot believe anything which their reason does not approve. But these same men are continually showing by their actions that they believe a great many things not subject to reason. Not one of them can reason out the nature of electricity and the **why** of its action, yet they all believe the principles which observation has proven to govern its action. They do not hesitate to push the button or throw the switch when they wish light or heat or power. And so it is in many other things in our experience. We accepted them in the first place not because our reason was satisfied as to the **how** and **why** of it all, but because the experience of others had proven the **what.** Having acted as we were instructed, or as we saw others act, we found our own experiences harmonious with theirs, and so we continued acting according to what our experience or the testimony of others had proven true.

So the testimony of others and our own experience of its power both have proved to us that the Bible is more than human, and in spite of the ridicule of the destructive critics we will continue believing it and receiving blessing from its pages.

But, though we cannot fully understand how God inspired the Bible, there is much which we may know about it, because it is clearly declared in its pages.

I. THE EXTENT OF ITS INSPIRATION

The first fact of which we are assured is this—all of the Bible is "God-breathed." We have already seen the testimony of the Apostle Paul that "All Scripture is given by inspiration of God" (II Tim. 3:16). We have seen Peter's testimony that "Holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:21). In this connection it is interesting to note that the Greek word translated "inspired" and the word translated "Ghost" or "Spirit" come from the same root.

Of course some will object that these testimonies refer merely to the Old Testament. It is true that this is their primary meaning, but it was the same Spirit Who breathed through the writers of the New Testament, and these testimonies apply with equal force to it. This is clearly demonstrated by much other evidence which is indisputable, and which stimulates and sustains the faith of the child of God, even in the face of the assaults made upon it by the evolutionary and rationalistic infidelity of the present day. It is impossible in the brief limits of this lesson for us to present the evidence, but to those who wish to consider it we heartily recommend "The New Biblical Guide," by Urquhart ($12.00), "Theopneustia," by Gaussen ($1.00), "Many Infallible Proofs," by Pierson ($1.50), and "All about the Bible," by Collett ($1.50). All of these books can be obtained from the Institute Book Nook, 2047 Glenarm Place, Denver, Colo., or they can be ordered from their publishers.

While God inspired every word in the Bible, it is necessary to recognize the clear distinctions which He makes in it if one is to avoid confusion. For instance, it is essential that we recognize that certain parts of the Bible are addressed primarily to Israel, and others to the Church, and we must distinguish between the doctrines relating to the individual believer—such as standing and state, salvation and rewards, and the believer's two natures. Failure to recognize these distinctions inevitably leads to confusion and sometimes to unbelief. But recognition of them gives the soul access, either by application or interpretation, to the blessing that God has placed in every part of the Word for all. When these distinctions are observed the soul is confirmed in his faith that God inspired every part of the Bible, for he is enabled to see that He gave different parts for different purposes.

Again, though it seems almost superfluous to say it, we must consider every part of the Bible in the light of its context. God inspired the Bible in every part, but He did not inspire every utterance which is contained in the Bible. For instance, the lie of the Devil is recorded in Gen. 3. God inspired the record, and

the record is true and dependable, but God certainly did not inspire the Devil's lie. The same is true of other parts of the Bible, the most notable of these being, perhaps, the Book of Ecclesiastes, which is God's inspired record of the old nature's lies. It is the book of the man "under the sun," the man who is under the control of the old nature, the man who is of the earth—earthy. Careful study of the contents and comparison with the rest of the Bible wll plainly reveal this to be the case. Another noteworthy example is the Book of Job in which Job's friends are guilty of much false teaching as God declares in Job 42:7. God inspired the record of their false teaching, but He Himself says that He did not inspire their teaching.

II. THE INSTRUMENTS

The second fact which God's Word reveals about its inspiration is that God gave it through chosen men. This does not in any way negative the fact that it is God-breathed. It simply reveals one detail of the method by which God gave it to us.

The destructive critic accuses all who believe in the verbal inspiration of the Scripture of some most grotesque beliefs. One most common statement is that we believe that the Bible was written in Heaven and thrown down to earth, and men gathered up the fragments and pieced them together. We have failed utterly to find any believer in the inspiration of the Bible who believes that or any of the equally perverted notions of which the enemies of the Word accuse us. We recognize the human instrumentality, but at the same time we believe that God's Spirit so fully controlled the pens of those men whom He selected to write the Bible that the result is as truly God's Word and as free from human error as though God had written it Himself, holding the pen in His own hand.

At the same time we must recognize that God's Spirit adapted His style in each case to the personality, and circumstances, and learning of the man whom He used. It is evident in every part of the Bible that He did this very thing. It is apparent even in the English, but it is even more so in the original languages in which it was written—the Hebrew and the Greek. Even with this intimate relation between the Spirit and the men He was using we are told that the prophets spoke many things which they did not understand, and which they themselves pondered, if possible to learn what the Spirit was talking about (I Pet. 1:10-12).

III. THE METHOD

A third most significant fact is declared again and again in the Scriptures, i.e., that God gave the very words of the Bible. Take a few examples of this. In Ex. 34:27 we are told that the Lord said unto Moses, "Write thou these WORDS, for after the pattern of these WORDS have I made a covenant with thee and with Israel." Jeremiah says that the Word of the Lord came unto him saying, "Take thee a roll of a book and write therein all the WORDS that I have spoken" (Jer. 36:2). While Paul says, "We speak not in words which man's wisdom teacheth, but in WORDS WHICH THE HOLY SPIRIT TEACHETH" (I Cor. 2:13). The same thing is expressed or implied again and again throughout the Bible, and surely if God gave us His Word, He must have given us His Words.

Some will object that these expressions are not to be taken literally, to which we must answer, the Son of God and His Spirit have taken them literally.

In Matt. 22:31-32 Jesus refers to Moses' experience at the burning bush and quotes the words which God uttered there: "I am the God of Abraham, the God of Isaac, and the God of Jacob." He then proceeds to base His argument for the resurrection of the dead upon the fact that the tense of the verb is present and not past. This is verbal inspiration with a vengeance! Not only the words were inspired, but the very tense of the verbs also!

In the third chapter of Galatians the Holy Spirit, through the Apostle Paul, gives us just as striking a testimony. There he says that the promises made to the "Seed of Abraham" were literally made to Christ, and He bases His argument entirely upon the fact that God had used the singular instead of the plural number of the noun. "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (Gal. 3:16).

Surely the examples of the Son of God and the Spirit of God lead us to believe that God gave men the very words of the Bible.

IV. ITS PRESERVATION

Still a fourth fact must be noted, and that is that God has preserved His Word through translations. Many object that the doctrine of verbal inspiration is untenable because we cannot be sure that we have the words which were given in the original manuscripts, inasmuch as those manuscripts have without exception been lost or destroyed. They urge that corrections and errors have crept into the text in interpretation. It is true and must be admitted that minor errors do occur in the translations, but all who are familiar with the textual criticism are bound to make a more significant admission than that. They are bound to admit that very few, if any errors have crept in which affect any major doctrine of the Bible

It is a well-known fact that when the King James Version was translated the translators had access only to manuscripts of the New Testament which were of comparatively late origin. Since that time many manuscripts have been discovered of much earlier origin, some of them dating back to within two or three hundred years of Christ. The significant thing is that these older manuscripts revealed only minor changes. Not one vital doctrine of the New Testament is involved. Matt. 5:17-18; I Pet. 1:24-25.

Yes, God gave us all the Bible. He gave it through men chosen for the purpose, but through them He gave us the very words which He wanted us to have. And then He safeguarded it and superintended the translation so as to preserve His Word for us. Thank God, we have a sure word of prophecy, more sure than human speculation or even vision and revelation. Let us hide it in our hearts till the Lord returns and dispels all the darkness which surrounds us in this life. II Pet. 1:19.

Lesson 3. **Sunday, April 19, 1925**

THE BIBLE; ITS SUBJECT AND PURPOSE

II Timothy 3
Golden Text, II Cor. 3:18

"Search the Scriptures," said the Lord Jesus Christ, "for in them ye think ye have eternal life; and they are they whch testify of Me" (Jno. 5:39). The Holy Spirit through John said, "These are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name" (John 20:31). Again He said through Peter, "To Him give all the prophets witness that through His Name whosoever believeth in Him shall receive remission of sins" (Acts 10:43). In these Scriptures both its subject and the purpose for which God gave the Bible are stated clearly. The subject of the Bible from Genesis to Revelation is the same—it is just Jesus. And the purpose for which it was given is the salvation of everyone who will believe in Him.

I. THE SUBJECT—THE SAVIOUR

A young minister was talking with one who was older than he. The older minister had attended a service in which the younger man had preached. The younger said to the older, "I would greatly appreciate your kindness if you will frankly criticize my sermon. You have had much more experience than I, and I am sure you would be of help to me." The older minister commended the thoughtfulness and eloquence of his message, the ease of his delivery, and the elegance of his diction. "But," said he, "I noted one fatal error." "And what was that?" asked the younger man, somewhat taken aback. "There was no mention of the Cross of Christ in it," answered the older man. The younger man expostulated.

"But," said he, "there was no mention of the Cross in my text." "Ah, young man," replied the other, "you have yet to learn that every text in the Bible, if followed to its logical conclusion, leads to the Cross of Christ."

The old man was right. **Jesus Christ is the center of the Word of God, and every text points directly to Him.** There are three essential facts in the Gospel of Christ, and everyone of them centers in Him. They are His death for the forgiveness of our sins; His resurrection for our justification; and His coming again for our glorification. (I Cor. 15). These three are so closely bound up together that to destroy one destroys the other. Deny any one of them and you have made the Gospel of none effect, and the Word of God becomes foolishness. Recognize and cherish all three, and you have the master key which unlocks all parts of the Word of God. These three facts about the Lord are presented again and again and from many different angles, but always the same message.

The Old Testament is a book of anticipation. Throughout the whole, anticipation of the coming of the Lord Jesus runs like a thread of gold with scarlet intertwined, the scarlet speaking of His sacrifice for sins and the gold of the glory of His coming Kingdom, when He will reign in resurrection power. Many incidents are recorded therein which typify both His sacrificial death and the story of His Kingdom. He is typified in the sacrifices on the altars of Israel, in their ritual, and in the outstanding characters in their history. Of Him the Psalmist sang, and He is the subject of the prophets who testified beforehand "the sufferings of Christ and the glory that should follow" (I Pet. 1:11). Everywhere we look in the Old Testament we see portraits of Jesus Christ and prophecies of His coming.

The New Testament supplements the Old. It opens in the four Gospels with the narration of the sufferings of Christ. Their interpretation is given in the epistles, and the revelation of the second coming appears in the Book of the Revelation.

In the Gospels we are presented to the suffering and resurrected Saviour, Who is at once the King of Israel and the servant of God, the Seed of the Woman and the Son of God: As we stand before the four portraits which are presented here we are compelled to recognize in the Jesus of the New Testament the Jehovah of the Old.

When we come to the book of Acts and the Epistles, we find them filled with interpretation. In the book of Acts God gives Israel another opportunity to receive and enjoy His Kingdom, but when they reject, He postpones the establishment of His Kingdom and turns to the Gentiles, thus revealing that the salvaton provided in Christ is for both Jew and Gentile. In the Epistles of Paul we are introduced to the Church, which is the body of Christ, and of which He is the Head. In them the death and resurrection of Christ are interpreted in their application to the Church, and His coming to receive us to Himself is promised. Beginning with Hebrews and continuing through Jude the Gospel is interpreted in its application to Israel in the Great Tribulation, and Jesus is shown as their Shepherd, their Priest, and their coming King.

In the book of the Revelation we see wondrous flashes of light emanating from the glory of His Kingdom. Here the Second Coming of Christ and the events which accompany it are revealed in many amazing visions, for the subject of the book is the Revelation of Jesus Christ.

II. THE PURPOSE—SALVATION

We have already suggested that the purpose for which God gave the Bible is the salvation of the sinner. Now salvation is a three-fold matter. It involves salvation of the soul from God's judgment against sin; salvation of the life from the dominon of sin; and salvation of the body from the death which it produces. The first is offered to the lost soul if he will but believe in Jesus. (Jno. 3:16; Jno. 5:24; Rom 6:23). The second is offered to the believer if he will but yield to Him (Rom. 6:1-13; Rom. 7:16). And the third is promised and guaranteed to every soul that believes in Christ the instant he believes (Rom. 8:11). Thus we see that the Bible is given for the benefit both of the lost soul and of the child of God. (On the three-fold character of salvation see the "Salvation Number" of "Grace and Truth.")

Not only does the Bible offer salvation to the sinner, it is actually the means of his salvation. Salvation is obtained only on the ground of faith. "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). Now we read in Rom. 10:17: "Faith cometh by hearing, and hearing by the Word of God." Thus the soul who reads or hears the Bible's message concerning the Lord Jesus Christ is brought into a position to believe in Him, and so he may be saved. This same fact is presented in very striking manner in many other Scriptures. The faith in Christ which saves the sinner comes through the testimony of the Bible—God's Word—concerning Him. John 20:31; John 5:24; II Pet 1:4.

The Bible also is the means of delivering the believer from the power of sin. Through its pages he is kept in vital touch with the Lord Jesus, Who alone can keep him from falling. On this account the Word is magnified as the means of victory for the believer. The Psalmist testifies, "Thy Word have I hid in my heart, that I might not sin against Thee" (Psa. 119:11). Again he says, "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word" (Ps. 119:9). Yes, it behooves the believer to feed faithfully upon the Word, for it is a means of saving him from the power of sin. Psa. 1:2-3; Eph. 6:17; Eph. 5:16.

It is evident from the facts which we have just faced that a knowledge of the Word is the essential equipment for the servant of God. The minister's task is two-fold. It is to lead the lost to the Saviour, and to lead the saved into a closer walk with Him, in which they will be enjoying freedom from the power of sin. If, therefore, the Word is the means of saving the sinner and delivering the believer, it must be the message of the minister. This logical conclusion is in full harmony with the Scriptures, for the Spirit says, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth" (II Tim. 2:15). Again He exhorts the preacher, "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:2). And yet again He says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works" (II Tim. 3:16-17).

Lesson 4. **Sunday, April 26, 1925**

GOD THE TRINITY: HIS POWER AND DEITY

Acts 17:24 31
Golden Text, John 14:16

The Word of God plainly teaches that God is a tri-unity. This means that He is three and one at the same time. This may sound like a contradicton of terms; but it is one of the many paradoxes which perfectly harmonize in the Godhead and which prove His Godhood as perhaps nothing else could. It must have seemed to the Jews living before Christ's coming that prophecy was full of contradictions. Christ was prophesied as the meek and lowly Sufferer, but in the same breath He was described as the glorious King. He was to be the Son of David, but He also was to be the Son of God. These are only a few of the paradoxes which met and found perfect harmony in Christ. The ancient Jewish rabbis were so perplexed by these apparently contradictory prophecies that they invented the idea of two Messiahs. Now, however, in the light of the distinctions between the first and second comings of Christ, and in the light of the fact of the virgin birth, we see that they are in perfect agreement. These are only two of the many paradoxes which meet

and harmonize in Jesus Christ We must confess that our knowledge of God is very limited and incomplete. To our limited understanding it seems as though the doctrine of the tri-unity of God involves a contradiction but if we accept it by fath we will doubtless be rewarded by a glorious unfolding of the Truth in the day when we shall see as we are seen, and know as we are known. Then we will realize that it is not a contradiction, but that in the infinite God these seemingly impossible contradictions find a perfect harmonious explanation.

In spite of the fact that we cannot understand this doctrine, the Bible's revelation of the truth is so explicit that we can with assurance believe it, and there are some things about it which we can understand and which help to fix our faith in the God of the Bible.

I. THE TRUTH REVEALED

The Bible plainly reveals that God is three Persons in One.

Many times it says that there is one God. In Deut. 6:4 we read, "Hear, O Israel, the Lord our God is one Lord." In Eph. 4:5-6, "There is . . . one Lord, one faith, one baptsm, one God and Father of all, Who is above all, and through all, and in you all."

On the other hand, three Persons are referred to as Deity in the New Testament. The first of these is called "The God and Father of our Lord Jesus Christ" in Eph. 1:17, and it is a well-known fact that Jesus is constantly called the Son of God. But Jesus Himself is also called God in many Scriptures. In John 1:1 we read, "In the beginning was the Word, and the Word was with God, and the Word was God. The "Word" is identified in verse 14 of the same chapter, for there we are told, "The Word was made flesh and dwelt among us." Again, in connection with the birth of Jesus, He is called "Immanuel," which being interpreted is "God with us" (Matt. 1:23). And again Hebrews 1:8 declares that "Unto the Son He (God) saith, Thy throne, O God, is forever and ever." But this is not all. The Holy Spirit is also called Deity in Acts 5:3-4. Peter asked Ananias, "Why hath Satan filled thine heart to lie to the Holy Ghost?" And then he declared, "Thou hast not lied unto man, but unto God." Three persons are thus called God in the New Testament—the Father, the Son, and the Holy Spirit. But these three are declared to be One, for God is one.

A clear illustration in which the three members of the Trinity are brought together is found in the baptism of Jesus. This is described in Luke 3:21-22, "When all the people were baptized it came to pass that Jesus also being baptized and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from Heaven which said, Thou art my beloved Son: in Thee I am well pleased." Here we have God the Son on earth praying; God the Holy Spirit descending from Heaven; and God the Father in Heaven testifying to the Deity of His Son. We say testifying to the Deity of His Son advisedly, for God could not have expressed His pleasure in an impostor or an imperfect human being. Were Jesus other than Deity, He was an impostor and He was a sinful man. But the testimony of the Father proves His claims to Deity

II. THE PROOF PRESENTED

Abundant evidence exists to prove that God is indeed Three in One. The passages just cited are in themselves proof, but having called attention to them, we will not repeat them but consider a few other passages which prove the tri-unty of the Godhead. In Matt. 28:19 the Three are put on an equality. "Go ye therefore and teach all nations, baptizing them in the Name of the Father, and of the Son and of the Holy Ghost." Again and again Jesus claimed equality with the Father, and His claims were clearly recognized by the Jews who tried to stone Him because He claimed to be God. "Then the Jews answered Him saying, For a good work we stone Thee not, but for blasphemy, and because Thou being a man, makest Thyself God" (John 10:33). Consider also the force of Jesus' testimony in John 14:9—"He that hath seen Me hath seen the Father," and John 10:30—"I and My Father are One." Or again consider Mark 12:36, whch is quoted from Psalm 110:1, "David said by the Holy Ghost, The Lord said unto my Lord, Sit Thou on My right hand, till I make thine enemies Thy footstool." Here we have the Trinity. God the Father spoke to God the Son in Heaven, and God the Holy Spirit inspired David to write about this conversation. In quoting it, Christ implied that it referred to Himself. and it is so interpreted in Heb.1:13 and Heb. 10:12-13.

We might add to these all the references in which Jesus Christ is called the Son of God and the passages in which He refers to the Faher and to the Holy Spirit, and many others but space forbids. Surely the New Testament is filled with the doctrine of the Trinity.

But contrary to the idea of many the doctrine of the tri-unity of God is not exclusively a New Testament doctrine. It is just as clearly taught in the Old Testament as well. Here again space forbids giving anything like an exhaustive treatment of the subject, but let us simply notice a few. The Old Testament starts out this way, "In the beginning God created the heaven and the earth" (Gen. 1:1). In this verse, in the first five words, we are introduced to the Trinity. "Elohim," the Hebrew word for God here used is a plural word. It is literally "Gods" but it is followed by a singular verb—"barah" (meaning "he created"). Could anything more clearly indicate the plurality in unity of the Godhead? This name Elohim is used to refer to God throughout the first chapter of Genesis, and it is frequently employed throughout the rest of the Old Testament. Each time it appears it is an indication of the Trinity. But we find another evdence of the Trinity in this chapter. When God contemplated the creation of man He said, "Let **us** make man in **our** image, after **our** likeness" (Gen. 1:26). Surely we do not need to explain that the plural pronouns are positive evidence of the tri-unity of the God-head.

Another point of evidence lies in a passage which we have already quoted. It is Deut. 6:4, "Hear O Israel, the Lord our God is one Lord." The Hebrew word for "one" here is "echad." According to Hebrew scholars it is a compound unity, meaning one composed of several parts (see Strong and Gesenius). The same word is used in Gen. 2:24 when God says of a man and his wife, "They two shall be **one** flesh." Thus the marriage relation becomes both an example of the meaning of the word and also an illustration of the uni-plurality of the God-head.

III. THE MYSTERY INVOLVED

Men offer many other illustrations for this doctrine in the attempt to help us understand it, but it is best for us to confess that with all their well intended help, we cannot possibly understand it. This is one of the doctrines of God's Word which come under the Infinity Principle, of which Dean Fowler has written in his series of studies in "The Eighteen Principles of Divine Revelation." There are many things in God's Word which we cannot understand, but which we are asked to believe. While we cannot understand the doctrine of the Trinity, we believe that the Bible is God's Word, and because the Bible declares the doctrine of the Trinity, we gladly affirm that we believe it implicitly, though we do not and cannot understand it. We are content, recognizing our present imperfect knowledge, to wait until God sees fit to lead us into a deeper and more perfect understanding of this as well as other inscrutable mysteries of His Word. This inability to understand the doctrine does not discourage us, but rather strengthens our faith. If we could fully comprehend the Scripture's teaching about God, it would prove that God was no greater than we. Thus it would prove Him to be a fiction of man. But because we cannot fully understand, we recognize that the Bible reveals to us One Who is infinitely greater than we, and we bow before Him in worship and adoration, hailing Him as our Lord and our God. Thus the very mystery of the Bible's doctrine of the Trinity proves the Bible to be superhuman, yea Divine, in its origin, and it proves the God of the Bible to be the infinite Creator of the universe, and the God and Saviour of our souls.

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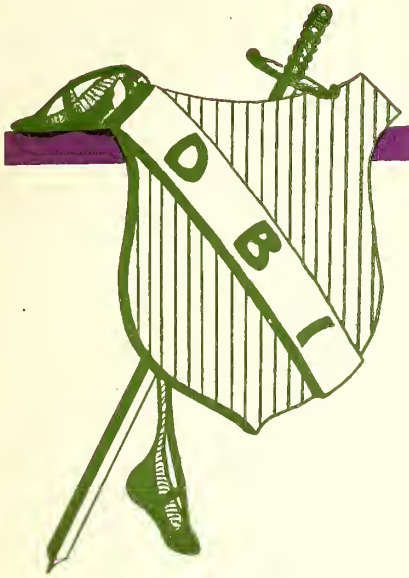
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Hebrews One Eight.

"Grace and Truth came by Jesus Christ." John 1:17

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CONTENTS

As the Editor Sees It.....129
- Blood
- Longing for the Commandments
- Magnifying Christ
- We Thank You

The Passover.....John Ritchie.....132
The Bloodless Teaching of Christian Science.....I. M. Haldeman.....134
Bought with a Price.....James H. Brookes.....138
The Blood-shedding.....C. H. Spurgeon.....139
The Atonement.....Franklin Johnson.....143
Synthesis of the Book of Genesis.....The Editor.....148
Outlines for God's Workmen.....R. S. Beal.....151
D. B. I. at Home and Abroad.....Jesse Roy Jones.....153
Whole Bible Sunday School Lesson Course.....H. A. Wilson.....154

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We believe:

1. In the triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit— Jno. 4:24.
2. In the verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.
3. In the personality of Satan. Job 1:6-7.
4. In the depravity and lost condition of all men by nature. Rom. 3:19.
5. In the virgin birth and deity of Jesus Christ. Luke 1:35.
6. In the shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.
7. In the bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.
8. That men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13: 38-39.
9. That the Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer. Jno. 16:8; I Cor. 3:16.
10. In the eternal security of all believers. Jno. 10:28-29.
11. In the personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thes. 4:16-17.
12. In the eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.
13. That all believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.
14. That all believers are called into a life of separation from all worldly and sinful practices. Jas 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.
15. In the obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

"GRACE AND TRUTH"

As The Editor Sees It

Blood

BLOOD has been both the offense and the glory of the Christian faith.

It has been the point on which division has come between the children of the evil one and the children of God.

It was blood that separated between the false and the true disciples in the days when Jesus walked among men. It was when the Saviour said, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you," that "many of His disciples went back and walked no more with Him." It was the blood of the Cross that was the stumbling-block to the Jews and the supreme foolishness to the Greeks in the days of Paul the Apostle. And throughout the history of the Church, from its beginning days through the great controversies of the early centuries, the dark ages, the days of the reformation, the times when waves of skepticism swept over the earth, on to the present hour of awful apostasy, blood has been to the unwilling ones the offending point in Christianity. It has been when men have heard that except they, by faith, be identified with the work of Jesus on the Cross they are without hope, that they have rebelled against the testimony. Omit the blood of Jesus from the message of the Church and the world is willing, yea, eager to receive it, but let the crimson thread be seen and immediately the spirit of the arch-enemy of the Cross spurns and rejects it.

But what is an offense to one is a glory to the other. It was when many were turning from Him because of His hard saying that Jesus asked His disciples, "Will ye also go away?" And the answer of Peter is now as ever the answer of the child of God in the face of the scorn of men at the blood-message: "Lord, to whom shall we go? Thou hast the words of eternal life." Though Satan's æsthetic religions abound yet more and more, the blood of the Cross will remain the ground which the trusting ones have for abundant thanksgiving and full assurance, and antiphonally they will sing:

"What can wash away my stain?
Nothing but the blood of Jesus!
What can make me whole again?
Nothing but the blood of Jesus!"

Praise God for the blood! Praise God that though some are offended by the blood-message of Jesus, those who receive it by faith may glory in the full deliverence from sin and condemnation which it assures!

—L. J. F.

WHAT a theme for sinful man to contemplate—the cleansing blood of Jesus! Although it has been necessary for the editors, on account of the pressure of the work, to forego the privilege of presenting specially written articles for this issue, the rare material selected includes some of the most valuable studies ever written on this great subject. We long for this number the richest blessings of God.

Longing for the Commandments

OH! how I love Thy Law!" says the Psalmist, "I have longed for Thy Commandments!" (Psa. 119:97,131). What can he mean? Is the Law not the ministration of death and bondage? Was it not given that every mouth might be stopped and all the world might become guilty before God? Does not sin find its strength in the Law, springing into life whenever the Commandment comes? Does not the Law work wrath? And in order that the believer might be saved from its penalty and become partaker of God's promises in Christ was it not necessary that he be delivered from the Law? Surely God's Word declares all these things to be true. What then does the Psalmist mean when he says, "I love Thy Law," and "I have longed for Thy Commandments?" Why such enthusiasm?

It is to be feared that in clearly and rightfully recognizing one side of the teaching of God's Word concerning the Law we have permitted ourselves to be blinded to the blessing which is presented for our souls in the other. We recognize that the Law can neither give life nor make righteous, no matter how earnestly one may endeavor to keep it. We realize that it brings the whole world under the condemnation of God because men cannot possibly do the things which it commands. The perfect standard of righteousness which it sets up dismays us, and the terrific majesty of God's indignation with the violation of His law affrights us. We understand that Christ has died to save us from the penalty of broken Law, and when we believe in Him, a new principle—the principle of grace—enters our lives to direct them. Consequently whenever we face the Law we shiver with remembrance of the terrors which it possessed for us before we found the Saviour, and breathing a prayer of thanksgiving that God has delivered us from it we pass on to consider other subjects which we feel to be more profitable and pleasing.

In this we do ourselves a great wrong. In the Law God has revealed many truths which are fraught with richest blessing for the soul which approaches it under the protection of His grace. Let us see. What does the Law set forth?

In the ten commandments, which are recognized to be the very heart though not the whole of the Law, God sets forth first a perfect love for God. It is a love in which our God is given the pre-eminence. Is there anything repugnant in this? Should not the believer who has learned to know the depths of God's grace love Him with his heart and with all his soul and with all his mind? Is it a grievous thing for the believer to give God first place in his affections, his thoughts, and his worship? Nay, surely it were grievous for the believer to do otherwise. Why then should the Law be terrible?

Ah! Here is the secret! It is impossible for us to love God merely because commanded to do so. Love does not come that way. And when we realize that on the ground of Law alone every creature is guilty and condemned before God for failure to love Him thus, it only increases our inability to love Him. But how different it is when we learn of His unspeakable love for us! How readily our souls respond in love when we know that His love sent Jesus Christ, the dearest treasure of His heart, to die for us on the Cross in order that He might save our poor unworthy souls from wrath. Yes it is impossible for us to love One of Whom we conceive as a great invisible ogre, commanding us in tones of thunder to love Him with a perfect love, and then damning our souls when we fail. But it is not hard to love One Who loved us to the point of giving Himself for us.

And so it is with everything which is set forth in the Law. Here we have a sabbath rest in which man ceases from all his own works and rests in the finished work of Jesus Christ. (We must leave for another time the discussion of the reasons why the believer rightfully should not now attempt to keep the sabbath DAY.) Here we have set forth beauty and holiness in thought and word and deed. And here we have a delightful considerateness for those about us. Is there anything about these things which the believer who knows the grace and holiness of God does not desire shall characterize his life in ever increasing measure? Indeed, no! Rather our souls cry out in a very agony of desire that our lives may be transformed with just such beauty and holiness and kindliness. Surely as we consider what these things mean to us and the happiness which they produce, we can say with the Psalmist, "I love Thy Law, yea I long that Thy Commandments shall find their full manifestation in my life."

But let us remember that this happy result cannot be produced by resolutions and efforts to keep the Law. Rather such things stir the old carnal man to life and activity and bring the soul under bondage to sin. Let us not make such futile resolutions nor engage in such feeble and foolish efforts. Instead let us look constantly to the Lord Jesus Christ and let Him become our momentary occupation. Let us meditate upon His love and grace toward us. Let us permit our hearts to be filled with the wonder of His Person and our souls raptured by the joy of intimate fellowship with Him. Thus, unconsciously to us, our souls will learn to love Him with an inexpressible love and our lives will reflect His likeness. Then will be realized our souls' desires for the holiness and beauty of the Law, because in us will be proven true the Scripture which says:

> "What the Law could not do in that it was weak through the flesh God (did). Sending His own Son in the likeness of sinful flesh and for sin (He) condemned sin in the flesh that the righteousness of the Law might be fulfilled in us who walk not after the flesh but after the spirit" (Rom. 8:3-4).

—H. A. W.

Christ Magnified

WHEN the Apostle Paul wrote to the believers at Philippi, "That in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death," he expressed a high and holy purpose. Our souls have often been blessed by the revelation that it is possible for poor, unworthy and undone sinners to actually magnify Christ in their walk through this life. The expression, "In nothing I shall be ashamed, but that with all boldness," clearly indicates how the believer may magnify Christ in his daily living. It is to be by being filled with faith (not ashamed), and by being filled with fearlessness (with all boldness). But as we have meditated upon the earnest expectation of the great Apostle that he should also magnify Christ "by death," if that should be God's will for him, we have ofttimes found our minds perplexed. The days in which this faithful messenger lived were days of great martyrdoms, but in our times such experiences are rare, although by the drift of the age we would not be surprised if another time of persecution unto death would fall upon the church in these last days. But how can the believer who lives in a time of comparative peace, magnify Christ by his death?

The Lord is exceedingly gracious in His work of unfolding the Word to His children. Sometimes He uses the time of great sorrow to unveil new beauties in His Word, and such was the case with this passage. But a few weeks ago the Institute family and friends were brought into deep sorrow, though not the sorrow of those who have no hope, by the death of an earnest Christian young woman and former student of D. B. I., Miss Adrienne Jones. Sister Adrienne was definitely planning to resume her training at D. B. I. for the service of our Lord the coming fall. We gathered about her body in the chapel of the Institute to comfort one another with the promise of our Lord's return and of our gathering together unto Him. As we recalled her faith in the Lord Jesus and her willingness to abandon her whole life unto Him, and then sensed the deep impression that the service was making upon those present, it seemed that truly here was one that magnified Christ not only in life but in death. In a few moments we were listening to her statement of faith, formulated by her own study, supported by abundant Scripture proof and written in her own handwriting in the fly-leaf of her Bible.

"FUNDAMENTALS FOR WHICH I STAND

"1. The full verbal inspiration of the Holy Scriptures, of the Old and New Testaments in the

original languages. II Tim. 3:16-17; II Pet. 1:21; Mark 12:26-27 (tense).

"2. The Trinity of the Godhead: Father, Son, and Holy Spirit, co-equal and co-eternal. One God in Three Persons. I John 5:7.

"3. The true, perfect and sinless manhood of the Lord Jesus Christ, Who nevertheless was God the Son manifest in flesh, conceived of the Holy Spirit, and born of a virgin mother.

"4. The vicarious atonement of our Lord Jesus Christ on the Cross of Calvary, through Whose precious blood alone we are redeemed to God.

"5. The new birth through faith in the Word of God, and the renewing of the Holy Spirit by which alone believers become children of God. Eph. 2:8-9; Titus 3:5; John 3:16; John 5:24.

"6. The indwelling of the Holy Spirit in all who have believed the Gospel, Who seals such until the day of redemption. I Cor. 12:13.

"7. One only Church, the Body of Christ, to which all are united by the One Spirit who have trusted in Christ during the present dispensation of the Grace of God. Col. 1:18.

"8. The personal, premillennial coming again of our Lord Jesus Christ for all His Church, and afterwards to set up on earth His Kingdom of Glory. I Thes. 4:13-18; I Thes. 5.

"9. The eternal salvation of all who receive Christ, and the everlasting punishment of all who refuse the Gospel."

In mighty power the Spirit of God used the simple statement of these great truths to take hold upon the hearts of all, so that even those most accustomed to scenes of death were deeply moved and led in righteous purpose to stand for the truth with greater faithfulness. Yes, we must confess that here was a soul who not only magnified Christ "by life," but in the clear testimony which she left, also magnified Christ "by death." Praise God for such a life and such a death!

We begin to understand a little of what the Apostle was seeking to convey to the minds of the Philippian believers and to us. Christ is magnified when we—redeemed ones by the shedding of blood— are not ashamed of Him and of His gospel, and when we are bold in telling forth the message. O, Lord of the Harvest, give us more such souls to enter with confidence and boldness the whitened harvest fields and to leave behind a testimony which shall honor Thy Name, thus magnifying Christ by life and by death. —L. J. F.

We Thank You

OUR hearts have been overjoyed at the kind co-operation which we have received on every hand in our effort to increase the circulation of "Grace and Truth." Every mail brings to us new reasons for encouragement and thanksgiving.

We thank you for recommending "Grace and Truth" to your friends.

We thank you for urging earnest Christians to take advantage of our special offer of One Dollar for new subscriptions during April and May.

We thank you for accepting our suggestion and using the coupons to send gift subscriptions to needy souls.

We thank you for asking for additional coupons, which we have been glad to supply.

We thank you for introducing "Grace and Truth" at Bible conferences and other meetings.

We thank you for the names of prospective subscribers which you have sent us.

We thank you for the many subscriptions you have secured and mailed to us.

From the depths of our heart, we thank you for all of your love gifts of time and effort.

And while we look back upon the past blessings with thanksgiving, we look forward to the few remaining days before the close of this period of special opportunity (closing May 31st), during which new subscriptions will be entered on our list at the greatly reduced rate of one dollar, with joyous expectation. We believe that our many friends are going to join with us so fully in this endeavor to spread abroad the faithful testimony that our Lord shall be truly honored. L. J. F.

Note

The Editor disclaims all responsibility for details of interpretation in contributed and selected articles.

"My covenant will I not break, nor alter the thing that is gone out of My lips" (Psa. 89:34).

We earnestly request that all who love this testimony join with us in reminding our God:

That He has sworn not to break nor alter His promises;

That He has promised to "supply all your need" (Phil. 4:19);

That the Denver Bible Institute has an imperative "need" of One Hundred Thousand Dollars in order to purchase dormitories.

"Continue in prayer." "Pray without ceasing."

The Passover

by JOHN RITCHIE

"They shall sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt" (Deut. 16:6).

"Christ our passover is sacrificed for us. Therefore let us keep the feast" (I Cor. 5:7-8).

"No bone of Thee was broken
Thou spotless Paschal Lamb!
Of life and peace a token,
To us who know Thy Name:
The Head for all the members,
The curse, the vengeance bore,
And God, our God, remembers
His people's sins no more."

THE Passover was the first of Jehovah's set feasts. It was observed on the fourteenth day of the first month —the month of Abib (Deut. 16:1). It was the great memorial of redemption and deliverance from Egypt, observed from year to year. Of its typical meaning, we are left in no doubt, for the Spirit's inspired commentary is—"Christ our Passover is sacrificed for us" (I Cor. 5:7). The paschal Lamb was a type of Christ. Each time it was sacrificed, it pointed onward to Him Who was to come, the Lamb of God, through Whose atoning death sin was to be put away, and believing sinners brought nigh to God.

When the Passover was first given to Israel, the Israelites were slaves to Pharaoh the Egyptian king, and idolaters serving Egypt's gods. They were thus amenable to the righteous judgment of God. But in mercy that stroke was averted, and they were "passed over." The Divine assurance was given, "When I see the BLOOD, I will pass over you" (Exod. 12:13). That blood was the blood of the slain lamb. The stroke had fallen on a spotless victim. The lamb died that they might live. The blood appropriated: sprinkled with hyssop on the lintel and side-posts of the door, secured immunity from death. The word of Jehovah gave them assurance of safety. The blood of the lamb was thus the foundation of their new relation to Jehovah, as His people. Redemption by the blood of the lamb was their meritorious title to all the privileges and blessings which they afterwards received and enjoyed as the people of God. The blood was the foundation of everything. The day on which it was shed and sprinkled marked the beginning of their history as Jehovah's redeemed people. It was their birthday as a new and separate nation; their days and months were counted, the entire calendar of their sacred year was made up anew, from that day (Exod. 12:1). This shows how Redemption and Regeneration are linked together in the thoughts of God. To trust Christ's blood is to be "born again." The six months of the year which had already run their course were, as it were, blotted out, and a fresh start was made. Dispensationally, this may point to the period of man's probation, from Adam's fall to the death of Christ. Individually, it shows that at regeneration, the believer ceases to be reckoned longer as a child of Adam, a fallen sinner. He stands in Christ a new creation, he begins to live in newness of life. Old things are passed away: yea, his former self is crucified and buried, and now bought FOR God and born OF God, he goes forth to live FOR God, no longer to serve sin, the world and Satan. Collectively, the Church as the body of Christ, and as a habitation of God "in the Spirit," came into existence after the Cross (Acts 2).

> In discussing the Passover as the first of Jehovah's set feasts, the well-known author of this article says, "What a wonderful thought is this! Jehovah keeping a feast in anticipation of the death of Christ! This passes our finite thought: we cannot comprehend it."

Apart from the death of Christ, and faith in Him Who died, apart from the Person and work of Christ, there can be no real Christianity on earth, and no title to heaven hereafter. Redemption by blood is the foundation of everything. The Cross is the starting-point for the throne. The blood of the Lamb is the only title to the glory of God. And hence Jehovah commanded that the great redemption feast should be kept from year to year (Exod. 13:10) throughout their generations. Immediately they had crossed the threshold of their New Year, they were to celebrate the paschal feast. And this was to be continued even after they had reached the land of promise, and had been settled in their inheritance beyond Jordan. The memorial feast was still to be kept (see Josh. 5 and Deut. 16), and when generations to come should ask its meaning, they were to tell the story of their redemption (Exod. 12:24-27).

There are many precious details concerning the passover, over which our hearts delight to muse, which we need not now do more than mention. The choice of the lamb, its keeping up from the tenth to the fourteenth day, the manner and time of its death, and the use made of its blood, have their Anti-types in the Person and work of Christ.

It is worthy of our notice that the aspect of the passover presented in this chapter is not the same as we have in Exodus, chapter 12. There the blood was sprinkled, and the flesh of the lamb roast with

fire and eaten amid surrounding judgments. The cry of anguish was heard on every hand: it was the time of Divine judgment. They fed on the roasted lamb with girded loins, and shod feet, ready to depart. The passover was connected with their SALVATION and SEPARATION to God. But here it is "a feast of Jehovah," to be kept in the peace and rest of their Canaan inheritance, at the place where Jehovah chose to place His Name, while sweet savour offerings ascended from Jehovah's altar to His throne. It was Jehovah's feast, an expression of His own peculiar joy in the great event of which it was a shadow, and His redeemed people were gathered around Him to share that joy in His presence. What a wonderful thought is this! Jehovah keeping a feast in anticipation of the death of Christ! This passes our finite thought: we cannot comprehend it. What that death in all its fulness was to Him, no saint or angel can ever know. There were communications between Golgotha and the highest heaven, unknown and unknowable to man. That dying Sufferer was Jehovah's only Son. That obedient, submissive Victim was the Lamb of God. That melted, tender heart was the only heart on earth that ever and always beat true to God. Even in the hour of His darkest, deepest woe, He trusted in His God. "He became obedient unto death, even the death of the Cross," and that in a world where disobedience to God had reigned supreme. That perfect obedience unto death; that complete surrender; that unswerving devotion, was a "sweet savour" unto God. The Cross was a feast to Jehovah. It gave Him back more than sin had robbed Him of. Yes, blessed be God, there was that in the death of God's perfect, spotless Lamb which satisfied all His desires, and brought eternal salvation to all His people.

The Lord Jesus honored the day of the passover by His death. He fulfilled the type in every detail. The lamb was killed in the evening (literally between the two evenings, Exod. 12:6, margin), at the going down of the sun (Deut. 16:6), as the one day was merging into the other—for the Jewish day is reckoned from sunset to sunset. Our blessed Lord observed the passover with His disciples in the early hours of the fourteenth day, after sunset; it was night when Judas left the room. The remainder of that night was spent in Gethsemane. "Very early" in the morning He was brought before the Council, hurried from Caiaphas to Pilate, thence to Golgotha. Darkness covered the land from the sixth till the ninth hour, and at the ninth hour—three o'clock in the afternoon—still on the fourteenth day, the Lamb of God died.

And thus the Scripture was fulfilled and the great work accomplished which was to form the basis of all God's dealings with man in grace and in judgment. The heavens above will be filled with ransomed worshippers, each of whom will own his only title there to the blood of the Lamb, and own it in grateful song. Multitudes of the lost in hell who have heard of, but despised the ransom provided, will be made to own and feel that the greatest of all their sins, the fullest measure of their guilt on earth was that they rejected the Son of God, and despised His atoning blood.

The Precious Blood of Christ

SURELY Israel must have felt their souls were reckoned very guilty by their God, when He spoke to them so continually in the language of blood. None but a heavy-laden sinner could relish this never-varying exhibition of blood to the eye of the worshipper... The pilgrims to Zion, in after days, must often, as they journeyed through the vale of Baca, have wondered what was to be seen and heard in the courts of the Lord's house, of which the worshippers sang, "How amiable are Thy tabernacles, O Lord of hosts; my soul longeth, yea, even fainteth for the courts of the Lord. My heart and my flesh crieth out for the living God." "Blessed are they that dwell in Thy house!" And when they arrived, and saw in these courts blood on the altar, blood in the bowls of the altar, blood on its four horns, blood on its sides, blood meeting the eye on every turn; none but a deeply convicted soul, none but a soul really alive to the guilt of a broken law, could enter into the song, and cry with the worshippers: "How amiable." Even so with a preached Saviour at this day, and a sin-convinced soul.

—Selected.

The Bloodless Teaching of Christian Science

by I. M. HALDEMAN, D. D.

IN Christian Science the death of Christ is not penal. He does not bear the wrath of God against sin. His death is not a sacrifice for sin. He does not make an atonement by sacrifice. One sacrifice is not sufficient to make atonement. Atonement cannot be made by one person for another. Each individual must make atonement for himself. This atonement must be a constant self-immolation. The blood of Christ was of no more avail when He shed it on the cross than when it was flowing through His veins in daily life. The efficiency of the cross is due to its demonstration of the unreality of death. Death is an illusion both to him who is subject to it and to him who contemplates it.

The death of Christ was not actual but seeming.

In final analysis He never died.

Christian Science denies that Christ came into the world to be a substitute for sinners, to die as the ordained victim, by His death to reconcile the world to God, bring it up on mercy ground, and open the way by which God might be just and yet the justifier of all who believe in Jesus. There is no salvation either through the death or the blood of Christ; for, there is no death, and blood means nothing more than life. And these are the very words of Christian Science.

CHRISTIAN SCIENCE AND HEALTH, page 328, "One sacrifice, however great, is insufficient to pay the debt of sin."

That is to say: The death of Christ was a great sacrifice. But it was only one sacrifice. And as one sacrifice however great is insufficient to pay the debt of sin, THE SACRIFICE OF CHRIST NEVER PAID THE DEBT OF SIN.

When therefore the Christian says:

"Jesus died and paid it all, yes, all the debt I owe," he is singing the song of self-deception.

Page 328, "Atonement requires constant self-immolation."

Thus we learn:

1. Atonement is self-immolation.

2. As death is not actual, immolation cannot mean the destruction of the organic self; it must mean the immolation of the moral self; immolation of self is the denial of self—self-denial.

3. Self-denial then is atonement.

4. Each sinner who denies self is making atonement.

5. Atonement is not made by Christ for the sinner, but by the sinner (?) for himself.

Page 330, "The material blood of Jesus was no more efficacious to cleanse from sin, when it was shed upon 'the accursed tree,' than when it was flowing through His veins, as He went daily about His Father's business."

1. The "material" blood of Jesus.

There is only one kind of blood, and that IS material.

The only blood Jesus had WAS material.

When the Roman soldier pierced the side of Jesus with a sword there came out "water and blood." Neither the water nor the blood was immaterial; they were both material.

2. The material blood, the only blood Jesus had, when it was shed upon the cross was no more efficacious to cleanse from sin than when it was in His veins unshed; that is to say, the shed blood was of no more value than the unshed blood.

3. The UNSHED blood of Jesus, the blood He had in His veins, could not avail for the cleansing of sin; for it is written "WITHOUT SHEDDING OF BLOOD IS NO REMISSION" (Heb. 9:22).

4. As the shed blood was of no more avail than the unshed blood, and the unshed is of no avail at all, then the blood of Jesus on the cross did not cleanse from sin.

5. As the blood shed on the cross was of no more avail than the unshed, and that was of no avail at all, and as Jesus Christ had only one kind of blood, then neither the blood of Christ on or off the cross could cleanse from sin; and the statement of Scripture that "the blood of Jesus Christ His Son cleanseth us from all sin" (I John 1:7) is a false and misleading statement.

Page 328, "That God's wrath should be vented upon His Beloved Son is divinely (?) unnatural. Such a theory is man-made."

Let us examine this.

When Dr. Haldeman gets through with "Christian Science" there is nothing Christian left in it but its name. It is reprinted from his larger work on this modern deception.

1. God's wrath IS against sin.

2. Sin belongs to the sinner.

3. Jesus was not a sinner; He had no sin of His own.

4. Any wrath which God would vent upon His Son would be vented upon Him as a sacrificial victim—a substitute—the just suffering for the unjust.

5. As God did not vent His wrath upon His Son; as such an act would be divinely unnatural; as such a doctrine is man-made, then,

6. Christ did not come into the world to take the sinner's place, act as a substitute or die the just for the unjust.

Thus it is clear that Christian Science denies salvation through the substitutionary death of Christ.

The death of Christ is not the price of human redemption; it does not meet the penalty against sin; it does not enable God to deal in grace with a rebel world; it does not enable Him to be just and yet justify, accept as righteous every sinner who claims Christ as his substitute and sacrifice.

The cross is nothing more than the place of spiritual triumph over the unreality of death, the victory over the false belief in matter and sin. The blood of Christ does not signify the life of Christ poured out in sacrificial death, but His exemplary living; and when the Apostle preaches Christ and Him crucified, he is preaching not the Christ Who died, but the Christ Who lived; and when it is said the "blood of Jesus Christ His Son cleanseth from all sin," it is not the death of Christ answering the demand of God's righteousness against the sinner and proclaiming to him the offered mercy of God, but the spiritual life and cleansing example of Christ rising superior to mortal error and false belief; an example which the sinner is exhorted to follow and thus make his own saving atonement.

Let us specialize these statements and teachings of Christian Science and bring to bear upon them the light of Holy Scripture.

Christian Science says, "one sacrifice, however great, is insufficient to pay the debt of sin."

The Bible says: "We are sanctified, through the offering of the body of Jesus Christ once for all" (Heb. 10:10).

Note:

1. We are sanctified (we who believe in Jesus), set apart, made holy in the sight of God.

2. We are sanctified through the offering of the BODY of Jesus Christ.

3. We are sanctified through the offering of that body ONCE for all.

Bloodless teaching can only damn the souls of men. These all deny man's need of blood-bought redemption - -

CHRISTIAN SCIENCE
SPIRITISM
THEOSOPHY
NEW THOUGHT
UNITARIANISM
MODERNISM

Beware of the bloodless teaching!

Christian Science says the offering of the body of Jesus Christ is not sufficient to pay the debt of sin and bring the sinner into a standing of holy acceptance before God. It says this because it asserts that one offering is not sufficient; and Jesus Christ made but the one offering.

But the Scriptures say the one offering of Christ is all sufficient; that it has sanctified all who claim it by faith as their personal offering to God.

Again in verse fourteen it is written:

"By one offering He hath perfected forever them that are sanctified."

This is saying that those who have been sanctified by the offering of the body of Jesus Christ, are sanctified, made perfect for all, forever.

And you will note that it is,

ONE OFFERING.

Christian Science says that one offering is not sufficient to pay the debt of sin. But those who are sanctified by one offering and so perfected by it, HAVE paid the debt of sin; they have paid the debt by and through that one offering.

Thus the Bible answers Christian Science and says:

THE ONE OFFERING OF JESUS CHRIST IS ALL SUFFICIENT TO PAY THE DEBT OF SIN.

Christian Science says: "Atonement requires constant self-immolation on the part of the sinner."

The Bible answers and says: "We also joy in God, through our Lord Jesus Christ, by Whom we have now RECEIVED the atonement" (Rom. 5:11).

We do not atone for ourselves; we "receive" the atonement; and we receive it "THROUGH OUR LORD JESUS CHRIST."

And the preceding verse (10) tells us how we get the atonement; how we are reconciled to God.

"If when we were enemies, we were reconciled to God by the death of His Son."

The Bible says we were reconciled to God, not by constant self-immolation, but by,

THE DEATH OF HIS SON.

And the epistle to the Hebrews has told us that this death was an offering; and that through this offering all who believed have been justified before God, therefore reconciled to God.

Atonement, like the offering, is once for all; there is one act and one result.

Christian Science says that the "material blood of Jesus was no more efficacious to cleanse from sin, when it was shed upon 'the accursed tree,' than when it was flowing through His veins, as He went daily about His Father's business."

That is saying that the death of Christ on the cross had no more saving value than His life on the

earth; that the cross was not the place where Christ met and answered the claims of justice against sin.

But the Bible answers that it is just there that Christ did meet and bear the issue of our sin.

"Who His own self bare our sins in His own body ON THE TREE" (I Pet. 2:24).

And the Scriptures declare that it was the blood SHED ON THE TREE, and not the blood FLOWING THROUGH HIS VEINS in His daily life which cleanseth from all sin.

Remember it! It was ON THE TREE that He bare our sins.

Hear the Scriptures:

"And having made peace through the BLOOD OF HIS CROSS" (Col. 1:20).

Mark it well!

Not the blood in His veins as He went daily about His Father's business, but,

THE BLOOD OF HIS CROSS.

The Apostle says it is the blood of the cross that brings peace, the peace of reconciliation, atonement, and therefore sanctification, perfection, and cleansing.

Read verses twenty-one and twenty-two.

"And you, that were sometimes alienated, and enemies in your mind by wicked works, yet now hath He reconciled

"In the BODY OF HIS FLESH through DEATH, to present you holy and unblameable . . . in His sight."

The language is unmistakable.

As believers we have been reconciled to God in the body of the flesh of Jesus Christ THROUGH DEATH.

And what is the value of this death to us; this death in which He shed His blood?

It is the basis on which the risen Christ may present all who claim that death by faith, as holy and blameless in God's sight.

His death answers every legal demand.

The death of Christ IS the shedding of the blood of Christ.

The blood of Christ in Scripture means, always means, never can mean anything else than the pouring out of the life of Christ on the cross—the death of Christ.

It means the sacrificial and penal death of Christ.

Listen to the testimony of Scripture on sacrificial bloodshedding:

"Without SHEDDING of blood is no remission" (Heb. 9:22).

Remission of sin, cleansing in the eye of the law, comes through the blood of a victim sacrificed for that purpose.

All the bloodshedding of the Old Testament; all the sacrifices in the Tabernacle and Temple were luminous pictures of the bloodshedding on the cross.

The ordinances and the experiences of Israel were typical.

"Now all these things happened unto them for ensamples (types): and they are written for our admonition, upon whom the ends of the world are come" (I Cor. 10:11).

Listen to what the forerunner, John the Baptist, says of Jesus;

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh (beareth) away the sin of the world" (John 1:29).

Listen to the Apostle Peter:

"The precious blood of Christ, as of a lamb without blemish and without spot" (I Peter 1:19).

Hear again what Holy Scripture saith:

"It is not possible that the blood of bulls and of goats should take away sins.

"Wherefore, when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not (that is of bulls and goats) but A BODY HAST THOU PREPARED ME.

"Above, when He said, Sacrifice and offering and burnt offerings for sin Thou wouldest not, neither hadst pleasure therein; which are offered by the law;

"Then said He, Lo, I come to do Thy will, O God. He taketh away the first (the typical offerings) that He may establish the second (the antitype, the offering of Christ).

"By the which will we are sanctified, through the offering of the body of Jesus Christ once for all" (Heb. 10:4-10).

Here it is plainly said that Christ on the cross is the fulfilment of the typical sacrifices of bulls and goats.

And this is the word of Scripture:

"Neither by the blood of goats and calves, but by HIS OWN BLOOD, He entered once into the holy place (the most holy place of the Tabernacle behind the veil, the type of the throne of God in heaven) having obtained eternal redemption (by His shed blood) for us.

"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, Who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9:12-14).

Specially note here:

1. There are such things as "dead works."

2. These dead works are those which are apart from a living faith in the perfect redemptive work of Christ; those works in which the individual seeks to make atonement by self-immolation, by works of righteousness which he has done.

3. The death of Christ, the shedding of His blood on the cross once for all, is a finished work. And by this work the Son of God would purge our conscience from all efforts at self-righteousness and bring us to rest by faith in the perfect redemption which His shed blood achieves.

But still listen to the Word:

"Nor yet that He should offer Himself OFTEN" (Heb. 9:25).

"But now ONCE in the end of the world (age) hath He appeared to put away sin by THE SACRIFICE (on the cross) OF HIMSELF" (Heb. 9:26).

Christian Science says we are to get rid of sin by divesting it of "any supposed reality."

Christian Science says we are to atone for sin by a constant self-immolation.

Christian Science says the shed blood of Christ and, therefore, the death of Christ, is "insufficient to pay the debt of sin," and therefore in the eye of the law put away sin.

The Scripture says Christ "PUT AWAY SIN

BY THE SACRIFICE OF HIMSELF." Not by the immolation of ourselves; not by the sacrifice of ourselves, but by the immolation of Christ Himself.

And this immolation we are told was the OFFERING OF THE BODY of Jesus Christ; this sacrifice we are told was the shedding of HIS OWN BLOOD; we are told that by it we who believe are PERFECTED FOREVER; and Jesus Christ Himself in the hour of His sacrificial agony cries out across all the centuries to the God Who sent Him, and to all who hear Him, that His death has fulfilled the covenant purpose of God, that the sacrifice is finished, the atonement accomplished.

"When Jesus therefore had received the vinegar, He said, IT IS FINISHED: and He bowed His head and gave up the ghost" (John 19:30).

The verb used for "it is finished," is "teleioo," it signifies to accomplish, to fulfil, to make perfect.

Atonement is not made by constant self-immolation; it is not made by self-immolation at all; it is made, and made once for all, by the immolation of Jesus Christ on the cross; and this immolation is the immense and covenant immolation which in covenant counsel before the world was created He agreed to make on behalf of guilty men.

It is by this immolation of Jesus Christ on the cross once for all that the way has been opened into the very presence of God; as of old the high priest took the blood of a victim on the day of atonement and went within the veil as the typical dwelling-place of God, so Christ by the blood which He shed on the cross of Calvary has entered into heaven, into the presence of the Infinite Glory; and because He is there and His blood has been sprinkled on the throne of holiness high and lifted up, we who come in the name of that shed blood may draw nigh and enter in with the fullest assurance of faith that God will own and receive us as His forgiven, cleansed, and justified children.

Even as it is written:

"Having therefore, brethren, boldness to enter into the holiest BY THE BLOOD OF JESUS,

"By a new and living way, which He hath consecrated (made new) for us, through the veil (THAT IS TO SAY, HIS FLESH);

"And having a high priest over the house of God;

"Let us draw near with a true heart, in full assurance of faith" (Heb. 10:19-22).

It is the blood of Christ sacrificially offered on the cross that meets the demand of the divine righteousness against the sinner. When the sinner by faith claims that blood, that death, as his personal offering, an offering provided in grace by God Himself; the moment the believing sinner so claims that shed blood, it is owned of God as having met the demand of justice against him, and the "debt" is paid: he stands judicially and legally clean; he goes scot free before the law, and may sing with the largest freedom and the profoundest music in his soul:

"Jesus died and paid it all;
Yes, all the debt I owe."

It is the shed blood that brings the world upon mercy ground; it is the presentation of the blood by faith that brings the sinner into the place of atonement and oneness with the mind of God; and it is because of this atonement wrought by blood, because of this legal cleansing, that the risen Christ will impart to His risen, eternal, and cleansing life, so that the believer henceforth may live not only legally, but actually clean.

It is the SHED BLOOD of Christ which brings all this about.

Whenever the blood of Christ is spoken of in Scripture it always means this one thing—THE DEATH of Christ. It NEVER MEANS ANYTHING ELSE. It never means the life of Christ IN HIS VEINS; it always means THE LIFE OF CHRIST POURED OUT OF HIS VEINS. When therefore it is said the blood of Jesus Christ cleanseth from all sin, it is meant that the death of Christ on the cross as the one and all sufficient immolation is the divine method and way by which God will meet the case of His righteousness against the sinner, justify him while being just, and will bring him into the place of sonship and eternal salvation.

This is the meaning of the Scripture from Genesis to Revelation, in figure and fact, in type and antitype.

Continued on page 149

If Christ had re-entered heaven in virtue of His Deity, He must have stood apart from His people. But having entered there in virtue of His blood——that is, of the death by which He put away sin——He is there by a title that He can share with His people. Therefore is it that He is the mercy-seat——the meeting-place between God and men.

—Sir Robert Anderson

Bought with a Price

by JAMES H. BROOKES

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit which are God's." I Cor. 6:19, 20.

THE Holy Ghost sought to arrest the growing evils in the Corinthian church by laying upon the hearts and consciences of believers a sense of their standing before God. Some of them had been unrighteous, fornicators, idolaters, adulterers, effeminate, abusers of themselves with mankind, thieves, covetous, drunkards, revilers, extortioners; but he writes to them by the inspired Apostle, ye are washed, literally, ye WERE washed, ye were sanctified, ye were justified in the Name of the Lord Jesus, and by the Spirit of our God. They had passed, therefore, out of a state of condemnation into a state of acceptance, acording to the estimate which God put upon the value of the blood of His Son, and acording to the demands and desires of the Spirit of holiness.

> To the willing soul there is great constraining power in blood-bought redemption. It will constrain to a denial of self-plans and self-purposes, and to a yielding to God's plans and God's purposes. Let this helpful message lead you to recognize more fully that "Ye are not your own."

How, then, could any of them ever think of living in sensuality and sin? It is true that there was a magnificient temple of Venus in their city, but what had they to do with that? Did they not know that he who is joined to an harlot is one body? Did they not know that the married man or woman who is guilty of adultery or fornication thereby snaps the sacred bonds of matrimony? Society might tolerate, but the crime at once severed the tie which united husband and wife, and moreover linked them as one with the vile creature that dragged them from their high calling into the deep degradation of beasthood.

"What," He exclaims in a tone of sore grief, and stern indignation, "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye were bought with a price: therefore glorify God in your body." It is a suggestive fact that the word here rendered BOUGHT is the same that is used in the new song of the saved in heaven, when they say to the Lamb, "Thou wast slain, and hast REDEEMED us to God by Thy blood" (Rev. 5:9). This shows the price paid for us. It was the precious blood of Christ; and as the value of things among men is usually estimated by their cost, who can count the value of the believer to the Redeemer, or who can express the extent of that Redeemer's claim upon the believer's life?

Not only was he thus redeemed, but in the act of redemption his body was made the temple of the Holy Ghost; and this imparts a dignity and sacredness to the body, of which skeptical humanitarians have never dreamed. "Temple" in the Greek is said to be derived from a word which signifies "to cut, to separate," and from the moment a preson is born again, his body is set apart for God. Hence the deep significance and solemnity of the appeal addressed to Christians, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty" (IICor. 6:14-18).

It necessarily follows from this that we are called to glorify God, Who hath also sealed us, and given the earnest of the Spirit in our hearts" (II Cor. 1: 22). The seal, the indwelling and abiding Spirit, marks us as God's own, and the earnest gives us the enjoyment of His love, and the dawn of the glory that is to be revealed at the coming of our Lord. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31); "Whatsoever ye do in word or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by Him" (Col. 3:17). How could it be otherwise? The Holy Spirit has been given, not to make a Sunday visit, but to dwell with us, to be in us, to abide forever, and therefore every moment of each busy day is sacred, every act of each commonplace occurence is consecrated.

If all Christians could be deeply impressed with the truth that the body is also bought with a price there would be a very different style of living, and they would bear a very different kind of testimony to the world. They would not take the temple of the Holy Ghost where He is grieved, nor would the

body be found where the Lord Who bought it at such a price is dishonored. They would see to it, that He is glorified, not only with the soul, but in the body, and they would gladly respond to the earnest and tender beseeching of the Holy Ghost, "that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service: and be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12:1-2).

It is a blessed truth that "if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you" (Rom. 8:11); and this is the glorious consummation for which groaning creation is waiting, "the adoption, the redemption of our body" (Rom. 8:23). The devoted Apostle could say, "From henceforth let no man trouble me: for I bear branded on my body the marks of Jesus" (Gal. 4:17, R. V.); and these showed plainly enough who was his Master. His very body was a witness for Jesus, and so it should be with us, by our seeing to it that the body is not found in the theatre, in the dance room, in the throng of those who desecrate His day, but in the assembly of saints, in the prayer meeting, in the unremitting service of the Lord. Would that all could exclaim with him, "According to my earnest expectation and hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also, Christ shall be magnified in my body, whether it be by life, or by death. For me to live is Christ, and to die is gain" (Phil. 1:20-21).

The Blood-shedding

by C. H. SPURGEON

I will show you three fools. One is yonder soldier, who has been wounded on the field of battle, grievously wounded, well nigh unto death; the surgeon is by his side, and the soldier asks him a question. Listen, and judge of his folly. What question does he ask? Does he raise his eyes with eager anxiety and inquire if the wound be mortal, if the practitioner's skill can suggest the means of healing, or if the remedies are within reach and the medicine at hand? No, nothing of the sort; strange to tell, he asks, "Can you inform me with what sword I was wounded, and by what Russian I have been thus grievously mauled? I want," he adds, "to learn every minute particular respecting the origin of my wound." The man is delirious or his head is affected. Surely such questions at such a time are proof enough that he is bereft of his senses.

There is another fool. The storm is raging, the ship is flying impetuous before the gale, the dark scud moves swiftly over head, the masts are creaking, the sails are rent to rags, and still the gathering tempest grows more fierce. Where is the captain? Is he busily engaged on the deck, is he manfully facing the danger, and skilfully suggesting means to avert it? No sir, he has retired to his cabin, and there with studious thoughts and crazy fancies, he is speculating on the place where this storm took its rise. "It is mysterious, this wind; no one ever yet" he says, "has been able to discover it." And so, reckless of the vessel, the lives of the passengers, and his own life, he is careful only to solve his curious questions. The man is mad, sir; take the rudder from his hand; he is clean gone mad! If he should ever run on shore, shut him up as a hopeless lunatic.

The third fool I shall doubtless find among yourselves. You are sick and wounded with sin, you are in the storm and hurricane of Almighty vengeance, and yet the question which you ask of me, this morning, would be, "Sir, what is the origin of evil?" You are mad, sir, spiritually mad; that is not the question you would ask if you were in a sane and healthy state of mind; your question would be: "How can I get rid of the evil?" Not, "How did it come into the world?" but "How am I to escape from it?" Not, "How is it that hail descends from heaven upon Sodom?" but "How may I, like Lot, escape out of the city to Zoar?" Not, "How is it that I am sick?" but "Are there medicines that will heal me? Is there a physician to be found that can restore my soul to health?" Ah! you trifle with subtleties while you neglect certainties. More questions have been asked concerning the origin of evil than upon anything else. Men have puzzled their heads, and twisted their brains into knots, in order to understand what men can never know — how evil came into this world, and how its entrance is consistent with divine good-

The grand old preacher of the Metropolitan Tabernacle was at his best in this message on the blood. It will be found as helpful and refreshing today as the day when it was first given forth. Praise God for such a message and such a messenger.

ness. The broad fact is this, there is evil; and your question should be, "How can I escape from the wrath to come, which is engendered of this evil?" In answering that question this verse stands right in the middle of the way (like the angel with the sword who once stopped Balaam on his road to Balak), "Without shedding of blood is no remission." Your real want is to know how you can be saved; if you are aware that your sin must be pardoned or punished, your question will be, "How can it be pardoned?" and then point blank in the very teeth of your enquiry there stands out this fact: "Without shedding of blood there is no remission." Mark you, this is not merely a Jewish maxim; it is a world-wide and eternal truth. It pertaineth not to the Hebrews only, but to the Gentiles likewise. Never in any time, never in any place, never in any person, can there be remission apart from shedding of blood. This great fact, I say, is stamped on nature; it is an essential law of God's moral government, it is one of the fundamental principles which can neither be shaken nor denied. Never can there be any exception to it; it stands the same in every place throughout all ages — "Without shedding of blood is no remission." It was so with the Jews; they had no remission without shedding of blood. Some things under the Jewish law might be cleansed by water or by fire, but in no case where absolute sin was concerned was there ever purification without blood — teaching this doctrine, that blood, and blood alone, must be applied for the remission of sin. Indeed the very heathen seem to have an inkling of this fact. Do not I see their knives gory with the blood of victims? Have I not heard horrid tales of human immolations, of holocausts, of sacrifices; and what mean these, but that there lies deep in the human breast, deep as the very existence of man, this truity, — that "without shedding of blood there is no remission." And I assert once more, that even in the hearts and consciences of my hearers there is something which will never let them believe in remission apart from a shedding of blood. This is the grand truth of Christianity, and it is a truth which I will endeavor now to fix upon your memory; and may God by His grace bless it to your souls. "Without shedding of blood is no remission."

> For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.
>
> Leviticus 17:11

First, let me show you the blood-shedding, before I begin to dwell upon the text. Is there not a special blood-shedding meant? Yes, there was a shedding of most precious blood, to which I must forthwith refer you. I shall not tell you now of massacres and murders, nor of rivers of blood of goats and rams. There was a blood-shedding once, which did all other shedding of blood by far outvie; it was a man — a God — that shed His blood at that memorable season. Come and see it. Here is a garden dark and gloomy; the ground is crisp with the cold frost of midnight; between those gloomy olive trees I see a man, I hear him groan out his life in prayer; hearken, angels, hearken men, and wonder; it is the Saviour groaning out His soul! Come and see Him. Behold His brow! O heavens! drops of blood are streaming down His face, and from His body; every pore is open, and it sweats! but not the sweat of men that toil for bread; it is the sweat of one that toils for heaven — He "sweats great drops of blood!" That is the blood-shedding, without which there is no remission. Follow that man further; they have dragged Him with sacreligious hands from the place of His prayer and His agony, and they have taken Him to the hall of Pilate; they seat Him in a chair and mock Him; a robe of purple is put on His shoulders in mockery; and mark His brow — they have put about it a crown of thorns, and the crimson drops of gore are rushing down His cheeks! Ye angels! the drops of blood are running down His cheeks! But turn aside that purple robe for a moment. His back is bleeding. Tell me, demons, who did this? They lift up the thongs, still dripping clots of gore; they scourge and tear His flesh, and make a river of blood to run down His shoulders! That done: they hurry Him through the streets; they fling Him on the ground; they nail His hands and feet to the transverse wood, they hoist it in the air, they dash it into its socket, it is fixed, and there He hangs, the Christ of God. Blood from His head, blood from His hands, blood from His feet! In agony unknown He bleeds away His life; in terrible throes He exhausts His soul. "Eloi, Eloi, lama sabacthani!" And then see! they pierce His side, and forthwith runneth out blood and water. This is the shedding of blood, sinners and saints; this is the awful shedding of blood, the terrible pouring out of blood, without which for you, and for the whole human race, there is no remission.

I have then, I hope, brought my text fairly out: without this shedding of blood there is no remission. Now I shall come to dwell upon it more particularly.

Why is it, that this story doth not make men weep? I told it ill, you say. Ay, so I did; I will take all the blame. But, sirs, if it were told as ill as men could speak, were our hearts what they should be, we should bleed away our lives in sorrow. Oh! it was a horrid murder that! It was not an act of regicide; it was not the deed of a fratricide, or of a parricide; it was — what shall I say? — I must make a word — a Deicide; the killing of a God; the slaying of Him Who became incarnate for our sins. Oh! if our hearts were but soft as iron, we must weep; if they were but tender as the marble of the mountains,

we should shed great drops of grief; but they are harder than the nether millstone; we forget the griefs of Him that died this ignominious death, we pity not His sorrows, nor do we account the interest we have in Him as though He suffered and accomplished all for us. Nevertheless, here stands the principle—"Without shedding of blood is no remission."

Now, I take it, there are two things here. First, there is A NEGATIVE EXPRESSED: "No remission without shedding of blood." And then there is A POSITIVE IMPLIED, forsooth, with shedding of blood there is remission.

I. First, I say, here is a negative expressed: there is no remission without blood—without the blood of Jesus Christ. This is of Divine authority; when I utter this sentence I have Divinity to plead. It is not a thing which you may doubt, or which you may believe; it must be believed and received, otherwise you have denied the Scriptures and turned aside from God. Some truths I utter, perhaps, have little better basis than my own reasoning and inference, which are of little value enough; but this I utter, not with quotations from God's Word to back up my assertion, but from the lips of God Himself. Here it stands in great letters, "There is no remission." So divine its authority. Perhaps you will kick at it; but remember, your rebellion is not against me, but against God. If any of you reject this truth, I shall not controvert; God forbid I should turn aside from proclaiming His gospel, to dispute with men. I have God's irrevocable statute to plead now, here it stands: "Without shedding of blood there is no remission." You may believe or disbelieve many things the preacher utters; but this you disbelieve at the peril of your souls. It is God's utterance: will you tell God to His face you do not believe it? That were impious. The negative is Divine in its authority; bow yourselves to it, and accept its solemn warning.

> Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us.
>
> Hebrews 9:12

But some men will say that God's way of saving men, by shedding of blood, is a cruel way, an unjust way, an unkind way; and all kinds of things they will say of it. Sirs, I have nothing to do with your opinion of the matter; it is so. If you have any faults to find with your Maker, fight your battles out with Him at last. But take heed before you throw the gauntlet down; it will go ill with a worm when he fighteth with his Maker, and it will go ill with you when you contend with Him. The doctrine of atonement when rightly understood and faithfully received, is delightful, for it exhibits boundless love, immeasurable goodness, and infinite truth; but to unbelievers it will always be a hated doctrine. So it must be, sirs; you hate your own mercies; you despise your own salvation. I tarry not to dispute with you: I affirm it in God's Name: "Without shedding of blood there is no remission."

And note HOW DECISIVE THIS IS IN ITS CHARACTER: "Without shedding of blood there is no remission." "But, sir, can't I get my sins forgiven by my repentance? If I weep, and plead, and pray, will not God forgive me for the sake of my tears?" "No remission," says the text, "without shedding of blood." "But, sir, if I never sin again, and if I serve God more zealously than other men, will He not forgive me for the sake of my obedience?" "No remission," says the text, "without shedding of blood." "But, sir, may I not trust that God is merciful, and will forgive me without the shedding of blood?" "No," says the text, "without shedding of blood there is no remission;" none whatever. It cuts off every other hope. Bring your hopes here, and if they are not based in blood, and stamped with blood, they are as useless as castles in the air, and dreams of the night. "There is no remission," says the text, in positive and plain words; and yet men will be trying to get remission in fifty other ways, until their special pleading becomes as irksome to us as it is useless for them. Sirs, do what you like, say what you please, but you are as far off remission when you have done your best as when you began, except you put confidence in the shedding of our Saviour's blood, and in the blood-shedding alone, for without it there is no remission.

And note again HOW UNIVERSAL IT IS IN ITS CHARACTER. "What! may not I get remission without blood-shedding?" says the king; and he comes with the crown on his head; "May not I in all my robes, with this rich ransom, get pardon without the blood-shedding?" "None," is the reply; "none." Forthwith comes the wise man, with a number of letters after his name—"Can I not get remission by these grand titles of my learning?" "None; none." Then comes the benevolent man—"I have dispersed my money to the poor, and given my bounty to feed them; shall not I get remission?" "None," says the text, "Without shedding of blood there is no remission." How this puts everyone on a level! My lord, you are no bigger than your coachman; sir, squire, you are no better off than John that ploughs the ground; minister, your office does not serve you with any exemption—your poorest hearer stands on the same footing. "Without shedding of blood there is no remission." No hope for the best, any more than for the worst, without this shedding of blood. Oh! I love the gospel for this reason among others, because it is such a levelling gospel. Some persons do not like a levelling gospel; nor would I, in some senses of the word. Let men have their rank, and their titles, and their riches, if they will; but I do like, and I am sure all good men like, to see rich and poor meet together,

and feel that they are on a level; the gospel makes them so. It says, "Put up your money-bags, they will not procure you remission; roll up your diploma, that will not get you remission; forget your farm and your park, they will not get you remission; just cover up that escutcheon, that coat of arms will not get you remission. Come, you ragged beggars, filthy off-scouring of the world, penniless; come hither; here is remission as much for you, ill-bred and ill-mannered though ye be, as for the noble, the honorable, the titled, and the wealthy. All stand on a level here; the text is universal: "Without shedding of blood there is no remission."

Mark, too, HOW PERPETUAL MY TEXT IS. Paul said, "there is no remission;" I must repeat this testimony too. When thousands of years have rolled away, some minister may stand on this spot and say the same. This will never alter at all; it will always be so, on the next world as well as this: no remission without shedding of blood. "Oh! yes there is," says one, "the priest takes the shilling, and he gets the soul out of purgatory." That is a mere pretence; it never was in. But without shedding of blood there is no real remission. There may be tales and fancies, but there is no true remission without the blood of propitiation. Never, though you strained yourself in prayer; never, though you wept yourself away in tears; never, though you groaned and cried till your heart-strings break; never in this world, nor in that which is to come, can the forgiveness of sins be procured on any other ground than redemption by the blood of Christ, and never can the conscience be cleansed but by faith in that sacrifice. The fact is, beloved, there is no use for you to satisfy your hearts with anything less than what satisfied God the Father. Without the shedding of blood nothing would appease His justice; and without the application of that same blood nothing can purge your consciences.

II. But as there is no remission without blood-shedding, IT IS IMPLIED THAT THERE IS REMISSION WITH IT. Mark it well, this remission is a present fact. The blood having been already shed, the remission is already obtained. I took you to the garden of Gethsemane and the mount of Calvary to see the blood-shedding. I might now conduct you to another garden and another mount to show you the grand proof of the remission. Another garden, did I say? Yes, it is a garden, fraught with many pleasing and even triumphant reminiscences. Aside from the haunts of this busy world, in it was a new sepulchre, hewn out of a rock where Joseph of Arimathea thought his own poor body should presently be laid. But there they laid Jesus after His crucifixion.

He had stood surety for His people, and the law had demanded His blood; death had held Him with strong grasp; and that tomb was, as it were, the dungeon of His captivity, when, as the Good Shepherd, He laid down His life for the sheep. Why, then do I see in that garden, an open, untenanted grave? I will tell you. The debts are paid, the sins are cancelled, the remission is obtained. How, think you? That great Shepherd of the sheep hath been brought again from the dead by the blood of the everlasting covenant, and in Him also we have obtained redemption through His blood. There, beloved, is proof the first.

Do you ask further evidence? I will take you to Mount Olivet. You shall behold Jesus there with His hands raised like the High Priest of old to bless the people, and while He is blessing them, He ascends, the clouds receiving Him out of their sight. But why, you ask, oh why hath He thus ascended, and whither is He gone? Behold He entereth, not into the holy place made with hands, but He entereth into heaven itself with His own blood, there to appear in the presence of God for us. Now, therefore, we have boldness to draw near by the blood of Christ. The remission is obtained, here is proof the second. Oh believer, what springs of comfort are there here for thee.

And now let me commend this remission by the shedding of blood to those who have not yet believed. Mr. Innis, a great Scotch minister, once visited an infidel who was dying. When he came to him the first time, he said, "Mr. Innis, I am relying on the mercy of God; God is merciful, and He will never damn a man forever." When he got worse and was nearer death, Mr. Innis went to him again, and he said, "Oh! Mr. Innis, my hope is gone; for I have been thinking if God be merciful, God is just too; and what if, instead of being merciful to me, He should be just to me? What would then become of me? I must give up my hope in the mere mercy of God; tell me how to be saved!" Mr. Innis told him that Christ had died in the stead of all—that God could be just, and yet the justifier through the death of Christ. "Ah!" said he, "Mr. Innis, there is something solid in that; I can rest on that; I cannot rest on anything else;" and it is a remarkable fact that none of us ever met with a man who thought he had his sins forgiven unless it was through the blood of Christ. Meet a Mussulman; he never knows that his sins are forgiven. Meet a Legalist; he says, "I hope they will be forgiven"; but he does not pretend they are. No one ever gets even a fancied hope apart from this, that Christ, and Christ alone, must save by the shedding of His blood.

There is more power in Christ's blood
to save than in your sin to destroy.
SPURSTOW

The Atonement

by Prof. FRANKLIN JOHNSON, D. D., LL. D.

THE Christian world as a whole believes in a substitutionary atonement. This has been its belief ever since it began to think. The doctrine was stated by Athanasius as clearly and fully as by any later writer. All the great historic creeds which set forth the atonement at any length set forth a substitutionary atonement. All the great historic systems of theology enshrine it as the very Ark of the Covenant, the central object of the Holy of Holies.

While the Christian world in general believes in a substitutionary atonement, it is less inclined than it once was to regard any existing theory of substitution as entirely adequate. It accepts the substitution of Christ as a fact, and it tends to esteem the theories concerning it only as glimpses of a truth larger than all of them. It observes that an early theory found the necessity of the atonement in the veracity of God, that a later one found it in the honor of God, and that a still later one found it in the government of God, and it deems all these speculations helpful, while it yearns for further light.

This discussion of the Atonement is one of the most valuable studies ever written on this vital subject. Its first appearance was in the "Homiletic Review" some years ago. We gratefully acknowledge the permission for republication granted to us by Funk and Wagnalls Company.

GROUNDS FOR BELIEF IN SUBSTITUTION

IF we should ask those who hold this doctrine on what grounds they believe that Christ is the substitute for sinners, there would be many answers, but, perhaps, in only two of them would all voices agree. The first of these grounds would be the repeated declarations of the Holy Scripture, which are so clear, so precise, so numerous, and so varied that they leave no room to doubt their meaning. The other ground is the testimony of the human heart wherever it mourns its sins or rejoices in an accomplished deliverance. The declaration of the Scriptures that Christ bore our sins on the cross is necessary to satisfy the longings of the soul. The Christian world, in general, would say: "We believe in gravitation, in light, in electricity, in the all pervading ether, because we must, and not because we can explain them fully. So, we believe that Christ died instead of the sinner because we must, and not because we know all the reasons which led God to appoint and to accept His sacrifice.

THE MORAL INFLUENCE THEORY

WHILE the Christian world as a whole believes in a substitutionary atonement, the doctrine is rejected by a minority of devout and able men, who present instead of it what has often been called the "moral-influence theory." According to this, the sole mission of Christ was to reveal the love of God in a way so moving as to melt the heart and induce men to forsake sin. The theory is sometimes urged with so great eloquence and tenderness that one would fain find it sufficient as an interpretation at once of the Scriptures and of human want.

Now, no one calls in question the profound spiritual influence of Christ where He is preached as the propitiation of God, and those who believe the doctrine of a substitutionary atonement lift up the cross as the sole appointed means of reaching and saving the lost. They object only when "the moral-influence theory" is presented as a sufficient account of the atonement, to the denial that the work of Christ has rendered God propitious toward man. One may appreciate the moon without wishing that it put out the sun and stars.

ARGUMENTS AGAINST SUBSTITUTION

THE advocates of this theory must clear the doctrine of substitution out of the way. They attempt to do this by advancing many arguments, only two of which need detain us here, since, these removed, the others, of lighter moment, will fall of themselves.

a. SUBSTITUTION IMPOSSIBLE.

It is said by them that the doctrine of substitution supposes that which is impossible. Guilt can not be transferred from one person to another. Punishment and penalty cannot be transferred from a guilty person to an innocent one. An innocent person may be charged with sin, but if so he will be innocent still, and not guilty. An innocent person may suffer, but if so his suffering will not be punishment or penalty. Such is the objection: the Christian world, in believing that a substitutionary atonement has been made by Christ, believes a thing which is contrary to the necessary laws of thought.

The reader will observe that this objection has to do wholly with the definitions of the words guilt and punishment and penalty. It is, perhaps, worthy the serious attention of the theologian who wishes to keep his terms free from offense; but it has no force beyond the sphere of verbal criticism. It is true that guilt, in the sense of personal blameworthiness, can not be transferred from the wrongdoer to the welldoer. It is true that punishment, in the sense of penalty inflicted for personal blameworthi-

ness, cannot be transferred from the wrongdoer to the welldoer. This is no discovery, and it is maintained as earnestly by those who believe in a substitutionary atonement as by those who deny it.

Let us use other words, if these are not clear, but let us hold fast the truth which they were once used to express. The world is so constituted that it bears the idea of substitution engraved upon its very heart. No man or woman or child escapes from suffering inflicted for the faults of others. In thousands of instances these substitutionary sufferings are assumed voluntarily, and are useful. Husbands suffer in order to deliver wives from sufferings richly deserved. Wives suffer in order to deliver husbands from sufferings richly deserved. Children suffer in order to deliver parents from sufferings richly deserved. Parents suffer in order to deliver children from sufferings richly deserved. Pastors often shield guilty churches in this way, and sometimes at the cost of life. Statesmen often shield guilty nations in this way, and sometimes at the cost of life. If, now, we shall teach that Christ suffered in order to deliver us from sufferings which we richly deserve, we shall avoid a strife about words, and shall maintain that, coming into the world as a member of our race, He suffered to the utmost, as many other heroic souls have suffered in a lesser degree, by subjecting Himself to the common rule of vicarious suffering, instituted by God in the formation of human society bound together by ties of sympathy and love, and existing in daily operation from the dawn of history till this present time.

The vicarious sufferings, by means of which the innocent deliver the guilty from sufferings richly deserved, are frequently assumed in the fear that overmuch grief will harden the culprit and in a hope that a stay of judgment and the softening lapse of time may lead him to better things. May we not believe that Christ was affected by a similar motive, and has procured that delay of the divine justice at which every thoughtful person wonders? But the vicarious sufferings which we observe in the world are frequently assumed by a stronger reason, in the belief that the culprit already shows signs of relenting, and in the assurance that patient waiting, even at a great cost, will be rewarded with the development of the tender beginnings of a new life which the thunderstorms of untempered equity might destroy. So it was predicted of Christ before His coming that "He should see the travail of His soul and be satisfied."

Thus if Christ suffered in order to deliver us from sufferings which we richly deserved, it was also in order to deliver us from sin by reason of which we deserved them.

b. SUBSTITUTION IMMORAL.

The second argument by means of which the advocates of "the moral-influence theory" seek to refute the doctrine of a substitutionary atonement is equally unfortunate with the first, in that, like the first, it criticizes words rather than the thoughts which they are employed to express. The doctrine of a substitutionary atonement, it is said, is immoral. Let us inquire what this immoral doctrine is. The doctrine, it is answered, that our guilt was transferred to Christ and that He was punished for our sins. Here again let us "strive not about words." Let us admit that the theologian might well express himself in other terms, which would create no prejudice against his meaning. But, if he amends his statement, let him retain every part of his meaning. Let him say that Christ suffered in order that guilty man might escape from sufferings richly deserved. Is this teaching immoral? Then the constitution of the human race, ordained by God, is immoral, for, since its ties are those of sympathy and love, human beings are constantly suffering that others may escape sufferings richly deserved. Then sympathy is immoral, for this is what it does. Then love is immoral, for this is what it does. Then the best persons are the most immoral, for they do this oftener than others.

The objector does not maintain that the doctrine of a substitutionary atonement has equally produced immorality wherever it has been proclaimed. He does not venture to test this charge by an appeal to history. The appeal would be fatal. For nineteen hundred years the only great moral advances of the human race have been brought about by the preaching of a substitutionary atonement. "A tree is known by its fruits." It is impossible that a doctrine essentially immoral should be the cause of morality among men.

MORAL INFLUENCE THEORY NOT ADEQUATE

LET us turn now to "the moral-influence theory" and consider why it ought not to be accepted.

a. TOO CIRCUMSCRIBED.

As a complete theory of the atonement it is far too narrowly circumscribed, and too near the surface. Were it universally adopted it would be the end of thought on this high theme. The substitutionary atonement promises an eternity of delightful progress in study. It can not be exhausted. All the theories which have been advanced to cast light upon it are valuable, but they leave a whole universe to be explored, and one may hope to extend the field of discovery at any time. To shut us out of this boundless prospect, and limit us to the petty confines of "the moral-influence theory" would be to shrivel the ocean to the dimensions of a pond and bid the admiral sail his navies in it, or to blot out all the worlds save those of the solar system and bid the astronomer enlarge his science.

As the adoption of this circumscribed view would be the end of thought, so it would be the end of emotion. The heart has always been kindled by the preaching of a Christ who bore our sins before God on the cross. By this truth the hardened sinner has been subdued and in it the penitent sinner has found a source of rapture. An atonement of infinite cost, flowing from infinite love, and procuring deliverance from infinite loss, melts the coldest heart and inflames the warmest. To preach a lesser sacrifice would be to spread frost instead of fire.

But the will is reached through the reason and the emotions. That which would cease to challenge profound thought and would cut the flames of emotion would fail to reach the will and transform the life. The theory makes the death of Christ predominantly scenic, spectacular, an effort to display the love of God rather than an offering to God in its

nature necessary for the salvation of man. It struggles in vain to find a worthy reason for the awful sacrifice. Hence it may be charged with essential immorality. In any case, the work of Christ, if interpreted in this manner, will not prove "the power of God unto salvation." The speculation is called "the moral-influence theory," but when preached as an exclusive theory of atonement, it is incapable of wielding any profound moral influence. The man who goes to rescue one whom he loves from death is remembered with tears of reverence and gratitude; the man who puts himself to death to show that he loves is remembered with horror.

b. NOT SCRIPTURAL.

Still further, the chief failure of those who advance that view is in the sphere of exegesis. The Bible is so full of a substitutionary atonement that the reader comes upon it everywhere. The texts which teach it are not rare and isolated expressions; they assemble in multitudes; they rush in troops; they occupy every hill and every valley. They occasion the greatest embarrassment to those who deny that the relation of God to the world is determined by the cross, and various methods are employed by various writers to reduce their number and their force. They are most abundant in the epistles of the Apostle Paul, and some depreciate his authority as a teacher of Christianity. The doctrine is implied in the words which our Lord uttered at the last supper, and some attack these as not genuine. Christ is repeatedly declared to be a propitiation. "Whom God hath set forth to be a propitiation, through faith, in His blood" (Rom. 3:25). "He is the propitiation for our sins, and not for ours only, but also for the whole world" (I Jno. 2:2). "God sent His Son to be a propitiation for our sins" (I Jno. 4:10). "Wherefore it behooved Him in all things to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people" (Heb. 3:17). Many special pleas are entered against the plain meaning of these declarations. It does not seem difficult to understand them. A propitiation must be an influence which renders someone propitious, and the person rendered propitious by it must be the person who was offended. Yet some do not hesitate to affirm that these texts regard man as the only being propitiated by the cross. Special tortures are applied to many other Scriptures to keep them from proclaiming a substitutionary atonement. Christ is "the Lamb of God, which taketh away the sin of the world" (John 1:29). "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Matt. 20:28; Mark 10:45). "Him that knew no sin He made to be sin on our behalf, that we might become the righteousness of God in Him" (II Cor. 5:2). Such are a few examples of the countless declarations of a substitutionary atonement which the Scriptures make, and with which those who reject the doctrine strive in vain. Any speculation which sets itself against this mighty current flowing through all the Bible is destined to be swept away.

Yet further. A theological theory, like a person, should be judged somewhat by the company it keeps. If it shows an inveterate inclination to associate with other theories which lie wholly upon the surface, which sound no depths and solve no problems, and which the profoundest Christian experience rejects, it is evidently the same in kind.

The theory which I am here opposing tends to consort with an inadequate view of inspiration, and some of its representatives question the inerrancy of the Scriptures, even in the matters pertaining to faith and conduct. It tends to consort with an inadequate view of God, and some of its representatives in praising His love forget His holiness and His awful wrath against incorrigible wrongdoers. It tends to consort with an inadequate view of sin, and some of its representatives make the alienation of man from God consist merely in acts, rather than in an underlying state from which they proceed. It tends, finally, to consort with an inadequate view of responsibility and guilt, and some of its representatives teach that these cease when the sinner turns, so that there is no need of propitiation, but only for repentance. A distinguished representative of this theory has written the following sentence: "All righteous claims are satisfied if sin is done away." "Divine law is directed against sin, and is satisfied when sin is made to cease." "If grace brings an end of sinning, the end sought by law has been attained. It can not be, therefore, that in the sight of God there is any need of satisfying law before grace can save sinners." These words are like the voice of "a very lovely song"; but many a pardoned soul uttered a more troubled strain. A man may cease to sin without reversing the injury he has wrought. In the course of his business, let us suppose, he has defrauded widows and orphans, and they are now dead. Or, in his social life, he has led the young into unbelief and vice, and now they laugh at his efforts to undo the mischief, or have gone into eternity unsaved. In a sense his sinning has come to an end, yet its baneful effects are in full career. His conscience tells him he is responsible for the entire train of evils which he has put into operation. The depths of his responsibility are far too profound for such light plummets to sound.

These are some of the reasons which lead the Christian world as a whole to reject "the moral-influence theory" of the atonement as inadequate.

CHRIST THE SIN-BEARER

I shall not attempt to set forth any substitutionary theory of the atonement. It is not absolutely necessary that we have a theory. It may be enough for us to hold the doctrine without a theory. The writers of the New Testament did this. The earliest fathers of the Church did it. The world has been profoundly influenced by the preaching of the doctrine before the leaders of the Church began to construct a theory. What was done in the first century may be done in the twentieth. We may proclaim Christ as the Sin-bearer and win multitudes to Him without a theory. Men will welcome the fact, as the famishing welcome water, without asking about its chemical composition.

Yet the Christian thinker will never cease to seek for an adequate theory of the atonement, and it may be well for us to consider some of the condi-

tions with which it is necessary for him to comply in order to suceed in casting any new light upon this divine mystery.

THE ADEQUACY OF SUBSTITUTIONARY ATONEMENT

1. Any theory of the atonement, to be adequate, must proceed from a fair and natural interpretation of all the Biblical statements on the subject. It must not pick and choose among them. It must not throttle any into silence.

2. It must make use of the thought which other generations have found helpful. It must not discard these old materials. Though they are not a completed building, they constitute a foundation which we cannot afford to destroy. They may be covered over with an accumulation of verbal infelicities from which we must set them free; but whoever would advance our knowledge of the peace made for us by Christ must not disdain to build upon them.

3. It must take account of all the moral attributes of God, for all are concerned in our salvation. It will find the chief motive of the atonement in the love of God, who "so loved the world that He gave His only-begotten Son" (John 3:16). It will find one necessity of the atonement in the righteousness of God, Who "set forth Christ to be a propitiation, through faith in His blood, to show His righteousness because of the passing over of the sins done aforetime, in the forbearance of God; for the showing of His righteousness at this present season; that He might Himself be just and the justifier of him that hath faith in Jesus" (Rom. 3:25, 26). It will find one effect of the atonement in the aversion from man of the wrath of God, the product of love and righteousness outraged by sin: "While we were yet sinners, Christ died for us. Much more then, being now justified by His blood, shall we be saved from wrath through Him" Rom. (5:8, 9).

4. It must accord with a profound Christian experience. It will not toy with Socinian interpretations of the Godhead, for the doctrine of the Trinity is the product not only of a sound exegesis and a sound philosophy, but also of a sound Christian experience. It will not picture God as a Father in a sense which would deny His kingship, as a weak-minded father who bewails the rebellion of his children but who has no courage to wield the rod. It will not cover His face with feeble smiles or inane tears and deny to it the frowns of wrath, for a profound Christian experience pronounces such portraitures untrue. It will not join those excellent Christians who see in sin only temporary fault, a disease of the surface, the product chiefly of circumstances, and probably a necessary stage of man to higher things, for these roseate hues are known to be deceitful by all who have entered earnestly into battle with the corruption of our nature and have achieved any great moral triumphs. It will not diminish the guilt of the transgressor, for it is the pardoned transgressor who knows best the awful demerit of His deeds and of the state of alienation from God from which they issued. In short, It will take into account the judgment of those wise souls who have learned "the deep things of God" in much spiritual conflict, and will reach conclusions acceptable to them.

5. It must view the sacrifice of Christ as an event planned from eternity, and effectual with God from eternity. He is "the Lamb that hath been slain from the foundation of the world" (Rev. 13:8). He "was foreknown before the foundation of the world, but manifested at the end of the times" (I Pet. 1:20). Sin did not take God by surprise. He had foreseen it and had provided a Redeemer before it had led us captive.

6. It must take a broader view of the self-sacrifice culminated in His death, and we speak of that very properly as His atonement. But His self-sacrifice had other features.

It had two principal moments—one in eternity, and the other in time. The first was the laying aside of some of His divine attributes that He might take our nature; the second was the endurance of the evils of human life and death, which He would not remove from His lot by miracle. Both are brought before us in the statement that, "being in the form of God, He counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a bond-servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even as far as unto death, yea, the death of the cross" (Phil. 2:6-8). And all this pathetic history of self-sacrifice is rendered yet more pathetic when we reflect that He anticipated His sufferings from eternity, and moved in the creation and government of the universe with the vision of His coming sorrows ever before His eyes.

We can form no conception of the cost at which He laid aside some of His divine attributes to become incarnate. We can form but little conception of the cost at which He died for the world. No mere man ever laid down His life for the world. Every man must die at some time; "there is no discharge in that welfare." When a man sacrifices his life he does but sacrifice a few days or years; he does but lay it down earlier instead of later. But Christ did not choose between dying at one time rather than at another; He chose between dying and not dying. Thus, viewed in any light whatever, the voluntary sufferings of Christ surpass our powers of thought and imagination, reaching infinitely beyond all human experience.

7. It must make much of the effect produced upon God by the infinite, voluntary, and unselfish sacrifice of Christ for the world. Here all human language breaks down, and it sounds feeble to say that God, the Father, admires with the utmost enthusiasm this holy and heroic career of suffering for the salvation of man. Yet we must use such words, though they are cold. The Scriptures speak of His attitude toward His incarnate Son as one of unbounded appreciation and approval and tell us that His voice was heard repeatedly from heaven, saying: "This is my beloved Son, in whom I am well pleased." When we say that the sacrifice of Christ is meritorious with God, we mean that it calls forth His supreme admiration. Such was His feeling toward it as He foresaw it from eternity; such was His feeling toward it as He looked upon it while being made; and such is His feeling toward it now, as He looks back upon it and glorifies Christ in honor of it.

8. It must find that the work of Christ has made a vast difference in the relations of God to the fallen world. It was infinite in the love which prompted it and the self-sacrifice which attended it, and hence infinite in its moral value. We cannot but deem it fitting that it should procure for the world an administration of grace. Provided for eternity and efficacious with God from eternity, it has procured an administration of grace from the moment when the first sin was committed.

No doubt it is for this reason that God has suffered the world to stand through all the ages of its rebellious history. He has looked upon it from the beginning in Christ, and hence has treated it with forbearance, with love, with mercy. It did not first come under grace, when Christ was crucified; it has always been under grace because Christ has always offered His sacrifice in the plan and purpose of God, and thus has always exercised a propitiatory influence. The grace of God toward man was not fully revealed and explained till it was made manifest in the person and work of Christ, but it has always been the reigning principle of the divine government. Men are saved by grace since the death of Christ, and they have always been saved by grace when they have been saved at all. The entire argument of the Apostle Paul in his epistles to the Romans and the Galatians has for its purpose the defense of the proposition that God has always justified men by grace through faith, and that there has never been any other way of salvation. The entire administration of God in human history is set forth, in the light of "the Lamb that hath been slain from the foundation of the world," as one of infinite kindness and leniency, notwithstanding those severities which have expressed His abhorrence of sin.

But if the self-sacrifice of Christ has made a difference in the practical attitude of God toward the world, it has also made a difference in His feeling toward the world. God is one. He is not at war with Himself. He is not a hypocrite. He has not one course of action and a different course of feeling. If He has dealt patiently and graciously with our sinning race it is because He has felt patient and gracious, and the work of His Son, by means of which His administration has been rendered patient and gracious, has rendered His feeling patient and gracious.

It is to this different administration and to its basis in a different feeling that the Scriptures refer when they present Christ to us as "the propitiation for our sins and not for ours only, but for the whole world."

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Prospectus

THE COMFORT NUMBER

Comfort in Time of Persecution. Maurice G. Dametz
The Basis of Comfort.....H. A Wilson
Comfort in the Hour When Friends Forsake.
L. J. Fowler
Comfort for the Financially Needy.....Cecil Willis
Comfort for the Puzzled and Perplexed.
Jesse Roy Jones

Note,—Every effort is being made by the Editor to resume in this issue the serial Bible course on "The Eighteen Principles of Divine Revelation."

"GRACE AND TRUTH"

Not all the blood of beasts,
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain.

But Christ, the heavenly Lamb,
Takes all our sins away,
A sacrifice of nobler name
And richer blood than they.

—Selected

Synthesis of the Book of Genesis

by THE EDITOR



GENERATIONS	JOSEPH
The "seed of the woman" prophesied and typified in the "Generations" (Beginnings)	The Deliverer and "Revealer of Secrets" typified in the story of Joseph
Gen. 1:1—37:2a	Gen. 37:2b—50:26



LOCAL SETTING—Early ages of man running from the First Dispensation into the Fourth Dispensation.
SUBJECT—The Election Principle demonstrated in the record of the Messianic family.
KEY THOUGHT—The Seed of the Woman shall come and overthrow the Serpent.
APPLICATION—Jesus is the author and finisher of our faith.

SYNTHETIC EXPANSION OF THE "GENERATIONS SECTION" OF GENESIS

GENERATIONS OF THE HEAVENS AND THE EARTH	GENERATIONS OF ADAM	GENERATIONS OF NOAH	GENERATIONS OF THE SONS OF NOAH	GENERATIONS OF SHEM AND TERAH	GENERATIONS OF ISHMAEL AND ISAAC	GENERATIONS OF ESAU AND JACOB
Twelve signs in heaven (Job 38:32; II Kings 23:5)	Conflict of Old and New Natures in type	Dispensation of Conscience	The story of the Flood	Dispensation of Authority	Conflict of the Old and New Natures in type	Twelve sons of Jacob
God's blessing on the earth although it is to be set aside (II Pet. 3:13)	Seed of the Woman promised	Chronological genealogy	Death and Resurrection. Marvelous type of JESUS	Chronological genealogy	Promise of the Seed of the Woman fulfilled in type	God's blessing on Esau although he is set aside
1:1—2:4	Death and Resurrection	Sin,—celestial sodomy		Sin,—Spiritual adultery	Death and Resurrection	
	2:5—5:2	Fallen angels	6:10—10:1	Demons	11:28—25:19	25:20—37:2b
		Culminating judgment,—the Flood		Culminating judgment,—the Confusion of Tongues		
		5:3—6:9		10:2—11:27		

SYNTHETIC EXPANSION OF THE "JOSEPH SECTION" OF GENESIS

JOSEPH IN CANAAN		THE SIN OF JUDAH AND TAMAR	JOSEPH IN EGYPT	
JOSEPH DREAMS	JOSEPH AND HIS BRETHREN	(The women Tamar is specially named in the genealogy of JESUS) Matt. 1:3	JOSEPH INTERPRETS DREAMS	JOSEPH AND HIS BETHREN
Gen. 37:2-11	Joseph persecuted. Gen. 37:12-36		Gen. 39:1 to 41:57	Joseph honored. Gen. 42:1 to 50:26
Gen. 37:2 to 36		Gen. 38	Gen. 39:1 to 50:26	

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"The Bloodless Teaching of Christian Science"

Continued from page 137

We have a picture of the redeemed in heaven singing the song of redemption, and this is what they say:

"Thou hast redeemed us to God BY THY BLOOD" (Rev. 5:9).

Again we read:

"These are they . . . which . . have washed their robes, and MADE THEM WHITE IN THE BLOOD OF THE LAMB.

"Therefore are they before the throne of God" (Rev. 7:14, 15).

By virtue of the death of Christ they stand before the throne cleansed in the sight of God. They claimed the poured out blood and that offering claimed made them white.

Christian Science says the blood of Christ was of no more avail when shed on the cross than when it was flowing through His veins in His daily life; and that is saying, of course, that the blood of Christ was of no avail at all.

The Bible says without shedding of blood there is no remission; and that therefore the blood of Christ which was shed in fulfilment of all blood typically and anticipatively poured out is the only ground on which any sinner can approach to God or receive the remission of his sins.

Christian Science says it would be divinely unnatural for God to vent His wrath upon His Beloved Son; that such a doctrine is a theory man-made.

But in the Word of God it is written:

"Thy wrath lieth hard upon Me" (Ps. 88:7).

We have the warrant of the Apostle Peter who on the day of Pentecost quoting the sixteenth Psalm declared that David spoke of Christ and that Christ spoke through him; we have the warrant of the Apostle Peter speaking on that day in the authority of the Holy Ghost to say that Christ speaks anticipatively of His death in these Psalms of David. He so speaks here. It is Christ Who through the Spirit prophesies of the wrath of God that it will lie hard on Him.

In that wonderful book of the Lamentations we again hear the voice of Christ speaking anticipatively of His cross.

It is profoundly pathetic.

"Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto My sorrow, which is done unto Me, wherewith the LORD HATH AFFLICTED ME IN THE DAY OF HIS FIERCE ANGER.

"FROM ABOVE HATH HE SENT FIRE INTO MY BONES, and it prevaileth against them: He hath spread a net for My feet; He hath turned Me back; He hath made Me desolate and faint all the day.

"THE YOKE OF MY TRANSGRESSIONS (the sins of sinners yoked upon Him) is bound BY HIS HAND; they are wreathed, and come upon My neck; He hath made My strength to fall; THE LORD HATH DELIVERED ME INTO THEIR HANDS" (Lam. 1:12-14).

Over against this place the New Testament statement and see how one interprets the other:

"He that spared not His own Son, but delivered Him up for us all" (Rom. 8:32).

And now read another statement of the New Testament:

"FOR HE HATH MADE HIM TO BE SIN FOR US" (II Cor. 5:21).

This is the moment He anticipated when speaking through the prophet Jeremiah He said:

"THE YOKE OF MY TRANSGRESSIONS IS BOUND BY HIS HAND."

All Scripture is one.

But listen again:

"For Christ also hath ONCE suffered for sins—THE JUST FOR THE UNJUST" (I Pet. 3:18).

He suffered for sins.

He did not suffer for His own sins; He had no sins; He was not a sinner.

For whose sins then did He suffer?

He suffered for the unjust; and as this suffering was for sins not His own, then He was suffering for the sins of the unjust.

This is acting the part of a SUBSTITUTE.

A substitute takes the place of another to meet that which is due to the other.

That other in this case was the unjust, the sinner.

What is due to the sinner?

Let the Word of God answer:

"THE WRATH OF GOD is revealed from heaven against all ungodliness and unrighteousness of men" (Rom. 1:18).

"Indignation and WRATH . . . . upon every soul of man" (Rom. 2:8-9).

By the unjust is meant the ungodly, the unrighteous and the sinner.

The wrath of God then is against the unjust.

If Jesus took the place of the unjust—and He did if He suffered for them—He took their place under the wrath of God and suffered that wrath; therefore the wrath of God was vented on Him, the Beloved Son of the Father.

And again the New Testament meets the voice of the Old.

Listen to the Old Testament once more:

"THE LORD HATH AFFLICTED ME IN THE DAY OF HIS FIERCE ANGER."

Now turn to the prophet Isaiah:

"He was wounded for our transgressions (here is what Jeremiah means in the Lamentations by the YOKE OF TRANSGRESSIONS), He was bruised for our iniquities: THE CHASTISEMENT of our peace was upon Him; and with HIS STRIPES we are healed . . . . and the Lord hath LAID ON HIM THE INIQUITY OF US ALL" (Isa. 53:5-12).

Our iniquity laid upon Him—this is what the Apostle Paul means when he says, "He hath made Him to be sin for us."

"It pleased the Lord to bruise Him" (Isa. 53:10).

Read the fourth verse:

"We did esteem Him STRICKEN, SMITTEN OF GOD, and afflicted."

Here is One Who was to be stricken, smitten, and afflicted of God.

God would bruise Him.

God would chastise Him with stripes .

He would bear the iniquity of others.

He would be wounded for their transgressions.

And it would PLEASE God to so bruise Him.

Who is this Person Who is to suffer the bruising, the smiting, and affliction from God? (and surely no one will question that all this bruising, smiting, chastisement is an expression of the wrath and fierce anger of God).

Who is He then Who is to endure this fierce anger and wrath of God?

Let the New Testament answer to the Old.

The New Testament tells us that an eunuch, a man of great authority under the queen of the Ethiopians was returning in his chariot from Jerusalem. As he rode he read the FIFTY THIRD CHAPTER OF ISAIAH. He could not settle in his mind whether the prophet was speaking of himself or of some other man. At that moment the Evangelist Philip was passing and seeing him read the Scriptures asked if he understood what he read. The eunuch replied that he did not and invited Philip to get up into the chariot by his side and explain, if he could, the passage. Philip did so, and we are told that he "opened his mouth, and began at THE SAME SCRIPTURE, that is, the fifty-third chapter of Isaiah, and PREACHED UNTO HIM JESUS" (Acts 8:35).

Demonstration cannot go farther. It need not. It is unanswerable.

The Bible says that God DID vent His wrath upon His beloved Son.

As a climax read that terrible passage of the Gospel:

"MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?" (Matt. 27:46).

He WAS forsaken of God.

There can be no doubt about it.

He says so, and He could neither lie nor be mistaken about it.

God did forsake Him. God forsook Him because He was in the place of the sinner. God forsook Him as His expressed judgment against sin. God forsook Him because He there represented sin, the sin of the sinner. God forsook Him that He might in virtue of that awful anguish not forsake the sinner who should claim the forsaken Christ as his substitute, his offering for sin.

The anticipative cry in Lamentations and this fearful cry recorded by the Evangelist agree in one.

It was the agony of One suffering the wrath of God against sin, and

suffering it for others that God in grace might still be just and save them.

It is under the revelation of this downpour of the wrath of God upon His Beloved Son that we can read and understand in fullest measure the meaning and sublimity of that saying of the Son Himself:

"For God so loved the world, that He GAVE (and "gave" here means to "deliver up") His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

If Scripture says one thing more plainly than another, it is that Jesus Christ came into the world not to be an example in His daily life but to die; that He came to die not as one who was ahead of His times and "was caught by the whirling wheel of the world's evil and torn in pieces," but as a substitute to take the place of the guilty sinner under the just wrath of God. He came to die as a sin-offering, a sacrifice for sin; His blood was shed, His life poured out as an atonement for sin; He died on the principle of "the one for the many": one man sinned and all were made unrighteous; as one man, as the second man, He died that many might be made righteous.

He is set forth in Scripture as a bleeding sacrifice; He becomes a propitiation, a "mercy seat"; on the basis of this perfect sacrifice, this finished offering fully satisfying the Being of God against sin, God is able to justify and accept as righteous all who claim it.

Christ! THE GUILTY SINNER'S SINLESS SUBSTITUTE.

Christ the one offering once for all.

Christ by His one offering once for all meeting the claims of justice and paying the debt of every sinner who owns that sacrifice as provided of God in grace for him.

This is what the Bible teaches from Genesis to Revelation in unbroken utterance.

Upon this issue of the sacrifice and blood of Christ the Bible and Christian Science absolutely and hopelessly contradict each other. There is no point of possible agreement between them. If one is right the other is unconditionally wrong and false.

Christian Science says one sacrifice is not sufficient to take away sin and cleanse the sinner before God.

The Bible says the one sacrifice of Christ is all sufficient.

Christian Science says the shedding of Christ's blood was of no avail.

The Bible says without the shedding of blood there is no remission of sins; and that the blood of Christ shed on the cross gives remission and cleanseth from all sin.

Christian Science says God could not vent His wrath upon His Son.

The Bible says He did so vent His wrath.

Christian Science says the venting of His wrath would be divinely unnatural.

The Bible says the venting of His wrath upon His Son was the infinite and divine proof of how much He loved man and would save him; not even sparing the Son of His love.

Christian Science says this doctrine of the wrath of God vented on His Son is a man-made THEORY.

The Bible proclaims it a fact invented, inspired and recorded of God.

The blood of Christ, the blood of a DIVINE SACRIFICE, that is the testimony of the Bible.

The blood of Christ! NOTHING MORE THAN HIS UNWISE LIFE AS HE SOMETIMES LIVED IT ON THE EARTH.

That is the testimony of Christian Science.

If you accept the Bible you accept the blood of Jesus as your sacrificial ground of approach to God and you glorify the grace and love of God.

If you accept Christian Science you deny the blood of Christ as your sacrificial ground of approach to God and you reject His saving grace and love.

"He that despised Moses' law died without mercy under two or three witnesses:

"Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath COUNTED THE BLOOD OF THE COVENANT, WHEREWITH HE WAS SANCTIFIED, AN UNHOLY THING, AND HATH DONE DESPITE UNTO THE SPIRIT OF GRACE?" (Heb. 10:28, 29).

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II. A COMMANDED MAN—"Go wash"
III. AN OBEDIENT MAN—"He went"
IV. A QUESTIONED MAN—"How were"
V. AN ASSURED MAN—"I know"
VI. A PERSECUTED MAN—"Cast him out"
VII. A WORSHIPFUL MAN—"He worshipped Him"

—R. S. B.

THE WORD OF EXHORTATION

Heb. 13:22

I. LET US FEAR
Heb. 4:1
II. LET US DRAW NIGH
Heb. 10:22
III. LET US HOLD FAST
Heb. 10:23
IV. LET US CONSIDER ONE ANOTHER
Heb. 10:24
V. LET US LAY ASIDE EVERY WEIGHT
Heb. 12:1
VI. LET US GO FORTH
Heb. 13:13
VII. LET US OFFER THE SACRIFICE OF PRAISE
Heb. 13:15

—R. S. B.

THE WORLDLY BELIEVER

I. IS IN DELILAH'S LAP—Shorn of Power
Judges 16:19
II. IS BOUND WITH GRAVE CLOTHES—Hampered in Service
John 11:44
III. IS LIVING IN THE FAR COUNTRY—Misery in Experience
Luke 15:13-14
IV. IS DOWN IN EGYPT—Out of Communion
Gen. 25:34
V. IS EATING A MESS OF POTTAGE—Preeminence of the Flesh Gen. 25:34
VI. IS TOLERATING TOBIAH'S STUFF—Sin in the Heart
VII. IS LIVING IN SODOM—Loss of Testimony
Neh. 13:8; Gen. 19:14
CONCLUSION—John 2:15

—R. S. B.

THE WATCHMAN'S CRY

Isa. 21:11-12

I. A PERPLEXING QUESTION
"What of the Night"
II. A GLORIOUS PROSPECT
"The Morning Cometh"
III. A GLOOMY FUTURE
"Also the Night"
IV. AN EARNEST EXHORTATION
"Enquire Ye"
V. AN URGENT MATTER
"Return"
VI. A BLESSED INVITATION
"Come"

—R. S. B.

WHAT THE LOVE OF GOD NEVER DOES

I. IT NEVER FORSAKES
Rom. 8:38-39
II. IT NEVER FLATTERS
I Cor. 13:4
III. IT NEVER FORGETS
Isa. 49:14-16
IV. IT NEVER FAILS
I Cor. 13:8
V. IT NEVER FALSIFIES
Ps. 89:33-36

—R. S. B.

THE UNEQUAL YOKE

II Cor. 6:14—7:1

I. THE SIMPLE REQUEST
"Be not"
II. THE FIVE-FOLD REASON
"What"
III. THE DEFINITE REQUIREMENTS
"Come out"
"Be Separate"
"Touch not"
IV. THE BLESSED RESULT
"I will receive you"
V. THE REASONABLE RECOGNITION
"Let us cleanse"
"Perfecting holiness"

—R. S. B.

THE UNIVERSAL CHRIST OR CHRIST IS ALL

Col. 3:11

I. HE IS ALL OUR REVELATION
John 1:18
II. HE IS ALL OUR SALVATION
Acts 4:12
Isa. 43:11
III. HE IS ALL OUR PROVISION
John 6:35
John 4:14
IV. HE IS ALL OUR COVERING
Rom. 13:14
V. HE IS ALL OUR PATTERN
John 13:14

—R. S. B.

THE THIRD DAY

I A DAY OF PROPHECY
Matt. 16:21
II. A DAY OF PROOF
Acts 13:34
III. A DAY OF DEMONSTRATION
Rom. 1:4
IV. A DAY OF JUSTIFICATION
Rom. 4:25
V. A DAY OF HOPE
I Cor. 15:20-23
VI. A DAY OF REMEMBRANCE
II Tim. 2:8
VII. A DAY OF ASSURANCE
Acts 17:31

—R. S. B.

THE MORE SURE WORD OF PROPHECY

II Pet. 1:19

I. THE PROPHETIC WORD A DEFINITE POSSESSION
"We have"
II. THE PROPHETIC WORD SURE
"A more sure Word"
III. THE PROPHETIC WORD TO BE REGARDED
"That ye take heed in your hearts
IV. THE PROPHETIC WORD A LIGHT
"A light"
V. THE PROPHETIC WORD FOR THIS AGE
"Shineth in a dark place"
VI. THE PROPHETIC WORD TO BE FULFILLED
"Until day dawn and day star arise"

—R. S. B.

A NEW CREATURE

II Cor. 5:17

I. A HALLOWED CONNECTION
"Therefore"
II. AN AMAZING SUPPOSITION
"If"
III. AN INFINITE APPLICATION
"Any man"
IV. AN ESSENTIAL POSITION
"Be in Christ"
V. A RESULTANT CONDITION
"A new creature"
VI. A RAPTUROUS LIBERATION
"Old things are passed away"
VII. AN AUSPICIOUS TERMINATION
"All things are become new"

—R. S. B.

THE KINGS REWARDS

I. WHY GIVEN? FOR SERVICE
Heb. 6:10
II. WHEN GIVEN? AT HIS COMING
Rev. 22:12; I Cor. 4:5; Luke 14:14
III. WHERE GIVEN? AT THE JUDGMENT SEAT
II Cor. 5:10
IV. WHAT GIVEN? CROWNS
I Cor. 9:25; James 1:12; I Pet. 5:4

—R. S. B.

A MANIFOLD STEWARDSHIP

I. INTRUSTED WITH WEALTH
Luke 19:13
II. INTRUSTED WITH LIFE
Dan. 1:11 (R. V.)
III. INTRUSTED WITH MYSTERIES
I Cor. 4:1
IV. INTRUSTED WITH GRACE
I Pet. 4:10
V. INTRUSTED WITH THE GOSPEL
I Thes. 2:4; II Cor. 5:19
CONCLUSION: Luke 19:13 Do business
I Cor. 4:2 Be faithful

—R. S. B.

THE UNCHANGING CHRIST

Heb. 13:8

I. IN HIS PERSON
Isa. 9:6-7
II. IN HIS POWER
Phil. 3:10
III. IN HIS LOVE
John 13:1
IV. IN HIS TRUTH
Matt. 24:35
V. IN HIS FAITHFULNESS
II Tim. 2:13

—R. S. B.

FREE PASTORS' SERVICE

The establishment of this service for Christin workers is the logical outcome of present-day conditions within the church. Infidelity, under the name of modern theology, has so fully obtained control of many of our denominational headquarters that pastors who stand for the fundamentals of the Faith are finding it extremely difficult to secure through regular channels churches which want presented the unadulterated truths of God's Word. Likewise, churches, both denominationl and undenominational, which desire preached from their pulpits "the whole counsel of God" are discovering to their amazement that it is almost impossible to get in touch wit hpastors of this character. It is the sole purpose of this serviee to bring fundamental pastors and fundamental churches together.

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Christian workers who desire further information concerning this free service should address the Business Manager.

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D. B. I. at Home and Abroad

by JESSE ROY JONES

Word comes to us from Tucson that Miss Mary Fickett (Class '23) has left for Philadelphia where she will visit with the China Inland Mission Board as a part preparation for her departure for China. She expects to be away about six weeks. We are sure that all who knew Sister Mary while she was at D. B. I. will want to be standing by her in prayer at this time. She has a number of speaking engagements and will probably make a stop-over at D. B. I. on her return trip to Tucson where she will make final preparations for her trip to China.

With the March-April issue of "Praise and Prayer" (the organ of the Orinoco River Mission) comes this sad word of announcement:

"The many friends and prayer helpers will be shocked by the sad news that has just been received by cable from our General Director, Van V. Eddings, saying that their oldest boy, David, has slipped away to be with Jesus.

"Your prayers are asked that God's sustaining grace might be given in this hour of need."

(Cable received April 14, 1925.)

It gives us great pleasure to make the two following announcements concerning our dear brother J. Theodore Goodman (Class '23). The first announcement has to do with his marriage to Miss Ruth Norris (Class of '24) which took place at the home of the bride's parents, Mr. and Mrs. James Emmett Norris, of Alhambra, California, March 24, 1925. The second announcement is concerning his ordination as a minister of the Gospel in the Baptist church which took place Sunday afternoon, April 5, 1925, in the auditorium of the Madison School house, where Brother Goodman has been preaching the Word and pastoring the Madison Baptist Church.

Brother Goodman was commonly known to all the D. B. I. family folk as "Ted." Until his departure from the Institute, which was nearly a year ago, Mr. Goodman was Publication Director of "Grace and Truth." God wonderfully used him in this capacity, and his labor of love was greatly appreciated by the entire "Grace and Truth" family and will always be cherished as a happy memory in the history of the magazine. We wish Brother "Ted" and Sister Ruth (for thus we knew them) the richest blessings that God has to offer. We also pray that during the interval they remain in this country prior to their going to China (where God has called them to life service) their lives may be filled with joy unspeakable as they minister the unsearchable riches of Christ.

A recent report sent out by the East Side Baptist Church of Pueblo, Colo., shows that the work there, under the direction of Rev. William MacIntosh (Class of '20) is being prospered of the Lord. The increasing membership of the church has made it necessary to enlarge their present building in order to accomodate the crowds. May God continue to bless and prosper the church and our Brother MacIntosh as he preaches and teaches the Word.

According to the Easter Bulletin of the First Baptist Church of Tucson, Ariz., a special service for the laying of the cornerstone of the new church building was held at 3:30 P.M. April 12, 1925. We rejoice greatly with the Tucson church and its faithful pastor, Rev. R. S. Beal, for this event in their history. Our prayer is that God may continue to strengthen the hands of our Brother Beal and his flock as they give forth the testimony for Truth.

While the folks at the First Church at Tucson were rejoicing over the laying of the cornerstone of their new building, those at the Vaughn Branch were rejoicing because of the completion of their new building. Special credit is due Brother and Sister George Sleeth for their faithfulness and untiring labors in the work at Vaughn. Surely God will richly reward them for their work's sake.

Dean Fowler is scheduled to be one of the teachers at the Seventeenth Annual Erieside Summer Bible Conference, which will convene at Willoughby-on-the-Lake, near Cleveland, O., from July 17th to 26th, 1925.

The program gives the following word of comment concerning Dean Fowler:

"Dean Fowler's recent visit to Cleveland and his remarkable expositions in the Epistle to the Romans will assure him of a cordial welcome to the Summer Conference and will bring to him a large hearing. He is scheduled for a series of studies in the Epistle to the Ephesians and will speak daily from Sunday July 19th, to Saturday, July 25th. He should exercise a wide influence with the young people attending the Conference. As Dean of the Denver Bible Institute, he is being used of God to train and send forth young men and women to all parts of the world."

The other speakers on this conference program will be Rev. R. V. Bingham, Director of the Sudan Interior Mission; Pastor P. W. Philpott of the Moody Church, Chicago; Mr. H. A. Ironside, of Oakland, Calif.; Rev. G. A. Mackenzie, of Canada; Dr. W. L. Walker, of Elyria; Rev. Isaac Page of Chicago; and Rev. J. Rhys Davies of Sheffield, England.

Pray that God will mightily use each one of these servants of His to make the conference far-reaching in its testimony for the Truth.

On Friday evening (May 1st) Dean Fowler, together with Pastor Leland Beaupre, Mr. W. R. Gorsage, Director of Evangelism, D. B. I., and the Institute Orchestra, conducted a Gospel service at the Marshall Gospel Mission. The purpose of this meeting was to fellowship with the Marshall folk and complete the fund that was started for the painting and repairing of the mission building. The meeting was well attended, and God's blessing was manifested on the entire service. Miss Belle A. Baker, of Boulder, who was instrumental in the founding of the mission, and a number of the other Boulder folk who are interested in the work at Marshall, were also present. The needed amount to do the painting and to make the necessary repairs on the building was raised from among the friends of Boulder, D. B. I., and the Mission membership.

Include the work at Marshall and the other mining camps on your prayer list.

The Annual Missionary and Yielded Life Social of D. B. I. was held in the Institute Auditorium, Friday evening, May eighth. The program of the evening was opened by the orchestra praying a series of Gospel songs. Following this was a season devoted to the singing of hymns and choruses by everybody. Then followed the playing of Bible games in which everybody participated and enjoyed themselves greatly. The evening's program was brought to a close by a devotional season in which many of the young people gave their testimonies of their joy and happiness in the yielded life. Dean Fowler conducted the program of the evening and there was not a dull moment at any time. God's blessing was manifested throughout the evening and it can truly be said that only those things were done that glorified Him Who is worthy of the honor and first place in all of our activities.

GULL LAKE BIBLE CONFERENCE

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Whole Bible Sunday School Lesson Course

Expositions by H. A. WILSON

Lesson 5. **Sunday, May 3, 1925.**

GOD THE FATHER

John 8:33-34
Golden Text, John 14:23

Our lesson today is entitled "God the Father" in distinction from the next eleven lessons in which we consider "God the Son" and "God the Holy Spirit." It is almost impossible, however, to consider God the Father apart from God the Son, for all we know of the Father is revealed in God the Son. This is the plain declaration of John 1:18: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." (See editorial, "My Lord and My God," in April number of "Grace and Truth.") This being true, let us in this lesson study rather the Fatherhood of God.

This is a subject which needs careful consideration. There is much confusion and much wicked and unscriptural teaching about the Fatherhood of God. Many go so far as to teach that God is the Father of all men, and that therefore men do not need to be born again. Rather they teach that all we need do is to teach men to recognize that God is their Father. Certainly the Scriptures teach the universal Fatherhood of God, but not in the sense that these men teach it, and in teaching the universal Fatherhood of God the Scriptures do not deny the necessity of the new birth. Now as we proceed in our study we will find that the Scriptures indicate five realms in which God is a Father. Three of them—the first two and the last in the order in which we shall consider them—are very little spoken of in the Word, but tremendous emphasis is given to the other two. God is the Father of all creatures by creation; He is the Father of Israel by election; He is the Father of Jesus Christ by a unique act of generation; He is the Father of the believer in Christ by regeneration; and He is the Father of the yielded and separated believer in the sense of special fellowship which is not enjoyed by unyielded believers.

I. THE FATHERHOOD OF GOD IN CREATION

In the realm of creation the Scriptures do teach the universal Fatherhood of God. We cannot deny this, and to do so would plunge us into confusion. Several passages in God's Word plainly teach that God is the Father of all creation in the sense of being the Source from which creation has its being. In Isa. 64:8 we read, "But now, O Lord, Thou art our Father; we are the clay, and Thou our Potter; and we all are the work of Thy hand." This verse makes it very clear that God is called the Father of the things which He makes. Acts 17:29 conveys the same idea: "We are the offspring of God." This is explained in the preceding verse: "In Him we live, and move, and have our being." This verse thus teaches that we are the offspring of God in the sense that He is the source of our being and the Sustainer of our lives. Certainly in this sense God is the Father of all men. But this teaching seems even to be carried further. In Job 1:6 the angels are called the "sons of God" and Satan is included among them: "There was a day when the sons of God came to present themselves before the Lord and Satan came also among them." Several other references in the Old Testament also call angels "sons of God" (see Job 38:7; Gen. 6:2-4). It is apparent that in these verses the Fatherhood of God lies in the fact that He was the Creator of the angels, and the same thought is seen in James 1:17 in which God is called "the Father of lights," meaning, evidently, that He was the Creator of the stars.

It should be noted, however, that this truth does not deserve the tremendous emphasis which it is given by Modernists and other false teachers. It is mentioned only comparatively a few times in the Word of God and the fact that God is the Father, or Creator, of all things in nowise guarantees their salvation. This is apparent from the fall and judgment of many of the angels, including Satan, and from the plain teaching of God's Word concerning the necessity of the new birth if a soul is to be saved from the wrath of God. Jude 6; II Pet. 2:4; Jno. 3:3-7.

II. THE FATHERHOOD OF GOD IN ELECTION

In at least one passage God calls Israel His "son," thus indicating His Fatherhood in election. This passage is Hosea 11:1: "When Israel was a child, then I loved him, and called My son out of Egypt." The same thought is evidently in mind in the parable of the prodigal son, in which Israel is typified by the prodigal son and God by the father (Luke 15:11-24). This is entirely consistent with the principle which God employs constantly in recording Israel's history. He makes Israel a type of the individual believer in Christ. He clearly teaches that the believer is a child of God, and God his Father. Consequently it is not surprising to find Him calling Israel His son and Himself the Father of Israel.

However, a word of warning is needed here, too. Because God calls Himself the Father of Israel we must not suppose that every Jew is saved. While God surely teaches the salvation of the nation, He just as clearly reveals that the nation which shall be saved is composed not of every one who is a Jew after the flesh, but only those who are believers (Rom. 11:26; Rom. 9:6; Rom. 2:28-29). It is worthy to be remembered also that the teaching on this aspect of God's Fatherhood is, if anything, even more limited than that concerning the creation aspect, of which we have just studied.

III. THE FATHERHOOD OF GOD IN INCARNATION

The preeminent teaching of the Word concerning the Fatherhood of God is its teaching concerning His relation to Jesus Christ. In a unique sense, God is the Father of Jesus Christ. In this He sustains a relation to His only begotten Son which He sustains to no mere creature in the universe. This is indicated in the phrase which is so often employed in speaking of Christ—"the only begotten Son." There came a day when God, by the operation of the Holy Spirit, entered into the womb of a virgin. There He prepared a body for His Son (Heb. 10:5), and Jesus was born into the world as a little child (Isa. 9:6). No other being in the universe ever became incarnate through such an act of the Holy Spirit. The Child Who was born was God. He was inherently Deity. That can be said of no other man who ever lived. We are not inherently Divine. And the only way we can be made partakers of Divinity is through believing the promises of God, upon which believing, He by His Holy Spirit makes us partakers of the Divine nature (II Pet. 1:4). In the body of Jesus Christ the fulness of the Godhead dwelt by generation (Col. 2:9). But God can dwell in us only by regeneration. Yes, Jesus is the only begotten Son of God, and God is His Father in a sense in which He is the Father of no other in all the universe.

IV. THE FATHERHOOD OF GOD IN REGENERATION

Second only to the truth which we

have just faced is the fact that by the new birth God is the Father of all who believe in Jesus Christ. This is the truth which Jesus taught Nicodemus when He said to him, "Ye must be born again" (Jno. 3:3-7). This is the truth which is declared in Gal. 3:26. There God is speaking only of believers, for He says, "Ye are all the children of God through faith in Christ Jesus." In this connection it is noteworthy that Jesus never referred to God as the Father of the unbelievers to whom He spoke. Many times He used the expression "your Father," but it was in His conversations with His disciples. This is also manifest in the writings of the Apostle Paul. Many times the expression "God our Father" is used, but it is to be remembered that those books were all addressed to believers. We have already seen that the new birth, by which the very life of God is imparted to the soul of a man, is received only through faith in Christ. This is made very clear in the explanation which Jesus gave to Nicodemus when he questioned concerning the method whereby this might be. It was in that explanation that Jesus said, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). For a soul to have everlasting life is to have the life of God, and this life is received only through faith in Christ. Thus God becomes the Father of all believers through regeneration.

It is wicked and sinful to wrest the teaching concerning God's Fatherhood in creation to mean that all men are naturally the children of God in the sense of having everlasting life or inherent Divinity. This distracts men from recognizing the necessity of the new birth and from receiving it through accepting Christ as their Saviour, and the Scripture which is given in our lesson today shows that the exact opposite is the natural condition of all men. Jesus spoke very plainly when He said, "Ye are of your father the Devil" (John 8:44), and no less clear is the statement of Eph. 2:3: "We were by nature the children of wrath, even as others." If men are naturally children of the Devil and children of wrath, they need to change their parentage, and this is done by means of the new birth. The minute I believe in Jesus as my Saviour God gives me eternal life; He gives me His Own Divine nature; He makes me His child. Let us clearly declare this truth and seek to lead others to faith in the Saviour Who alone can save their souls from eternal judgment.

V. THE FATHERHOOD OF GOD IN FELLOWSHIP

One other aspect of God's Fatherhood must be noted before we close, and that is that God is the Father of the yielded believer in the special sense of fellowship. From the standpoint of the new birth, He is the Father of every one who believes in Christ—yielded or unyielded. But He exhorts believers in these words: "Come out from among them (i.e., unbelievers) and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty" (II Cor. 6:17-18). We have already seen that the new birth depends exclusively on faith in Christ. There is no other condition on which it may be received. Therefore this passage can mean only one thing—that God can enter into the rightful fellowship of a father with His children only when they are obedient to His will. Certainly no one will deny that fatherhood involves more than the impartation of life. No man is really a father to his children who merely brings them into the world and then deprives them of his fellowship and watchcare and provision. So God presses the truth of His Fatherhood to its logical conclusion. In the new birth He gives His life to the believer, making him His child. This is an eternal gift of grace. Once born again, the soul can never cease to be a child of God. But now God wants to enter into close and vital fellowship with His child, and He will do it if permitted. What a lesson for us to learn! What a blessing for us to enjoy! But to enjoy the blessing we must be obedient to the will of our Father and separated from those things which displease Him.

Lesson 6. **Sunday, May 10, 1925.**

GOD THE SON: HIS PREEXISTENCE

John 1:1-18
Golden Text John 8:58

"The preexistence of Jesus Christ" means the "before existence of Jesus Christ." This certainly indicates that Jesus Christ existed before something, but it immediately raises the question, "before what?" As we shall see later in our study, Jesus existed in power and glory even before creation. This certainly is deserving of study and a clear understanding of it will help to avoid much confusion. In addition, He existed before the incarnation when He was born of a virgin in Bethlehem of Judea. Unless we recognize this we cannot appreciate or understand the Old Testament, for it is full of manifestations of Him, and it is a revelation of His grace.

I. HIS PREEXISTENT POWER

"All things were made by Him, and without Him was not anything made that was made" (John 1:3).

One of the first things which impresses the soul who studies about the preexistence of Jesus is the power which belonged to Him then. Many Scriptures reveal that power. The very passage which is given for our lesson today says, "All things were made by Him and without Him was not anything made that was made" John 1:3). Col. 1:16-17 says, "By Him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him and for Him: and He is before all things, and by Him all things consist." Surely these statements are very clear. All things were created by Jesus Christ.

Consider for a moment how this power transcends all other power. All other power of which we know anything—whether natural or supernatural, physical or judicial, from the power of the thunderbolt to the power of an Alexander—all is created power, and Jesus is the Creator. His power is the source of all power; so it surely is greater than all.

For one to recognize the preexistent power of the Lord Jesus Christ will completely silence the arguments of the evolutionist and the materialist. God's handiwork testifies to Him. The tremendous power which He has wrapped up in creation testifies to the power of the Creator. Physicists tell us that "energy is unchangeable in amount" and that "the total energy of the universe is constant." They teach that by no means known to science can energy be manufactured or destroyed. Now energy is power, and if the scientists are right, there is in the material universe today the same amount of power which was there thousands of years ago. It will be seen at once that there can be no accounting for the origin of this power save on the basis which the Bible indicates—all power proceeds from Him in Whom is all power, the Creator of the universe, the Lord Jesus. It could not possibly have come by natural processes of development. Rightly understood, therefore, the preexistent power of the Lord Jesus Christ is seen to transcend all other power because it is the source from which all other issued. And rightly understood it leaves no room for the false teaching of the evolutionist, for it proves that the world and all things in it received their being by creation and not by evolution. Gen. 1:1.

II. HIS PREEXISTENT GLORY

"We beheld His glory, the glory as of the only begotten of the Father, full of grace and thruth" (John 1:14).

We cannot conceive of the glory that belonged to Jesus before His incarnation. We are given occasional glimpses of it throughout the Word, and these imperfect visions dazzle us with the glory which is

revealed. But we cannot conceive what His glory really was, and if we could conceive it we could not stand it. We read of the children of Israel that they could not endure the glory which was reflected from the face of Moses after he had been in the mountain with God (II Cor. 3:7). This reflected glory was more than human flesh could endure. On this account how thankful we should be that God has withheld the full revelation of His glory until through the resurrection we shall be prepared to endure it. I Cor. 13:12.

It is enough for us to know what God tells us about this preexistent glory of His Son. We are told that He was, "in the form of God" (Phil. 2:6). He Himself referred to it in His prayer in the seventeenth chapter of John when He said, "Father, glorify Thou Me with Thine own Self with the glory which I had with Thee before the world was" (John 17:5). And in the glimpses of His glory which the prophets and the patriarchs have recorded for us we are told that He was the center of heavenly worship. Before His throne the cherubim and the other angels prostrated themselves crying, "Holy, holy, holy, Lord God Almighty" (Isa. 6:1-3).

As we consider this preexistent glory of our Lord our hearts are moved with awe, but there is another thing in this connection which moves us even more profoundly. We can hardly believe that He should have greater glory than the glory which was His even before the incarnation. But when God wants to give us the climacteric revelation of His glory, He speaks of the glory which is His through the redemption of sinners. Phil. 2:9-10; Eph. 2:7.

III. HIS PREEXISTENT GRACE

"The law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17).

This at once suggests to us the grace of our Lord Jesus and leads to the remark that His grace began before His incarnation. Can any one read the story of Israel and fail to be impressed that God's dealings with her were marked by amazing grace? Can one read of God's promises given to Abraham, Isaac, and Jacob and at the same time consider their sinful lives, without realizing that God dealt with them in grace? And can he read of God's faithfulness to His promises and His determination that these promises shall not fail but all shall be fulfilled in spite of Israel's sin, without realizing that His dealing with Israel was on a grace basis? Rom. 4:16; Gal. 3:18.

Some have foolishly taught that in former dispensations men were saved by keeping the law. This is a very sad teaching, and does violence both to the grace and justice of God. No. His Word definitely teaches that salvation then, as now, was wholly by grace, for men could not keep the law. Could anything be more plain than Acts 15:10-11: "Why tempt ye God to put a yoke (the law) upon the necks of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." Here is the definite statement that even before His incarnation the Lord Jesus Christ saved men by grace. It is a revelation of His preexistent grace.

His preexistent grace also appears in the fact that God planned even before the foundation of the world that His Son should offer Himself for our salvation. (Rev. 13:8; I Pet. 1:18-20). This plan was the pattern by which God framed the ages (Heb. 1:2 "worlds" lit. means ages see R. V. marg.). It was this plan which was pictured in the offerings which God ordained (Heb 10:1). It was this which was typified in Israel's ritual (Heb. 9:11). And it was this toward which the prophets looked as they testified beforehand the sufferings of Christ (Isa. 53). All of God's grace dealings with His Old Testament saints were based on Jesus' plan to offer Himself for the sins of fallen humanity.

IV. HIS PREEXISTENT MANIFESTATIONS

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him" (John 1:18).

One other fact regarding the preexistence of Jesus is that He manifested Himself to men even before His incarnation. This is the meaning of John 1:18: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." This is the simple statement that whenever men saw God, even before the incarnation, they saw not the Father, but the Son, Jesus Christ. We have before called attention to the fact that Isaiah's testimony that He saw God (Isa. 6) is interpreted in John 12:39-41, and there it is definitely declared that Isaiah saw Christ, and spoke of Him. This same truth Jesus also stated when He said, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me" (John 5:39). And many Bible students have recognized that to compare the accounts of the acts and attributes which characterize the Jesus of the New Testament with those which characterize the Jehovah of the Old is to establish their identity.

How much nearer this brings God to our hearts and lives, and how much better it makes us acquainted with Christ! To our finite minds, abstract statements about God are hard to understand and to appreciate, and consequently they fail to help us to feel that we really know God. But Jesus was made in concrete form like unto ours, and we feel that we can get acquainted with Him. Then, too, the realization that Jesus is the God of the Old Testament opens up a wonderful treasure-trove of truth concerning Him. Our knowledge of Jesus is not limited to the New Testament, for the Old is just as definitely concerned with Him, and the one who learns to know the God of the Old Testament through careful reading of its pages is introduced to no stranger when he meets the Person of Jesus in the beginning of the New Testament. Rather he finds to his delight that the God Who became so dear to his heart as He was revealed in the Old Testament, as in the days when He talked with Abraham now has clothed Himself with flesh in order to manifest Himself once more to His people. Let us thank God for the precious truth that the God Who manifested Himself to Israel is the One Who became flesh in order that He might bear our sins in His body on the tree.

Lesson 7. **Sunday, May 17, 1925.**

GOD THE SON: HIS INCARNATION

Matt. 1:18-25

Golden Text, I Tim. 3:16

The incarnation of Christ is one of the most essential facts of the Christian faith. There are some who tell us that it does not make any particular difference whether we believe that Jesus was actually born of a virgin, and it does not matter whether that one was God or man. But it does make a difference. It makes a tremendous difference. The character of the incarnation forever settles the character of Jesus and the efficacy of His death for our salvation. Either He was a self-deceived and blasphemous imposter or He was the God of the universe. Either He was a bastard child born of a fallen woman or He was the Son of God born of a virgin. If He was the former, His death professedly for sin was presumptous fanaticism, and His offer of life to sinners a fiasco. If He be the latter, however, the Cross becomes a triumph, and His offer of life a sovereign manifestation of grace. It makes all the difference between heaven and hell for the soul of the man who trusts Christ as his Saviour.

This, then, is the tremendously important subject which we study today. The Word of God is so plain in its presentation of the facts that it is not necessary for us to argue the literal character of the virgin birth of the Son of God. It is simply a matter of faith or unbelief. Those who will not believe what God's Word says about the subject will not believe it no matter how strongly we may argue on the subject. But they are accountable before God for their rejection of His plain declaration of the fact. Let us therefore leave the skeptics and scoffers in the hands of God and reverently seek to gather together some of the Scriptures

which shed light on the subject before us.

I. THE PROPHECIES OF THE INCARNATION

The doctrine of the incarnation is not confined to the teaching of the New Testament. It was clearly prophesied many years before it came to pass. These prophesies are familiar to all Bible students but it will be well for us to notice a few of them in passing. The first promise of the coming Saviour was given immediately after the fall of man. In this prophecy the virgin birth is clearly taught. Hear it: "I will put enmity between thee (Satan) and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). Notice that the seed of the WOMAN was to bruise the serpent's head. The fact that God calls the coming Saviour the seed of the woman instead of the man is the first indication that He was to be born of a virgin. The many prophecies that the coming Messiah was to be of the seed of David and yet God manifest in the flesh could be harmonized only by the virgin birth. It is also suggested in Isa. 9:6: "Unto us a Child is born, unto us a Son is given." In the light of the virgin birth we know that the birth of the Child was the physical side, while the Son given was the spiritual side. But the classical passage on the subject is Isa. 7:14: "Behold a virgin shall conceive and bear a Son, and shall call His name Immanuel." It is true that many scholars insist that the Hebrew word "Almah," which is here translated virgin, simply means "a young woman" and not "a virgin," but Matt. 1:22-23 interprets it literally to mean "a virgin," and we are convinced that the Spirit of God knows more about the meaning of the word than any scholar. Yes, the virgin birth of Jesus Christ was prophesied many years before it actually occured.

II. THE MIRACULOUS CHARACTER OF THE INCARNATION

Of course the virgin birth of Christ is a miracle. Any one would be foolish to deny that fact. Even so eminent a scientist as Dr. Howard Kelly, while testifying to his unqualified faith in the virgin birth, does not attempt to account for it on any other ground than that it was a miracle. Thank God there are still a few scientists left who are worthy of the name.

Now the very miraculous character of the virgin birth involves it in mystery. The natural man can understand only natural things. He cannot understand the supernatural. And all miracles are supernatural, for they give evidence of the working of Him Who is above nature, being its Creator and the One Who established its laws. This being true, it is futile for us to try to understand the virgin birth.

But its miraculous character does not for one instant relieve us of the responsibility of believing it. God has declared it to be true. To doubt its truth, therefore, is to doubt God's Word, and inasmuch as it could have been accomplished only by the power of God, to doubt it is also to doubt God's power. Let us not limit God nor make Him a liar. While the virgin birth is beyond our power to understand, let us gladly accept it on the authority of God's Word, and let us rejoice that we have a God Who can do things which are too great for our poor, feeble comprehension. Isa. 55:8-9.

III. THE HUMILITY OF THE INCARNATION

Jesus' incarnation was a humiliating thing. It necessitated a great humility on His part. What it involved is best described in Phil. 2:6-8: "Who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross."

How this humility of the incarnation should stir our hearts! Think of it! The Creator of the universe condescended to take upon Himself the form of one of His creatures. The One Who made the universe was made a little lower than the angels. He Who was rich became poor. He Who had infinite power divested Himself of His power sufficiently to feel human infirmities and know physical weariness and suffering. He Who had infinite glory divested Himself of that glory sufficiently to be born as a little child, to walk among men, to suffer their insults and buffetings, and finally to permit them to lead Him out to the shameful death of the cross. The One Whose home was heaven left heaven's glory and came to earth with no place to lay His head.

Why did He do it?

IV. THE PURPOSE OF THE INCARNATION

It is not hard to find the purpose for which Jesus suffered the humiliation of His incarnation—it was in order that He might save sinful men. Many Scriptures bear witness to this fact. He was "made a little lower than the angels for the suffering of death," and is now "crowned with glory and honor, that He by the grace of God should taste death for every man" (Heb. 2:9). "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:14-15). These Scriptures plainly indicate that Jesus' incarnation was for the purpose of dying in order that He might save sinners.

This is also suggested in the Scripture which is given in our lesson today. When the announcement of Jesus' birth was made, the angel said, "Thou shalt call His Name Jesus, for He shall save His people from their sins" (Matt. 1:21). Yes, Jesus was incarnated in order that He might save our poor unworthy souls.

Of course, in order for man to be saved it is necessary that his heart be led to the knowledge of the Saviour and His salvation and to faith in Him. Consequently Zacharias in his prophecy said that His coming was "to give light to them that sit in darkness and in the shadow of death" (Luke 1:79). This is another aspect of the purpose of Christ's incarnation. He was made flesh not only in order to die for sinners, but also in order that men might believe in Him and receive His salvation.

Lesson 8. **Sunday, May 24, 1925.**

GOD THE SON: HIS SUBSTITUTIONARY SACRIFICE

Hebrews 10:1-25
Golden Text, I Pet. 3:18

The substitutionary sacrifice of God the Son! What a wonderful revelation of grace! What a world of meaning is wrapped up in it! That is the price paid for the redemption of damned souls from judgment. It is the ground in which a sinful man may be accepted before a holy God. It is the means by which the soul of the believer is cleansed from sin and enabled to overcome its enemies. It is the basis upon which the believing soul is given assurance of eternal life. It is the key which unlocks heaven and gives men access to fellowship with God. It is the propitiation which makes it possible for God to justify the sinner and at the same time to vindicate His righteousness. Praise God for the substitutionary sacrifice of Jesus Christ! I Pet. 1:18-19; I John 1:7; Rom. 5:9; Eph. 2:13, 16; Rom. 3:25.

The Scripture which is furnished for our lesson today suggests three of the most important facts which the Bible teaches concerning the substitutionary sacrifice of Jesus. It suggests the necessity of His sacrifice; it argues conclusively its perfection; and it issues its invitation. So much might be studied in connection with this subject that it is necessary for us to limit our discussion to a few of the most vital things. Let us therefore confine our study to the three suggestions of the passage.

I. THE NECESSITY

"It is not possible that the blood of bulls and of goats should take away sins" (Heb. 10:4).

The necessity for the substitutionary sacrifice of the Son of God appears first in the fact that all men are sinners. The very holiness of God absolutely prevents His having fellowship with sinners. It requires that He judge sin. All men being sinners therefore are naturally under the condemnation of God. Nor would it be sufficient, even if it were possible, that sinful man should repent of his sins and stop sinning. Holiness in life in the very nature of the case is one of man's responsibilities before God, and every moment has its own responsibility. Satisfactorily to fulfil the responsibility of one day is sufficient only for that day. It cannot possibly atone for the failures of another day, and even though a man were to live in sin only for one hour and then to live for one hundred years a life without a single sin or shortcoming, those years of holy living would be sufficient only for themselves. They could not atone for the hour of sinning. No, God's holiness can be satisfied with nothing short of absolute perfection in the life of any man. If salvation is to come by law keeping, a man must perfectly keep the whole law all of his life. A single slip or mis-step will be sufficient to negative all his other righteousness and to incur God's judgment. Thus it will be seen that salvation by human works is impossible. Sin must be atoned for, and man cannot do it. It is necessary that one who has no sin of his own to answer for shall take upon himself the guilt of man and bear God's judgment in his stead. Rom. 2:6-9; Matt. 19:16-26; Rom. 6:23; 3:23.

This necessity is still further seen in the impotence of the sacrifices provided by the Law. As the passage which we are considering very clearly teaches, those sacrifices were imperfect. They were only a shadow, or type, of good things to come. The very frequency of their repetition proved that they could not perfect the offerer. Had they answered for sin they would never have needed to be repeated. But they were repeated year after year, thus testifying that they were temporary and imperfect. In confirmation of this it is interesting to notice that the Hebrew word translated "atonement" in connection with the Old Testament sacrifices really means "covering." It is true that when Israel by faith brought the sacrifices and offerings, they made a covering for sins, but it was only a covering. They could not take away sins, as this passage so clearly states. They simply provided a covering for sin until Christ came by the shedding of His own blood to take them away.

II. THE PERFECTION

"This Man offered one sacrifice for sins forever" (Heb. 10:12).

Surely one cannot read this tenth chapter of Hebrews without realizing that it sets forth unmistakably the perfection of Christ's sacrifice.

Its perfection is seen in the satisfaction which it gives to God. While He ordained sacrifices and burnt-offerings and offerings for sin, still they could not satisfy Him. But when Jesus came, it was for the purpose of satisfying God's justice. That He fully did this is evident from the fact that His one sacrifice of Himself was sufficient for all men and for all times. Notice the expressions which indicate this. "ONCE in the end of the age hath He appeared to put away sin by the offering of Himself . . . So Christ was ONCE offered to bear the sins of many" (Heb. 9:26-28). "By the which will we are sanctified through the offering of the body of Jesus Christ ONCE for all" (Heb. 10:10). "This Man, after He had offered ONE sacrifice for sins FOREVER, sat down on the right of God" (Heb. 10:12). "By ONE offering He hath perfected FOREVER them that are sanctified" (Heb. 10:14). Yes, while endless sacrifices of bulls and goats could not satisfy God, Jesus' sacrifice of Himself did. His sacrifice so fully satisfied the heart of God that He needs never to repeat it. In that one sacrifice He has borne all of God's judgment against all the sins of all men in all times. Thus He has provided eternal life for all.

Again we see the perfection of Jesus' offering in the sanctification which it gives to all who believe in Him. The Scriptures which we have already seen tell us that "we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:10); "by one offering He hath perfected forever them that are sanctified" (Heb. 10:14). Again He says, "Their sins and their iniquities I will remember no more. Now where remission of these is, there is no more offering for sins" (Heb. 10:17-18). The provision which Jesus made in His sacrifice for the sinner is so full that it needs never to be repeated. His death has provided full forgiveness and sanctification for every sinner.

See the excellence of our Lord's sacrifice! By one offering He fully satisfies both God and man; He fully vindicates God's justice; He fully satisfies God's loving desire to provide salvation for all men; and He provides a full and free salvation for the sinner—a salvation which meets every need of every man who will believe in Him. What an expressive statement that is—"This man, after He had offered one sacrifice for sins forever, sat down on the right hand of God." Christ could not rest as long as one thing remained to be done in order that sinners might be saved. Now, however, He has sat down in heaven, thus indicating that He is resting after having finished the work which He came to do. Let us thank God and praise Him for the perfect sufficiency of Christ's sacrifice.

III. THE INVITATION

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh . . . . . let us draw near with a true heart in full assurance of faith" (Heb. 10:19-22).

Because the sacrifice of Jesus fully answered for every sin of man, God now issues a gracious invitation to all to "draw near." It appears again and again throughout the Word. To the unbeliever He says, "Draw near by faith in Jesus Christ and receive the gift of eternal life"; while to the believer He says, "Draw nearer and yet nearer in yieldedness, and enjoy yet greater depths of fellowship, knowing that the blood of Jesus Christ has cleansed you from all sin."

Apart from the cross of Christ, all men were far away from God. Sin had separated them from Him. None could stand in His holy presence, for a righteous anger must blaze out against them and consume the sinner. But now a Saviour has died. He has been judged for our sins. They are answered for by the blood of His cross. And so God says to us, "Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2:13). Yes, through His death Jesus has opened for us a new and living way whereby we may enter boldly into His presence. Coming by faith, the sinner receives eternal life and immunity from judgment, while the believer may enter without fear of judgment into ever deepening fellowship with Him. A fountain has been opened for thirsty and sin-defiled souls. "The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him come and take of the water of life freely" (Rev. 22:17).

Lesson 9. **Sunday, May 31, 1925.**

GOD THE SON: HIS RESURRECTION AND ASCENSION

I Cor. 15:1-20
Golden Text, Rom. 8:34 (R. V.)

The resurrection of Christ is one of the most vitally important facts which have ever been proclaimed to the sons of men. It is an essential part of the Gospel which God declares in Rom. 1:16 to be "the power of God unto salvation to every one that believeth." This is made very plain in the Scripture which is given in connection with our lesson for today. There Paul defines the Gospel as consisting of the death of Christ for our sins; His resurrection from the dead; and (as is shown in the last part of the chapter) His second com-

ing to receive the believers to Himself in resurrection life and power. In this same Scripture we are also told that Christ being raised from the dead, He has "become the firstfruits of them that slept" (I Cor. 15:20), and we are given the definite promise that in Christ all shall be raised from the dead: "For as in Adam all die, even so in Christ shall all be made alive" (I Cor. 15:22). There are many who scoff at the resurrection and refuse to believe in it. They were called Sadducees in the days of Jesus and the disciples. They are called by many names today, but all are really deserving of the name "infidel." Notwithstanding the fact that men scoff at the resurrection, God's Word unhesitatingly declares it and makes it an integral part of the gospel of our salvation. Many have written very ably and helpfully on the conclusive character of the evidence which proves the literal character of the resurrection of Christ. (One of the best of the works ever written on this subject is found in "The Bible and its Christ," by Dr. R. A. Torrey.) We shall therefore not attempt to answer the objections of the doubters, but rather to attempt to gather some of the interpretations which the Scriptures furnish for the resurrection.

I. JESUS' RESURRECTION A WITNESS TO HIS DEITY

In Rom. 1:4 we are told that the resurrection of Jesus is a testimony to His Deity. There we read that He is "declared to be the Son of God with power by the resurrection from the dead." God alone has power to raise the dead, and the Scriptures declare that God the Father, by the power of God the Holy Spirit, raised Jesus from the dead (I Pet. 1:21; I Pet. 3:18). Now if Jesus were not God, as He claimed to be, surely God the Father would never have raised Him from the dead. He professed to be Deity and to be one with the Father during His lifetime. Had His claim been an imposition, God would surely have left His body to rot in the tomb as a convincing evidence of His folly. It is hard to believe that under these circumstances He would have raised Him from the dead, thus accrediting the claims of an imposter. Thus logically the resurrection proves the Deity of Christ, and when we see added to this the definite statement that He was declared to be the Son of God with power by the resurrection from the dead, we can with positive assurance decide that the resurrection of Christ bears witness to His Deity.

God being wholly righteous, it is not surprising to find Jesus further declaring that His resurrection and ascension are the basis on which the Holy Spirit convicts the world of righteousness. This we are told in John 16:8-10: "When He (the Holy Spirit) is come, He will convict the world of sin, and of righteousness, and of judgment: of sin, because they believe not on Me; of righteousness, because I go to My Father, and ye see Me no more." The question at once arises, In what way is the fact that Jesus went to the Father connected with righteousness? The answer to this question is very simple. God is a holy God. His very holiness absolutely forbids any sinner entering His presence. Only the righteous have any place there. His very presence is the most terrible punishment to the wicked. Therefore, if Jesus were not God and therefore not perfectly righteous, He could never have gone into the presence of the Father after His resurrection from the dead. The fact that He did so proves beyond the shadow of a doubt that He was perfectly righteous, and therefore God manifest in the flesh.

II. JESUS' RESURRECTION A PLEDGE OF THE BELIEVER'S SECURITY

Another interpretation of the resurrection which is given in the Word has even a more personal relation to our own soul. The resurrection of Jesus is a pledge of the believer's security. We read of this in Heb. 7:25: "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." This is very clear. Jesus' resurrection work is that of intercession for the believer—"He ever liveth to make intercession." The result is that the believer is assured of salvation—"to the uttermost."

Another passage links itself very closely with this one. It is Rom. 8:34, which is our golden text for today. Here we read: "Who is he that condemneth? It is Christ that died, yea rather that is risen again, Who is even at the right hand of God, Who also maketh intercession for us." A marginal reading in the Revised Version suggests that this should read: "Who is he that condemneth? Shall Christ that died?" etc. So we see that the very fact that Christ is now engaged in intercession for the believer is a pledge that He will not condemn the believer, and inasmuch as God has committed all judgment into His hands, the believer is forever secure from the judgment of God. The resurrection of Jesus thus becomes a pledge of the believer's eternal security. (Rom. 4:25; I Jno. 2:1).

III. JESUS' RESURRECTION AN EVIDENCE OF COMING JUDGMENT

Still another interpretation of Jesus' resurrection is given in Acts 17:31. Here we find that the resurrection is an evidence of coming judgment. "He (God) hath appointed a day in which He will judge the world in righteousness by that Man Whom He hath ordained, whereof He hath given assurance unto all men in that He hath raised Him from the dead." It was a significant scene when the Roman soldiers who stood guard at the tomb of Jesus were overcome with fear in the appearance of the Angel of the Lord, who rolled away the stone. When Jesus Christ comes again the brightness of His coming will strike all His enemies with consternation. They will flee from His presence and cry to the rocks and hills to fall upon them and to hide them from His face. Rev. 6:15-17; II Thes. 1:7-10; II Thes. 2:8.

But there is even a more significant indication in this verse. It is found in the words, "God hath appointed a day in which He will judge the world BY THAT MAN Whom He hath ordained." It is the resurrected Jesus Who is the standard of God's judgment. Here is a staggering blow to the false doctrine of salvation by works. If God is going to judge men by Jesus Christ as the standard of judgment, no man can stand in that judgment unless he can fully measure up to the Standard. This means that in order to stand before God uncondemned in that day, men must be as perfectly righteous as Jesus Christ Himself. It is self-evident that no man can qualify on the ground of human endeavors. There is only one way provided by which we can stand in that day with any degree of assurance. The way which has been provided is the way of faith in Jesus Christ. So when a soul believes in Jesus Christ God says to that soul, "Ye are complete (or perfect) in Him" (Col. 2:10). And again He says, "The righteousness of God is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God" (Rom. 3:22-23). In the day of judgment, therefore, unbelievers will be condemned because they have sinned and come short of the glory of God. They cannot possibly measure up to the standard evident in the Person of the resurrected Lord. But believers will stand in that day with assurance and boldness. They will have no need to fear. Believing in Jesus Christ as their Saviour, God has imputed to them His perfect righteousness. He has prepared them to stand without shame in His presence. We are "accepted in the Beloved," and the full meaning of that glorious fact will then be manifested. Let us rejoice in the fact that we worship not a dead Saviour, but a living Saviour. Let us rejoice in the fact that some day we shall see Him face to face, and seeing Him as He is, we shall be like Him. Acts 4:12; I Jno. 3:2; I Jno. 4:17.

¶ If you want to scatter your doubts, look at the blood. —Moody

"I am completely won over to 'Grace and Truth,' and believe it to be the greatest magazine out"

—so reads a letter which we have just received from a prominent pastor of California. And he is not only telling us but others of the blessings which he receives each month through the magazine.

We believe that all of the members of the "Grace and Truth" family have in their hearts a similar testimony. Why not join with this pastor in telling others? Thousands of Christians in this country are becoming weary of modernistic guesses and denials and are longing for the clear and faithful teaching of the Word of God. They will thank you for telling them about "Grace and Truth."

Now is the time to give your testimony. Until May 31, 1925, NEW subscribers will be entered on our list for one year at the unusually low rate of ONE DOLLAR. This is the first time since the beginning of the publication of the magazine that such an offer has been made. If you have used the coupons which we sent you, write for an additional supply. If you can use sample copies to advantage, let us know. If you are in touch with a Bible conference or other meeting where "Grace and Truth" should be presented, drop us a line. We want to cooperate in every way possible in any effort to bring the blessings of the faithfully taught Word to more souls.

The time is short! You must act NOW if you would aid in this cooperative effort to widen our circle of readers.

"GRACE AND TRUTH"

A FAITHFUL DEFENSE A CLARIFIED MESSAGE

AMEN, AND AMEN!

Early in the year, Dean Fowler had the privilege of unfolding the Word to many hungry souls at the Erieside Mid-winter Bible Conference. At the close of the Conference, the following prayer appeal appeared in the bulletin of "The Gospel Church," Cleveland, Ohio, of which Herbert Mackenzie was formerly pastor:

> Seeing that we have had such exceptional blessing from the ministry of Dean Fowler during the conference days and knowing what must be the sterling character of the training offered in the Denver Bible Institute may you not dear reader pray very earnestly for this school? Ask God for new instruments to be sent forth for training and the proper building equipment to house them and those who are now in the midst of their studies. Dean Fowler will be speaking in Ookland, California, in March. God is opening doors for him that he may not only bring light from the Word to doubting and drifting souls but that those who have been blessed of God through his ministry may in turn take upon their hearts the needs of this school in the Rocky Mountains. The School Is maintained purely along FAITH lines, and a most worthy work; testifying to the power and provision of God every day of its existence. Pray, Brethren, Pray.

To this earnest appeal for prayer our hearts say amen, yes, and amen. The great needs of D. B. I. for larger equipment to keep pace with the growth of the work cry out for more friends who shall be continually "helping together by prayer." Will you be such a friend? Pray, Brethren, Pray.

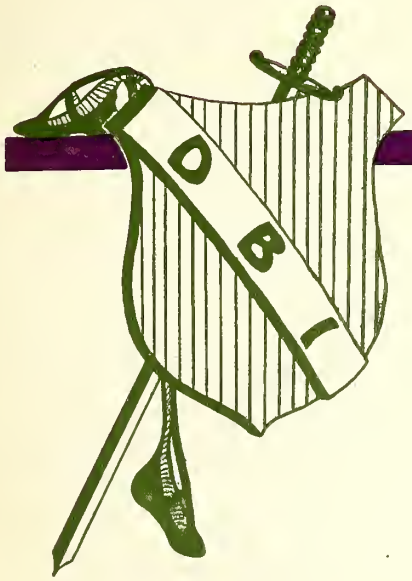
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FORASMUCH as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot. x x x x

FIRST PETER
ONE EIGHTEEN
AND NINETEEN

"Grace and Truth came by Jesus Christ." John 1:17

"GRACE AND TRUTH"



A Bible Study Magazine
for Earnest Men and Women
Everywhere

Clifton L. Fowler, Editor

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C O N T E N T S

As the Editor Sees It.....161
- Comfort
- God Give us Cave Men!
- Grace Gospel Tabernacle of Oakland
- The Church of the Modernist
- The Fiery Trial

Comfort in the Hour When Friends Forsake.....L. J. Fowler.....164

Comfort for the Puzzled and Perplexed.....Jesse Roy Jones.....166

Comfort for the Financially Needy....Cecil H. Willis.....169

God's Comfort in Times of Persecution.....Maurice G. Dametz..171

The True Basis of Comfort.....H. A. Wilson.....175

The Eighteen Principles of Divine Revelation—The Overlapping Principle.....The Editor.....179

Comfort Proclaimed.....C. H. Spurgeon.....181

Outlines for God's Workmen.....R. S. Beal.....185

Whole Bible Sunday School Lesson Course.....H. A. Wilson.....186

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Doctrinal Statement of the Denver Bible Institute and of "Grace and Truth"

We believe:

1. In the triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit— Jno. 4:24.
2. In the verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.
3. In the personality of Satan. Job 1:6-7.
4. In the depravity and lost condition of all men by nature. Rom. 3:19.
5. In the virgin birth and deity of Jesus Christ. Luke 1:35.
6. In the shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.
7. In the bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.
8. That men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13: 38-39.
9. That the Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer. Jno. 16:8; I Cor. 3:16.
10. In the eternal security of all believers. Jno. 10:28-29.
11. In the personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thes. 4:16-17.
12. In the eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.
13. That all believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.
14. That all believers are called into a life of separation from all worldly and sinful practices. Jas 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.
15. In the obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

"GRACE AND TRUTH"
As The Editor Sees It

Comfort

THE COMFORT of the Christian is Jesus only. There is no sadness that He cannot turn to gladness; there is no darkness that He cannot turn to light. He, the victorious Son of God, is the One Who is waiting for men to give Him the privilege of sweeping mightily into their lives, transforming defeat into victory and supplanting the gloom of death with the gleam of life. The sinner finds in this Friend the assurance of liberation from sin; the outcast finds in Him the promise of an eternal home; and the soul that is crushed finds Him to be Glorious Wholeness and Blessed Uplift. Life's tangled skein is made straight by the One Who is the alone comfort of believers. The clouds of anguish which often hang low are quickly dispelled by the light which shines from His ineffable face. Thirsty souls discover Him to be the One Who slakes the deepest craving of their beings. Hungry ones feed upon Him and are filled to the full. The bereaved cling to His outstretched hand and find in the love of that sorrowing One a satisfying solace. He is the Sufficiency of His own, He is the only Hope of His own, He is the Strength of His own. Yea, Jesus is the comfort of His people.

> This old world is full of men and women whose souls are torn by secret sorrows and clouds within the soul. Grace and Truth covets the joy of bringing to these just the consolation so sorely needed. The Comfort Number goes forth to comfort.

God Give Us Cave Men!

DR. J. C. O'HAIR, Pastor of the North Shore Congregational Church of Chicago, is one of God's most faithful messengers in this dark hour of on-rushing apostasy.

A few Sundays ago Dr. O'Hair, knowing the terrible wickedness of the Christian Science delusion, uttered a strong and scriptural warning. Whenever a valiant servant of God speaks forth against the Satanic heresies of the day, that is the signal for some poor deluded soul to rush to the rescue of the Devil, and by throwing up a smoke screen, obscure the revelation of Satanic wickedness which God's servant has been instrumental in bringing about, and, if possible, inject some "poison in the broth" to discredit the loyal minister of truth who has been so intrepid as to turn on the light. When O'Hair turned on the light he was not stingy with the electricity. O'Hair is not given to the polished pussyfooting policy of the mixed and muddled modernist. He speaks with delectable clearness. He made a statement about a hypothetical child which caused a local Chicago editor to indulge in some shocked mouthings. O'Hair's statement was as follows:

> "I would rather a child of mine would be a drunkard, have hydrophobia, be bitten by a rattle snake, than go to hell the shortest route by Christian Science."

Anyone whose mental condition is normal must say "Amen!" to this impassioned utterance by God's servant. How refreshing to the soul that loves manliness and frankness to realize with what earnestness of soul Dr. O'Hair is seeking to protect his flock from the awful ravages of the Christian Science wolf. But the Editor of "The Citizen" can't see it that way. After commenting lengthily and unfavorably on that which, to our mind, is most commendable in Brother O'Hair, he exclaims in large type:

"UNFROCK THIS CAVE MAN OF THE PULPIT!"

We can only smile indulgently at the ungoverned excitement of the gentle Editor as we look to God, fervently saying, "If O'Hair be a cave man, God give us cave men!

Grace Gospel Tabernacle of Oakland

FOR years Christian workers have spoken regretfully of the famine of God's Word in San Francisco, Oakland and the entire Bay district. Whenever a Bible teacher or evangelist would visit any one of this group of beautiful cities, he would return with the same report—"The Bay district will not respond to the Gospel message."

One reason for this condition, and doubtless the most potent one, is the presence of California's great University at Berkeley. The inescapable effect of the impact of this gigantic institution upon all the cities of the Bay is stifling to spirituality and utterly deadening to faith.

But God has not left Himself without a testimony among these cities. In the last few years He has raised up Brother Nels Thompson to establish an Interdenominational Independent Gospel Church in Oakland. This church organization is called "Grace Tabernacle" and is faithfully sounding the alarm to the whole group of Bay Cities, in spite of the fact that the awful apostasy of Modernism holds the community in spiritual, mental and moral thralldom.



EVANGELIST NELS THOMPSON.
Founder of Grace Tabernacle

As is to be expected under such circumstances, the faithful pastor and loyal workers at Grace Tabernacle have met with much persecution, some from the world, some from modernistic ecclesiastics, and some from believers in the Lord Jesus who should have been big enough of soul to have realized that there was a real need in Oakland for such a work as God is developing through the instrumentality of Brother Thompson.

The pulpit of Grace Tabernacle has already been occupied by some of the best known and most widely used Bible Teachers and Evangelists in America. The work is fundamental from the ground up. The door is closed to modernism on the one hand, and to the cheap and demonic vagaries of Pentecostalism on the other. God is building in Oakland a clear cut Gospel testimony that is balanced, and sane, and Scriptural. The organization is founded on Paul's teaching, thus furnishing an effective check to the multiplied schisms which arise among anti-organization sects.

Grace Tabernacle has a new building which is both beautiful and commodious. Its location near the center of the city is strategic. Brother Thompson, its aggressive, earnest, evangelistic and godly pastor, uses an immense motor truck literally covered with Gospel texts to keep the Word and the work continually before the minds of the public. God is pouring out His blessing.

Churches of the type of Grace Tabernacle are springing up all over the United States. With a heart filled with gratitude we view the advent of the Interdenominational Independent Gospel Churches. They are God's glorious reply to the backslidden condition of the modernism-cursed denominations.

We bespeak the earnest prayers of the entire "Grace and Truth" family for Grace Gospel Tabernacle of Oakland.

The Church of The Modernist

WHEN the modernist gets his fling with a church it's death to that church from the standpoint of spirituality. The amazing host of worldly substitutes for the Bible, the Christ, and prayer are a revelation of the modernist's own self-conscious weakness..

The Linwood Boulevard Christian Church of which Burris A. Jenkins is pastor, furnishes a striking example of the multitudinous makeshifts to which the modernist in his desperation must resort, in order to keep the crowd coming his way. The quotations submitted in this discussion are from a feature article in a recent Sunday edition of the Denver Post.

This modernistic club, which calls itself a church, makes its initial bid for the following of the mob by employing a prize-fight referee for its assistant Pastor.

> "The musical service is conducted by the co-minister, Earl A. Blackman, who was national chaplain of the American Legion several years ago, and who was with the Thirty-fifth division in France. He is known as the "Fighting Parson" because he is a boxer of some expertness and repute, and very frequently referees boxing matches all over the middle west."

This makes some interesting combination—an infidel for pastor and a habitue of the prize-ring as his assistant. With what holy unction these "brethren" must enter into the responsibilities of their "sacred calling!" This is modernism at its best.

Furthermore this modernistic affair which is pleased to tag itself a church does not feel it necessary to retain the good old hymns but employs the songs of the world when its members come together.

> "The feature of this church's work which would first strike the visitor is the Sunday evening service, which is called "The Happy Sunday Evening." It begins with a short organ recital, followed by community singing. The songs are not necessarily sacred, but old familiar tunes that the public knows and loves to sing are used just as much as hymns. "Way Down Upon the Swanee River," "Old Black Joe," "The Long, Long Trail," "Love's Old Sweet Song," and any other familiar ballad, is frequently used.

But the Scripture says, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." However to a modernist what the Scriptures may say is of small moment. A friend has told us that they also sing, "It ainta gona rain no mo." This report, however, has not been verified.

Again, this strange and abortive "church" has movies in the "big tent" and dancing and smoking as "side shows" to hold the young people.

"This church uses the motion picture at its evening services regularly, and has used it for five years. It has built dance floors into its community house and encourages its young people to hold dancing parties in its buildings. Men smoke at all dinners held in this church."

Well spake the sage of old, "on with the dance, let joy be unrefined." We trust we got the quotation correctly quoted.

But this deeply spiritual institution would be quite incomplete without theatrical performances, so this need is carefully supplied.

"Some feature, like a Negro quartet or a large Negro choir, may appear. A soloist, vocal or instrumental, or an impersonator or reader, sometimes appears. Nobody but an artist able to get across at the best local theater is permitted on the platform.



BEAUTIFUL GOSPEL TRUCK
used by Nels Thompson in the work of Grace Tabernacle

It is particularly to be observed that this church has found in its use of the movie that educational films wont go. What the world wants is a "thrill." This demand can only be met in the feature films furnished by the great moving picture producers. This modernistic church frankly admits it has to entertain its "congregation" with the none too savory theatrics of the movie actors and actresses of the day.

"After the community sing a motion picture is used—always a feature picture of six to eight reels. Scenics and educational films alone will not do; they have been tried and found unsuccessful. The picture must contain a story. A great variety of films is employed, the best obtainable being none too expensive for these services."



THE NEW BUILDING OF GRACE TABERNACLE
Oakland, California

But the slickest thing this "church" does is to "top off" the "moving picture service" with an invitation to "confess faith." This is a scream. It is altogether too much. One would think that even a modernist's conscience would balk at such self-evident hypocrisy.

"The ministers of this church maintain that they can always find films which lend themselves to a moral and religious message. Just as quickly as the lights are turned on after the picture, one of the ministers steps out upon the platform and makes a brief sermon of not over ten minutes, clinching the message of the picture and applying it to the religious life of the people. An invitation is immediately extended to make confession of faith then and there."

When the soul of the child of God stands facing such appalling demonstration of the corruption which Satan is foisting upon God's people in the guise of Christianity, every iota of his being cries out—"DOWN WITH MODERNISM!"

The Fiery Trial

"BELOVED, think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you" (I Pet. 4:12). "Think it not strange!" But it does seem strange that God's children suffer, whilst unbelievers are in prosperity! strange that we find some of the sweetest and noblest of God's own, racked with agony and pain! But according to this Scripture it would be stranger if it were not so. According to the Word, the sufferings of Christians are neither "strange" in themselves nor so to be reckoned by them. Why should we not think the fiery trial "strange?" Because its ministry is not to destroy us, but to prove us and to test our character. It causes us to examine ourselves, which, if done rightly, is a vital part of our schooling. The fiery trial reveals the presence of sin as fire brings out the latent dross in metals. The time of crisis in our lives is the time which discloses to us our sinfulness and utter weakness. But, to our grateful surprise, it also reveals our Lord's marvelous strength for the hour of need. Therefore "think it not strange."

How differently we may view the fiery trial. When we see the trial coming, we may either face it boldly in the strength of the Lord, or shrink from it in fear. How true to us are the words, "I don't know how I shall bear it!" If we are looking around us when the crisis comes, we will be dismayed, but if we are centered in Jesus, we may be

Continued on page 178

Comfort in the Hour When Friends Forsake

by L. J. FOWLER

WHILE sin and Satan rule this world, sufferings, persecutions, afflictions are to be the portion of all who will live godly in Christ Jesus. By the Divine will, we are to know "the fellowship of His sufferings"; we are to suffer with Him "that we may be also glorified together." From the fall of man until the restoration of Edenic conditions in the Kingdom, God's people are to be a suffering people. It is true that they may deny Him the suffering by being conformed to this world and by failure to stand boldly for Him, but when they do they make certain that at that day He will deny them the rewards or the reigning which He has purposed should be theirs (II Tim. 2:12). When we step aside from the sufferings we turn from the will of God for our lives and from one of the greatest privileges accorded to the believer.

The separated and yielded Christian faces no testing more severe than being forsaken by friends who insist on clinging to worldliness in one of its delusive phases. What comfort is there for souls who are suffering this testing? Fowler's article suggests the answer.

While suffering has been the portion of God's people during the reign of sin in this world, that suffering has varied greatly in character in different ages. The martyrdoms of one period have not been seen in another; nor have tortures and cruel scourgings always been in evidence. There is one form of suffering, however, which has been in evidence in every age — suffering in the hour when friends forsake. Even in our own time when few are called upon to give their lives for their faith, the sorrow of heart which those endure whose friends forsake them is very common. From the prophecies concerning the latter days of this age to be found in the Pauline Epistles when "some shall depart from the faith," it may rightly be inferred that this shall be one of the characteristic forms of sufferings in our time. Those who are of "the faith" are friends, and if some "depart from the faith," becoming backsliders, the bond of friendship is broken and sorrow results. Truly we live in the hour when there is a great departing from the faith, a heart-breaking apostasy, and it is the hour of the sorrow of broken friendships. Wherever a Christian is found standing four-square for the Word of God and the Christ of God, unwilling to compromise with either Modernism or worldliness, there is to be found a story of one who has endured the persecution of unfaithful friends. Indeed, it would not be surprising if almost every one of those who read these lines has fellowshipped with Christ in the sufferings which He endured when "all men forsook Him and fled."

What comfort is there in the hour when friends forsake? Has God in His Word given us any ground for consolation for such a time? Praise God! He has given us a very real comfort. Comfort for those who suffer sorrow of heart, being forsaken of their friends because of faithfulness to our Lord is revealed in three of the most remarkable of Biblical illustrations. Two of these illustrations. are historical; one is prophetic. They are David in the cave of Adullam, Paul in the closing experiences of his life, and Israel in the Great Tribulation. In the fact of Christ being forsaken not only by men but by the Father, we have, without doubt, the most outstanding of all illustrations on this subject, but the mystery of the incarnation is so far beyond the power of the human mind to grasp that it is exceedingly difficult to draw from this incident the proper lesson for our own souls. Nevertheless, in the three cases mentioned—David, Paul, and regathered Israel—we have set forth very clearly God's comfort for His children in the hour when friends forsake.

DAVID, in his defeat of Goliath of Gath, had won the hearts of Israel. Singlehanded, he had met and conquered this giant of the Philistines whose very threat sent horrible feelings of dismay and fear into the heart of every man of Israel. Their affection for David seems to have been very deep. Even the king himself had become his friend and had made him his son-in-law. But a few months later the son of Jesse is a fugitive and a vagabond. He flees from before the face of Saul, because of the repeated attempts at his life, goes first to Ahimelech the priest at Nob, then to Achish the king of Gath, and later to the cave of Adullam. Here the oppressed of Israel gather unto him and he becomes their captain. It is a group of friendless ones. In this condition, forsaken of many who were once faithful to him, David is inspired of God to write the fifty-seventh Psalm. Some of the verses express the distress of his soul:

"He shall send from heaven, and save me

FROM THE REPROACH OF HIM THAT WOULD SWALLOW ME UP" (vs. 3a)

"My soul is among lions: and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword" (vs. 4).

"They have prepared a net for my steps; my soul is bowed down" (vs. 6a).

The whole atmosphere of these verses is such as to indicate that they were written by a man whose very life was being sought. His enemies are not those who now acknowledge him as their leader, who are immediately about him, but Saul and the others who were once his friends. Here in this place of refuge he suffers anguish of soul, not only because his life is being sought, but also because he is forsaken of his friends.

Does the Psalmist find anything to comfort him in this condition of soul? Ah! his comfort is very real. It is the comfort of those who have the consciousness of an abiding Saviour. In the midst of the most adverse circumstances, he finds a place of comfort. Here are his words:

"Be merciful unto me, O God, be merciful unto me: for my soul trusteth in Thee: yea in the shadow of Thy wings will I make my refuge, until these calamities be overpast" (vs. 1).

" My heart is fixed, O God, my heart is fixed: I will sing and give praise.

"Awake up, my glory; awake, psaltery and harp: I myself will awake early

"I will praise Thee, O Lord among the people: I will sing unto Thee among the nations.

"For Thy mercy is great unto the heavens, and Thy truth unto the clouds.

"Be Thou exalted, O God, above the heavens: let Thy glory be above all the earth" (vss. 7-11).

David is not forsaken—the Lord is present, right by His side—and He talks to Him with great freedom. The One Who said to Joshua, "I will not fail thee, nor forsake thee," is present with His servant David, even in the cave of Adullam. What comfort for the one whose friends have turned from him.

THE Apostle Paul in the experiences of the closing years of his life also presents a ground for comfort in the hour when friends forsake. This great soldier of the Cross seems to have written one entire epistle with this subject in mind. Only occasionally in his letters do we find a suggestion that his bold stand for the truth has cost him some of his dearest friends, but in the Second Epistle to Timothy he unburdens his heart on this matter. In II Tim. 1:15 we read:

"This thou knowest, that ALL THEY WHICH ARE IN ASIA BE TURNED AWAY FROM ME; of whom are Phygellus and Hermogenes."

What sorrow must have been in the heart of this first and greatest of missionaries of the Chritian era as he viewed the apparent defeat of his labors! Those engaged in teaching the Word of God know that there is no sorrow quite so poignant as that which comes to the soul when the ones which have been taught withdraw their friendship. Deceived by false teaching, all to whom Paul has faithfully ministered the Word in Asia turn against him as he stands on trial for his life. Surely his heart must have been deeply cut.

The second experience of this character which Paul refers to in this letter is found in chapter four, verse ten:

"DEMAS HATH FORSAKEN ME, having loved this present world, and is departed unto Thessalonica . . "

Not only those who, in general, have received the Word from the Apostle have forsaken him, but now one of his own fellowlaborers chooses the world and turns his back upon this man of God. In the very simplicity of the statement there seems to be the heart-throb of one who is suffering very deeply.

In the sixteenth verse of this same chapter we find stated the climax of this suffering which the Apostle is called upon to endure:

"At my first answer no man stood with me, but ALL MEN FORSOOK ME: I pray God that it may not be laid to their charge."

This is an all-inclusive statement. When he stood before the merciless Nero because of his faith, "all men" forsook him. That must have included the great list of faithful ones which he mentions in his epistles. Even his beloved son in the faith, Timothy, is not excepted. Paul stood forsaken of all. The sorrow of such an hour is indescribable.

Has the Apostle found anything in these trying times to bring comfort to his soul? The very next verse tells us what comforted and sustained him at this hour:

"Notwithstanding the Lord stood with me, and strengthened me."

His comfort is in the realization of the unchanging presence of Jesus, his Lord—the same comfort which David found in his need. Although the expression is applied particularly to this last incident, it is without doubt the great fact which comforted him in the other trying circumstances. Abundant comfort there is in the simple reception by faith of the Saviour's words, "Lo, I am with you alway."

OUR concluding illustration of the comfort which God has provided for His people in the hour when friends forsake, is that of Israel in the coming age of the Great Tribulation. That time is a time of trouble for Israel. Many are the descriptions which are given us in those portions of the Scriptures especially addressed to this nation which reveal the persecutions and afflictions which she will endure. One section of these Scriptures which is graphic in its description of the sorrows of Israel in this future age is the Psalms. As prophecy they point forward both to the events which cluster about the first coming of Christ and to the events which cluster about the second coming of Christ. Of the many facts revealed in the dual-prophetic message of the Psalms one is of special interest in this study: Christ in His first coming and Israel in her sufferings in the Great Tribulation just preceding the Second Coming will each know the sorrow of being forsaken by friends. There are two passages which especially touch upon this point. The first is Ps.41:9:

"Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me."

The second is Ps. 55:12-14:

"For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him:

"But it was thou, a man mine equal, my guide, and mine acquaintance.

"We took sweet counsel together, and walked unto the house of God in company."

In their first prophetic message, these predictions were fulfilled in the betrayal of Christ by Judas; in their second prophetic message, they will be fulfilled by the feigning friendship of Antichrist. This enemy of God will appear as the friend of Israel at the beginning of the Great Tribulation. It may be expected that the kingdoms of this world over which he will be exercising great authority will join with him in this friendship. But ere long the house of Jacob finds itself friendless. "Ye shall be hated of all nations for My Name's sake," were the words of Jesus when He spoke of the coming age as He taught on the Mount of Olives.

When that day of great trouble arrives will God's people find comfort for their souls? The Psalms are crowded with assurances that they will be very blessedly comforted of God. What that comfort will be is seen in the most familiar of all the Psalms, the twenty-third Psalm. Here we find the persecuted and afflicted people saying:

"The Lord is my Shepherd; I shall not want.

"He maketh me to lie down in green pastures: He leadeth me beside the still waters.

"He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: FOR THOU ART WITH ME; THY ROD AND THY STAFF THEY COMFORT ME" (Ps. 23:1-4).

Again we find God's one and only comfort for the faithful soul which is forsaken by friends—an abiding Saviour. Israel in that day when all friends forsake her will be comforted of God, believing the word of old, "The Lord Thy God, He it is that doth go with thee; He will not fail thee, nor forsake thee" (Deut. 31:6).

Child of God, living in the hour of the apostasy of the Church when friends prove untrue and unfaithful, receive by faith the comfort which He has provided for you. Accept the glorious fact of an ever-present Saviour and begin to live in the light of that truth. Turn from a consideration of the frailties of human friends to an occupation in the "Friend that sticketh closer than a brother." Fix your heart on Him, live in His presence, dwell with Him, and the comfort which aboundeth by Christ shall moment by moment be yours.

Comfort for the Puzzled and Perplexed

by JESSE ROY JONES

PUZZLES and perplexities are not uncommon to the Christian life, as many have supposed. On the contrary, when a person accepts Jesus Christ as his Saviour, he becomes the special object of the Devil's attacks of doubts and difficulties. But, unlike the unbeliever, the Christian has at his disposal the limitless mercies of God and the sure way out. Sir Robert Anderson expresses it thus: "In the great truths of Christianity, now so little known, is to be found the only true philosophy, the only true solution of the deeper problems of life, which so perplex and grieve us." It is indeed a great comfort to the child of God to know that no puzzle or perplexity is too involved for the great Master of difficulties to unravel.

If the puzzled and perplexed soul is to find comfort it must rest upon a dependable foundation. Jones shows how fully the Word of God qualifies to meet this need.

Perplexity grows out of the lack of full and definite knowledge. A puzzled or perplexed soul yields readily to doubts, with the result that his bewilderment and confusion are manifested at the slightest test or crisis. But the Bible teaches us that "God is not the author of confusion, but of peace" (I Cor. 14:33), and "If any of you lack wisdom, let him ask of God, that giveth to all liberally, and upbraideth not; and it shall be given him" (Jas. 1:5). And again we read in Rom. 15:4 that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." From these three helpful passages we at once see that perplexity of soul, puzzles, doubts, and confusion are contrary to God's will for the believer; and that through the study and application of the wonderful Book He has given, full victory is obtainable.

For the purpose of making our little study specific, let us consider briefly two things which may produce perplexity in the life of the Christian, and then see how God's Word meets the need for deliverance.

THE loss of a loved one is a thing which very often plunges the soul into perplexity. Loving parents very often plan great things for the future of

"When I said, My foot slippeth; Thy mercy, O Lord, held me up. In the multitude of my thoughts within me Thy comforts delight my soul."

Psalm 94:18-19

their son or daughter who is developing into young manhood or womanhood. Suddenly and apparently without the slightest warning, death makes its claim upon the life, and fond hopes and cherished ambitions vanish. Then come the doubts and questionings. "How can God be just and do such a thing?" "I don't understand how God could allow such a thing to happen." "What have I done that God should bring such sorrow into my life?" These and many others are the heart-rending cries that come from the soul of the bereaved. It gropes around in a veritable maze of bewilderment, trying to find comfort. Human reasoning utterly fails when it attempts to bring this comfort. Heathen philosophies make their appeal and prove helpless, in spite of the fact that some people allow themselves to be deceived by the lies of the philosophers. In fact, nothing seems to satisfy the deep longings and yearnings of the heart. But there is comfort in GOD'S WORD!

Let such a passage as Rom. 8:28 grip the soul in the time of bereavement and notice what the result will be—"All things work together for good to them that love God." At first the soul may rebel at these words, and will cry out with the Psalmist, "My soul refused to be comforted" (Ps. 77:2). This, of course, is unwillingness, and must be dispelled if comfort is to be found. Some one might say, "But how can the death of my precious child work out for my good?" Remember, dear friend, the words of Job 1:21,—"The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord." And also bear in mind the words of I Cor. 13:12, which says, "For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known." It is possible for one's love and devotion in human relationships to separate him from his rightful love and devotion to God. It is even possible that a loved one be enthroned in the place of worship, when God has said, "Thou shalt have no other gods before Me." He alone is worthy of our worship, and we should never put anything or anybody before our love for Him. Don't you see, dear child of His, that "He doeth according to His will?" The old Book says, "Shall not the Judge of all the earth do right?" The Scriptural answer to this Scriptural inquiry is found in Isa. 45:19, where the Lord Himself says, "I declare things that are right." So, with simple childlike faith, let us recognize that surely He doeth all things well, and rest with quiet confidence in the fact that all things do work together for good to them that love God. The moment this is done, the soul that was once grieved and puzzled over the loss of a loved one will find comfort indeed, and will repose in "the peace of God that passeth all understanding."

ANOTHER thing which causes perplexity of soul with many a sincere Christian is unobtained victory over some known sin in the life. This is indeed a discouraging thing, and very often overcomes the young believer who is engaged in the fight of faith. There are those who say that the victorious Christian life is not a fight. But the Bible declares that we are actually engaged in a spiritual "warfare," and that we are to put on "the whole armour of God" and to "resist the devil" (Eph. 6:12; II Cor. 10:4; Eph. 6:11; Jas. 4:7). This would seem to indicate that some very definite fighting is necessary in the Christian life. Perhaps this phase of the victorious Christian life is not emphasized as much as it should be.

After nearly fifty years experience at soul-winning, Henry Clay Trumbull said that every time he started to talk to an individual about his soul's need of Christ, Satan would remind him that he was in

danger of "harming the cause," thus endeavoring to baffle him with doubt. If this was true in the life of a Christian warrior of Trumbull's experience, how much more of a grip does Satan have on a young man who is but a recruit in the fight, after having been under bondage to Satan during all the previous years of his life. Perhaps if we face the repeated failures made by the young Christian from this standpoint, there will come to those who are older in the faith more patience and sympathy toward him.

There is a tendency on the part of many a good Christian who is orthodox, but somewhat cold and unsympathetic, to become very impatient and hypercritical in his attitude toward the weak brother who has met with repeated defeat in his battle over some known sin in the life. To this class of Christians we can only appeal for more love and prayerful solicitude. It should be remembered that the Word of God has something very definite to say about the weaker brother and how he is to be received. The brother that is guilty of "fornication," or "covetousness," or "drunkenness" should be dealt with most definitely (see I Cor. 5:9-13). But remember it must be done by those who are "spiritual," and "in the spirit of meekness, considering thyself lest thou also be tempted" (Gal. 6:1). And, furthermore, when the punishment has been inflicted and confession is made, "ye (that are spiritual) ought rather to forgive him and COMFORT him, lest perhaps such a one should be swallowed up with overmuch sorrow" (II Cor. 2:6-7).

Is there comfort for those who are puzzled and perplexed about unobtained victory over known sin in the life? To be sure there is. How refreshing and comforting such a passage as Ps. 103:14 is when the soul is just about ready to give up and abandon all effort toward victory—"For He knoweth our frame; He remembereth that we are dust." Such words as these bring real comfort to the discouraged soul who is tangled and confused. Notice what the Heavenly Father takes into account when His children fail—"He KNOWETH our frame," and "He REMEMBERETH that we are dust." Does this give license to sin? We exclaim with Paul, "God forbid!" Nay, rather such love constrains us to "remember His commandments and to do them." "Like as a father pitieth his children, so the Lord pitieth them that fear Him" (Ps. 103:13). What comforting words are these! Everybody knows how a loving earthly father pities his children when they stumble and fall. Just so, dear friend, only in infinite measure, does the Heavenly Father pity those of His children who stumble and fall into the snares which Satan lays for them. Take courage, discouraged one. No matter what may be the maze of bewilderment into which you have drifted, there is victory for you—victory full and complete. Let these words be your stay: "I can do all things through Christ, which strengtheneth me" (Phil. 4:13).

Dear reader, are you puzzled over some problem in the Christian life? Does the adversary fill your heart with doubts and perplexities over God's dealing with your soul? No matter what the difficulty may be, the Book of books offers to you the solution to your problem and brings "solid" comfort to your puzzled and perplexed soul. Let us therefore seek the counsel of its pages, and thus be able to testify with the Psalmist—

"For He shall deliver
The needy when he crieth,
The poor also,
And him that hath no helper."
—Psalm 72:12.

"The redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away. I even I, am He that comforteth you."
Isa. 51:11-12

Comfort for the Financially Needy

by CECIL H. WILLIS

EVERYONE if questioned would no doubt admit that they are financially needy. But this is not an open letter intended to settle the world's financial troubles; it is rather a testimony written for the benefit of the children of God in this world. We are not of the world and yet we are in the world and consequently have financial needs, which sometimes press us beyond measure. Since you my friend, may at times have financial needs it is earnestly hoped that in these lines will be found some slight comfort for your soul. The author is not one who has become at all rich in experience along the lines of this article, yet he feels that his testimony as to actual facts which he has witnessed in the lives of others may prove a real blessing to many souls.

The Holy Spirit has said, "But my God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19). It is needless to say that this refers to the children of God, and moreover it refers to those who accept this promise and rely upon it for supply. Those who accept this promise by faith and lay hold upon God for the supply of every need are those who walk by faith. This is the manner in which the entire work of the Denver Bible Institute is carried on. Not a single cent of income is received except through God's fulfillment of this promise. The faculty and workers, whose lives are given to the work, live in total dependence upon His faithfulness to His promise, and I need not say that it has never failed once.

> An earnest Christian once testified, "I have learned to look into an empty meal barrel and shout 'Hallelujah!' knowing that God will provide." This is the Comfort of which Willis speaks.

Into this atmosphere of dependence upon God, comes the prospective student who is accustomed, yea trained, to depend on his own hands, or wits, or his parents, for his temporal needs, and he does find it a strange and awkward place until he becomes adjusted to his new environment. He may be skeptical, or he may harbor doubts about the reality of God's answers to the trust placed in Him, because of the proneness of us all to consider the instruments God uses to answer prayer. When we use the promise of Phil. 4:19 as a basis upon which to seek something from God, He must in turn use some human agent to supply the need, but in very reality it is God working through human instruments. The student soon sees prayers answered in connection with the needs of the school, and in the lives of his class-mates; and before long he himself is facing a dilemma—it is, either walk by faith or by sight. At this point all who trust find that "He is faithful that promised." But alas, some are afraid to prove the Lord and so falter.

One student suddenly found himself facing a need which seemed insurmountable and while he did plead God's promise for its solution, he also wrote his relatives for money. Much to his chagrin he received word that they could not help him. He then in desperation cried unto the Lord for the supplying of his need and lo, in a few days, he received funds from his relatives with the explanation that they felt burdened to help him.

An earnest Christian girl, more fortunate in many ways than the majority, in that she learned to trust God before coming to school, had to depend on Him to care for her in ways which called for great faith and confidence. Coming from a distant city to school; coming from home and friends into a strange city where she was unknown and without friends, with only enough money to provide for the journey and a week or so of meager living, she trusted God. Against the advice of all her friends but knowing that God could care for her, she took Him at His word and stepped out by faith. She has found God faithful. Her faith has not been disappointed.

Another young woman thought to enter Christian work, and had some money with which to pay her way. She depended on her money to carry her along, and did not take God at His word and walk by faith. Before long her health failed and she went to recuperate in a hospital where her money was soon gone. She was thrown upon the Lord for support and was forced to face the issue. This she did and decided to put her trust in Him. He carried her through and she again entered school, this time fully trusting in His promises. She is beginning now to realize some of the blessings which come from a walk of faith.

THERE is great comfort for the child of God in the realization that it is perfectly Scriptural,

indeed that it is God's will for His children, that they should walk by faith, trusting Him implicitly for every need. He has definitely said:

> "For we walk by faith and not by sight" (II Cor. 5:7).

Now what is walking by faith? Is it depending upon the income from money invested? Is it depending on a salary? No; it is depending on the invisible. Faith begins where sight ends. It is taking God at His Word in a most absolute sense. Everything that has ever pleased God in the lives of men has been done by faith.

> "For without faith it is impossible to please Him, for he that cometh to God must believe that He is and that He is the rewarder of them that diligently seek Him" (Heb. 11:6).

"He that cometh to God must believe that He is." This is just the hinge upon which it hangs. To walk by faith we must first believe that He is; that He is real and personal and willing to minister to our needs in answer to our prayers of faith.

> "As ye have therefore received Christ Jesus the Lord, so walk ye in Him" (Col. 2:6).

It was by faith that we received Christ Jesus the Lord, it was by pure naked faith that we were saved. Now He says, "So walk ye in Him." Truly it is Scriptural to walk by faith without any reservation to fall back upon in case of emergency, for in Him there are no emergencies.

Among the historical personages George Müller stands out as positive proof of this fact: IT IS GOD'S WILL for Christians to walk by faith in total dependence on Him. It is unnecessary to cite all the cases where men have humbly believed God and stepped out on His promises, let it be recognized that what comfort there is in this lies in the fact that this is the strongest position which anyone can take, for if God is for us, who can be against us? Surely there is abundant comfort in knowing that our invisible Friend sanctions our humble walk of faith and stands ready to help us as we cry to Him.

One certain student after having been some time in school although he had not fully stepped out in faith on the promise, had quietly watched others mention needs and problems in prayer meetings and devotional seasons, and had heard the testimonies of others of needs supplied and prayers answered. He finally found himself facing a need in the clothing line which he was unable himself to supply and so he decided, in pitiful weakness approaching unbelief, to ask the Lord to supply the need but not to tell a soul about it and see if the need was supplied by the Lord or by man. It was a test to prove God. God wants to be proved. It is possible that the undercurrent of unbelief in this student caused much of the delay which ensued but when the need had become very very acute, one day a person called him out and laid the money to meet the need in his hands. No one knew of the need but God and the student. Yet this third person felt a peculiar burden to provide for a need he knew nothing of.

A very striking example of the faithfulness of God in comforting the financially needy is manifest in the experience of a certain young lady student at the school. Mother's Day was drawing near and she had no means of making a gift to her mother. She felt that some money would be most acceptable, consequently she prayed that God would provide the money. Later while walking in the street she found a dollar bill which she took to be the answer to her prayer. She felt peculiarly burdened to take it to her mother at once, instead of waiting until Mother's Day. She went to her mother with it and found that her mother was in desperate need of that dollar and had been praying that God would send it in that day. He never fails. He answered both prayers in due time. He always meets a life of faith with comfort and blessing and peace. We have but to trust Him.

> "AT THE sight of the cross you will no longer think of complaining of the greatness of your sufferings: under the cross you are prevented from supposing that some strange thing is happening unto you; at the foot of the cross your grief will soon be lost in the peace and joy of God."
> —Krummacher

THERE is great comfort in the fact that our Heavenly Father is the source of the supply of our needs. Nothing is impossible with Him, and we many, many times limit Him according to our finite conceptions, while in fact He is unlimited. Nothing is too great to ask of Him and nothing is too big for Him to supply, if indeed it is a need and finds agreement with His will. It is GOD to Whom we turn when we pray. It is indeed a mighty miracle that our poor puny worm-like human lives come in contact with the infinite Father when we pray, and that He actually sees to it that our needs are supplied. We might well cry out with David, "What is man that Thou art mindful of him?" (Ps. 8:4). Our greatest difficulty lies in not believing that God, great as He is, should stoop to minister to our needs. But we have forgotten the Scriptures—"For God so loved the world that HE GAVE HIS ONLY BEGOTTEN SON that whosoever believeth in Him should not perish, but have everlasting life" (Jno. 3:16).

"He that spared not His own Son, but delivered Him up for us all, HOW SHALL HE NOT WITH HIM ALSO FREELY GIVE US ALL THINGS?" (Rom. 8:32). How inconsiderate we are when we doubt that God is mindful of our needs. Surely He that gave up His own Son, Who is the brightness of His glory, the express image of His person, because He loved us, will give us all lesser things. What great wells of comfort lie in the fact that in view of that great gift He cannot forget us in our needs. This God Who supplies our needs is revealed to us by

His Son Jesus Christ. In Psalm 23:1 "The Lord is my Shepherd, I shall not want." In Jno. 10:14 Jesus said, "I am the Good Shepherd and know My sheep." The business of the Shepherd is to feed and care for the sheep—beloved, we are His sheep.

THERE is comfort in walking by faith. Comfort in trusting God because it presupposes abandonment to Him; it presupposes humility, constant yieldedness and willingness to accept the Word. It presupposes a gaze steadily fixed upon Him Who is the express image of the Heavenly Father. Dependence upon God for supply of needs automatically causes the child of God to be thrown back upon Him in prayer constantly, and there is nothing so beneficial as constant prayer and occupation in Him. So long as one walks by faith he never becomes independent, never proud, never self-centered, for when these things occur his touch with God is gone. He misses the sweet fellowship and communion with the Heavenly Father and his needs drive him back to the secret place and renewed enjoyment of peace. The life of faith is sometimes hard on the flesh but it gives peace and comfort to the soul.

"Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee" (Isa. 26:3).

Sometimes we consider it a last resort to go to God with our needs. I am reminded of the story of the old lady on the ship at sea; knowing the ship to be in great danger, she asked the captain what they could do about it. He replied, "We can trust the Lord." Whereupon she threw up her hands in horror and exclaimed, "O, has it come to that?"

One student found his laundry bag filled up with soiled laundry and no money with which to have it washed. He had his last clean shirt on his back and none for Sunday. He was expected to preach on Sunday, and he was in a real dilemma. Finally he spread his soiled shirts out before the Lord and told Him he had to have some money. Before long a man who was an old friend called to ask him to write a letter for him, and offered to pay him fifty cents. It happened that the friend was driving a laundry wagon, so the student made up a fifty cent bundle of laundry and gave it to him. The friend put the laundry through on his own account and gave the student fifty cents besides.

Many times the supply of need is so common and ordinary that we fail to recognize it as an answer to our prayer. But all that we have is the direct manifestation of the grace and love of our Heavenly Father. There is truly great comfort for the financially needy in the promise of God, "My God shall supply all your need."

Dear friend, it is not only certain Christians who are to walk by faith, who are to be cared for by our Heavenly Father; it is the blessed privilege of all of God's children. "As ye have received Christ Jesus the Lord, so walk ye in Him" (Col. 2:6). Let your soul be yielded to His Word. Be abandoned to Him. Let Him have His way. Then you too shall realize the comfort which comes from seeing the promises of God fulfilled.

God's Comfort In Times of Persecution

by MAURICE G. DAMETZ

"But, and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled" (I Pet. 3:14).

THE entire Word of God recognizes God's comfort as a characteristic inseparable from persecution. A study of the sufferings of David, Jeremiah, Daniel and Stephen and other Bible characters reveal to us that they were comforted of God in the midst of their trials. More remarkable still are the Apostles Peter and Paul as examples of God's comfort in times of special trial and persecution. Paul, having suffered with Christ, exclaimed in praise of Him Who sustained him in all his trials, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (II Cor. 1:3-4). Paul knew God as the God of all comfort. He could not have given this testimony, had he not experienced the fellowship of Christ's sufferings and the power of Christ's resurrection in his own life. One of Paul's most frequently occurring and most cherished thoughts is that to suffer for Christ is to suffer with Christ, and in it he found and teaches us to find strength to endure, and patience to outlast any sorrows that may

THE cheerfulness and faithfulness of the early martyrs were marvelous to the heathen world. They were sustained by the comfort of God. Dametz presents their testimonies and reminds us that the same comfort is our blessed heritage.

swoop down as birds of prey upon us. Happy we be if Christ's sufferings are ours.

This truth of God's comfort in persecution is brought to a glorious climax by Peter in his first epistle. The statements are direct. "If ye suffer for righteousness' sake, happy are ye" (1 Pet. 3:14). And again, "But rejoice, inasmuch as ye are partakers of Christ's sufferings" (1 Pet. 4:13). The sixteenth verse is also full of blessing for us: "Yet if any man suffer as a Christian, let him not be ashamed; but rather let him glorify God on this behalf." These words are born out of experience. To view persecution at a distance is quite easy for us, but how different it is to view persecution which may take place within an hour; and how different still to look back on it, and call to mind the blessings which came through it! Peter here speaks as one who has already gone through fiery trials and is taking a retrospect. In the fifth chapter of Acts we read of him and the other apostles who had just suffered at the hands of their enemies, "and they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His Name" (vs. 41). And with this and many other experiences in mind, Peter comforts others with the comfort wherewith he was comforted. He is prepared to say, "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind . . . .Beloved, think it not strange concerning the fiery trial which is to try you" (1 Pet. 4:1, 12). In all this he is teaching that God has comfort for His own in persecution. Those who sacrifice themselves to God find abundant blessing in the sacrifice.

THE word "martyr" is our way of writing the Greek word for "a witness." The Greek word had not in the early church days such a technical meaning as "martyr" has now. Martyrdom was common and the church saw so plainly that suffering for Christ in this fashion was a magnificent testimony in behalf of Christ. From the apostolic days onward, multitudes sealed their living testimony with the dying testimony of blood and are a unity in their testimony that they were comforted of God. One notable "witness" was Blandina—a weak woman, a slave. She was tortured from morning to evening in every manner. Her entire body was mangled and broken. Any one of the various agonies should have been enough to destroy life, but daily, like an athlete, she renewed her strength. She was a monument to the power of God. She had been hung on the stake in crucifixion; she had been exposed to wild beasts; she had been scourged; she had sat in the iron chair; she had been enclosed in a net to be tossed by a wild bull; and still she lived on invincible, till the executioner was ordered to stab her and give her soul release. Could one find comfort in the midst of such terrible circumstances? Yes, there was comfort for her, and there is comfort for all from the "God of all comfort, Who comforteth us in all our tribulation." Her constant comfort and relief was in repeating the one cry, "I am a Christian and there is nothing vile done by us." She was comforted by the fact that she belonged to Jesus. The deacon, Sanctus, is said to have "endured superhumanly." Only one phrase could be wrung from him—"I am a Christian." Ingenuity itself was racked to find tortures for him. and finally red-hot irons were fixed to the tenderest parts of his body. His body was one great wound and bruise, drawn out of shape and unlike human form, but he continued unbending and unyielding in his confession, and he was continually refreshed and strengthened by the heavenly fountain of the water of life. The same martyr was after a few days brought to the arena, in the expectation that with such tortures he would recant. To the general amazement, he rose up, renewed in strength. The observers could not help but say that there was a marvellous power at work in him. That power was the comfort of God. Christ suffering in him manifested His glory, showing that nothing is fearful where the love of the Father is.

In A. D. 303 the Roman empire was governed by the Emperor Diocletion, who was very hostile to Christians. He issued four edicts against Christians. All Christians were deprived of civil rights; all Bibles were to be burned; every church building in the empire was to be destroyed; and all the preachers were to be imprisoned. The attempt was made to stamp out Christianity and Christians. A reign of horror ensued. Every kind of torture was brought to bear upon Christians. The prisons were filled with preachers. Men were strangled, were drowned, were exposed to wild beasts, were roasted over slow fires, were covered with pitch and set on fire, were scourged terribly until their flesh was torn from their bones, and then rubbed with vinegar and salt. Women were hung by the heels from the tops of pillars and lowered into boiling caldrons of oil. It is impossible for one to give a fair idea of the tortures of that time. The victims were victors. They sang psalms. They rejoiced that they belonged to Christ and that they were counted worthy to suffer for Jesus' sake. They were comforted of God by the fact that they belonged to Jesus.

THE persecuted were comforted by the promises of God—those promises which have especially to do with the state of the believing soul after death.

"Whatever comes to me must be a part of the 'all things,' and instead of fretting over it or rebelling under it I will thank God for it, for I have His guarantee for it that it will work together with other things for my good."

—R. A. Torrey

Persecution brightened and solidified their hope. The den of beasts, the stake, or the gallows were but the instruments to bring about the passage into the presence of the Lord. Ignatius of Antioch, just before martyrdom, said, "God's grain of wheat am I, to be ground by the teeth of wild beasts, that I may be turned into the pure bread of God." With a passionate longing to be in the presence of the Lord, he cried, "Oh, that at once, without delay, I may find these fierce monsters who are awaiting me. I will flatter and caress to make them swallow me quickly. Fire and cross, wild herds of fierce beasts, sundering and scattering of my bones, bruising of my body, the most awful torments of Satan to rack me—only let me force a passage through them and reach Jesus Christ." What a beautiful spectacle to see a Christian mocking the punishments and tortures of the executioners! What a comfort to that one to know that by such he will be ushered into the presence of Jesus!

Another element of comfort is seen in the thought which dominated the persecuted—that they were suffering for Jesus, and they were truly fellowshipping in the sufferings of Christ. Justin Martyr said, "we ask nothing more than to suffer for our Lord Jesus Christ." John Huss, whose burning at the stake in A. D. 1415 was a light to all the land of Bohemia, said with smiling countenance when the chain was put about him at the stake, "My Lord Jesus was bound with a harder chain than this, for my sake, and why then should I be ashamed of this rusty one?" A cap painted over with devils and the inscription "Heresiarch" ("arch-heretic") was placed upon his head, he said, "My Lord Jesus wore for my sake a crown of thorns; shall I not wear this lighter disgrace for the sake of Him? I will indeed and that right gladly." A merchant of Prague, who was martyred shortly afterward, exclaimed upon going to his death, "I glory in the thoughts of dying for the sake of Christ." Savanarola, a martyr of the same period, before his execution said, "My Lord died for my sins; shall I not gladly give this poor life for Him?" Polycarp, the noble martyr of the ancient church, thanked God amidst the flames for the privilege of martyrdom, and sang praises as long as he had breath. "For Jesus' sake" was the compelling motive which transformed their darkest sorrows into fullest joys. Hardest trials are softened when they are borne in union with the Man of Sorrows, and for His sake. "For Jesus' sake" was their comfort, and it may be ours.

God has appointed a means of victory over every adverse circumstance, and that victory is through occupation in Jesus. By "occupation" we mean looking off from circumstances unto Jesus alone. This was the secret of the triumph of multitudes of martyrs—they were kept in perfect peace because their minds were stayed on Jesus. Many have revealed in their words that this was the means of their comfort. Cyprian, the great African martyr of the third century, in a letter to a friend in prison, wrote, "Oh! blessed prison, on which your presence hath shed light! Oh! blessed prison, which sends the men of God to heaven! Oh! darkness shining above the sun itself, and brighter than the light of this world!" These words reveal to us that the terrible prison experiences were transformed, made glorious, by occupation in Jesus.

> "The comfort which is not shared loses its strength. There are some things which have to be kept or locked up if their sweetness is to be preserved. But it is not so with divine comfort. It turns sour unless it is opened out in bounteous ministry." ❦ —Selected

What bird will ever sing in a darkened cage? Yet Paul and Silas sang making the prison walls ring with their praises, though their backs were stained with blood from the beating. God gave them songs in the night. The experience is best explained by Paul's words, "I have learned in whatsoever state I am, therein to be content" (Phil. 4:11). We can hear the strains of the only duet which the Scripture records, through all the centuries, and it bids us trust God whatever happens. But others also learned the secret. Samuel Rutherford, writing from his prison cell which he called "Christ's palace in Aberdeen," said, "I sat and thought of the Lord Jesus until every stone in my prison-house glowed like a ruby." John Nelson, a primitive Methodist who was thrust into a horrible dungeon which stank worse than a hog-pen by reason of the blood and filth which ran in from a slaughter house near by, in spite of surroundings said, "My soul was so filled with the love of God that it was paradise to me." Li Cha Mi, a Chinese evangelist who was nearly killed by robbers during the excitement against foreigners in 1872, said at a conference, "I wish to say that these sufferings were slight. It was easy to bear pain when I felt I bore it for Christ. It is wonderful—I cannot explain it. When beaten almost to death, I felt no pain. Their blows did not seem to hurt me at all. I forget all my sorrows when I think of Jesus." One of the martyrs, being asked why he was so light-hearted when doomed to so terrible a death, said, "My heart is so light at my death because Christ's was so heavy at His." Darkest sorrows are turned into joys by looking unto Jesus. The light from the face of Jesus shines as a fringe of glory upon every cloud which environs human life or death. We are told that at the death of Huss, when the flames were applied to the fagots, he sang a song with so cheerful and so loud a voice that he was heard through all the cracklings of the fire and noise of the multitude. What is true of Huss is also recorded concerning multitudes of others who gave up their lives for Jesus' sake. Surely Christian faith is never more noble than when it triumphs over ad-

verse circumstances and brings praises from lips, which, if human feelings had their way, would wail and groan. They were comforted of God by looking unto Jesus. The true anaesthetic for all sorrow is occupation in Jesus.

PERHAPS the greatest testimony to God's comfort in persecution is found in the catacombs of Rome. The catacombs are subterranean passageways which are some nine hundred miles in length. In the days prior to Christianity, unbelievers were buried there, but later they became the place for refuge and burial of persecuted Christians. During four hundred and fifty years of the Christian era, seven millions of Christians were laid away in this sacred cemetery; two millions of these died as martyrs. The word "death" cannot be found on the tombs of the Christians. The Christians did not speak of death—they called it "sleep." This reminds us of Paul's words, "I would not have you to be ignorant, brethren, concerning them which are asleep"—not "dead" (I Thes. 4:13). Life, not death, is the theme of this place which sheltered the persecuted Christians and provided for them a place of burial. Everywhere are the inscriptions which speak of comfort—"In Deo"="In God"; "In Christo"="In Christ"; "In Fide"="In Faith"; "In Spe"="In Hope"; and "In Pace"="In Peace." What a confession of God's comfort! Representations of peace and plenty everywhere abound, as though the Christians were living in palaces and kings were their servants. The symbols of the dove and the anchor, which represent "peace" and "hope," are abundant. All the symbols center in Christ. He is never represented as the suffering One, but always as the risen and glorified One. Many representations picture Him in His second coming and Kingdom.

The epitaphs also show us that they were comforted of God. One reads, "Primitius, in peace; a most valiant martyr after many torments. Aged 38." Another, "Petronia, a priest's wife, the type of modesty. In this place I lay my bones; spare your tears, dear husband and daughters, and believe that it is forbidden to weep for one who lives in God." Still another, "In the time of the Emperor Adrian, Marius a young military officer who had lived long enough, when with blood he gave up his life for Christ. At length he rested in peace." The Christians were so comforted that they were not willing to show, even by figures on the wall of a tomb that they remembered the agonies which a persecuting hand had produced. No matter by what means it was accomplished, death had no terror. They were never inclined to surround the tombs with representations of bitterness and pain. Death was the bright pathway to a certain and blessed home, hence the tombs were surrounded with figures of beauty, peace, and joy. The words of the Holy Spirit by Paul were true of them—"We sorrow not as others which have no hope" (II Thes. 4:13). They were comforted by the blessed hope of Christ's return. This great truth held them steady in persecution, and as Gibbon says, "was productive of the most salutary effect upon the faith and practice of Christians." It was the hope which comforted them in fiery trials. They practised what the Word says—"Wherefore comfort one another with these words" (I Thes. 4:18).

One fact which we must not fail to face is the possibility of persecution today. Persecution is not the product of a dark age; instead it is always a product of human nature, and human nature remains unchanged. Call to mind the unqualified statement of Scripture, "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12). Today, persecution is mild and refined. The arena and the fires of Smithfield are done away. The curled lip, the civil scorn, the slanders of the press, and the assassin's tongue are trivial, but nevertheless are tokens of hate, which may at any time break out in open persecution. Perhaps the mild preaching of today is the reason for little or no persecution. Also the world has leavened the church, and there will be no persecution where Christianity goes in silver slippers. Multitudes of Christians live on amicable terms with the world and know nothing of persecution. That is not because there is any real alteration in the consequences of living for Jesus, but because their living for Him is so slight and superficial. What can the world find to hate in those whose Christianity is of the tongue mostly, and has nothing to do with the life? Persecution awaits all who will preach and live as did the early Christians. The law is unrepealed—"Yea, and all that will live godly in Christ Jesus shall suffer persecution." We cannot tell what awaits the godly in the way of persecution, but we know that God's comfort is always the same, and we may look up to a present Christ Who never fails His servants, and Who will make the furnace cool even when its fire is hottest. The comfort is just Himself alone. He is the Great Comforter. His presence makes all the difference.

Prospectus

Another Modernism Number
(July, 1925)

The Menace of Modernism .....Ernest G. Crabill
The Curse Pronounced upon a False Gospel.....Charles F. Sheldon
Archaeology's Reply to Modernism .....Maurice G. Dametz
The Hated Dogma.....R. S. Beal
What does the Infidel think of Modernism?.....The Editor
What Does Modernism Say about the Bible?.....H. A. Wilson
From What Kind of Source Did Modernism Spring?.....L. J. Fowler

The True Basis of Comfort

by H. A. WILSON

THE true basis of all comfort is the Person and work of Christ.

All so-called comfort which rests upon any other basis is a snare and a delusion. "Cheer up, old man, it might have been worse." "Keep a stiff upper lip." "Grin and bear it." "Never mind, others are in a worse fix." "Forget your troubles." What a familiar sound these have. They are the old stock expressions of the worldling, vainly trying to comfort the sorrowing and distressed. And who is not familiar with the tragedy of an unbelieving friend, or "minister" whose faith in God's Word has been shattered, endeavoring to comfort those who mourn the death of loved ones? How empty and hollow all such comfort is. At best they can only afford a temporary relief, and in most cases fail even to do that. The "comfort" which they offer is based upon vain self-effort to forget or ignore the occasion of trouble.

How different is that comfort which comes from fairly looking a trouble in the face and then looking by faith into the face of Him Whose very presence lightens the darkest hour of sorrow, alleviates the sufferings of the sick-bed, soothes and quiets the soul tossing in a very fever of perplexity and distress, and compensates for all earthly loss. The world knows nothing of the comfort which comes from the assurance that by His death the Lord Jesus Christ has overcome all things which distress us. It knows nothing of the comfort which comes from fellowship with a resurrected Saviour. And it knows nothing of the comfort which is ours in the hope of His coming again to set all things right. To enjoy such comfort is the exclusive privilege of the child of God.

> The worldly means of comfort is to "Pack up your troubles in your old kit bag" but the Scriptural means is "Casting all your care upon Him for He careth for you." Wilson here sets forth the contrast and magnifies Scriptural comfort.

THAT the Person and work of Christ is the true basis of comfort is plainly stated in the Scriptures.

Take, for example, Luke 2:25-26:

> "And, behold, there was a man in Jeruselem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.
>
> "And it was revealed unto him by the Holy Ghost that he should not see death before he had seen the Lord's Christ."

Here is a man awaiting the consolation of Israel, and to him it is revealed that he shall not die until he has seen the Christ. Could the Holy Spirit more evidently say that Christ is the consolation of Israel, and hence by implication also the consolation of the believer?

Or again consider the words of II Cor. 1:5:

> "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ."

Here is a simple statement that the believer's comfort is not only afforded by Christ, but also made to abound by Him.

Still another Scripture which points to Christ as the basis for our comfort is Phil. 2:1-2:

> "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies.
>
> "Fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind."

Here we find a rhetorical "if." It is the construction "protasis" and "apodosis," which is familiar to every Greek student. Here "the conditional particle 'if' assumes the hypothesis as a fact." It is stated as the condition which calls for the consequence expressed in the appeal which follows. The "if" therefore does not indicate that there is any question about the matter; rather it assumes as a fact that there is consolation in Christ, and comfort in His love.

The same truth is implied in II Thes. 2:16-17:

> "Now our Lord Jesus Christ Himself, and God, even our Father, Which hath loved us, and hath given us everlasting consolation and good hope through grace,
>
> "Comfort your hearts, and stablish you in every good word and work."

Certainly the grace of God cannot be divorced from the Person and work of Christ. If, therefore, we have consolation and hope through grace, our consolation and hope is based upon the Person and work of our Lord Jesus.

THE definite statements of the Scripture are very suggestively supplemented by the meaning of the two Greek words which are the roots of nearly all the words translated "comfort" and "consolation" in our Bible.

The first and most commonly used is "parakaleo"

(or one of its derivatives). This word primarily means "to call for," "to summon," or "to invite." Thus it will be seen that the thought of invitation is involved in the comfort of which it speaks. At once this reminds us of the Saviour's invitation to come to Him and find rest to our souls. Certainly there is real comfort awaiting the one who responds to this loving invitation, and the believer who most intelligently and effectively endeavors to comfort those in need of comfort will press this invitation upon them. The meaning of this word suggests that in order to comfort the sorrowing and distressed we should invite them to come to Christ. Thus it indicates that His Person and work are the true basis for comfort.

An even more delicate suggestion is contained in the meaning of the other word—"paramutheomai" (and its derivatives). Lexicographers agree that the primary meaning of this word has to do with speaking for the purpose of comforting and encouraging. Here are a few of the meanings which they give: "to speak to," "to encourage" (Westcott and Hort); "to address in words of encouragement" (Liddell and Scott); "to exercise a gentle influence by words" (Baxter). But perhaps the most suggestive meaning is that given by Strong. He gives the primary meaning as "to relate near," in other words, to tell in the hearing of one. Now this helps us to understand the meaning. "To relate" is to recount the particulars of an incident, to narrate, or to tell. It will be seen at once that this agrees with the thought of speaking suggested by the other lexicographers, and it certainly is borne out by the etymology of the word. It has, however, this additional advantage. While the other meaning suggests that the comfort which is expressed by this word comes through speaking to one, this meaning suggests the nature of that which is spoken. Since it means "to narrate," or "to tell," it means that comfort will come by recounting the particulars of some story. What can that story be? There is no story which can bring comfort by its narration save only the story of our Lord Jesus Christ and His love. So (though it is used in other connections also) this word surely suggests that the true basis for our comfort is the telling of the story of Jesus.

> "We are Comforted in order that we might be comforters. We are to take the light He gave us and kindle another man's lamp. We are to take His tenderness and touch the sorrows of others as He touched ours."
> — J. H. JOWETT

IF CONFIRMATION be needed for the suggestions which lie in the meaning of the words translated "comfort," it is very readily found in the place which is given to the Word of God in the comfort of the believer.

In Heb. 6:17-18 we read:

> "God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath:
> "That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."

Here, it will be noticed, the believer's consolation is said to come by the Word of God, and particularly through a realization of the immutability of His Word. Of course He is speaking of a particular promise given to Abraham and confirmed by an oath; but in this passage there is striking indication that all God's Word should bring comfort to the believer. Careful consideration will show that the two immutable things spoken of are:

1. The Word of God.
2. The Confirmation of His Word.

Notice also that the oath which confirmed was given to show more abundantly the immutability of His counsel. In other words, God's Word was dependable even before it was confirmed by the oath. Surely this is saying to us, "When God speaks, His Word can be depended upon." What a comfort this is, and how strong indeed is the consolation which is afforded to the soul through the confidence in the Word which is inspired by the realization of its dependability.

Now let us see another passage in which the place in our comfort given to the Word of God appears very plainly. This passage is Rom. 15:4:

> "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope,"

Could the Holy Spirit more plainly say that comfort comes to the believer through the Scriptures?

Because it is through the Word of God that believers are comforted, the Holy Spirit speaks of their being comforted through the prophesying of His servants:

> "He that prophesieth speaketh unto men to edification, and exhortation, and comfort" (I Cor. 14:3).

(It is an interesting fact that both of the words whose meaning we have considered appear in this passage. "Exhortation" is from "paraclesis," a derivative of "parakaleo," and "comfort" is from "paramuthian," derived from "paramutheomai." Now a prophet in Scripture is one who speaks the Word of God. So this passage is simply telling us that through the ministry of the Word comfort comes to those who hear.

Again the Apostle Paul says of himself:

> "Whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation" (II Cor. 1:6).

Evidently the "afflictions" of which he speaks are those which were involved in his ministry of the

Word, and the "comfort" was that comfort which God gave him in order that he might minister consolation to others. Thus again it is the Word of God through which comfort comes to the believer.

But we must not lose sight of the main issue.

The very fact that God's Word is said to be the means of our comfort contributes to the proof that the true basis for comfort is the Person and work of Christ, for He is the Center and Subject of all the Bible. Moses wrote of Him (John 5:46); all the prophets give witness to Him (Matt. 10:43); that He is the Subject of the Law, the Prophets and the Psalms, He Himself declared (Luke 24:44); in the volume of the Book it is written of Him (Heb. 10:7); and indeed all the Scriptures testify of Him (John 5:39). Surely when we realize these things, we realize also that the Word is the means of our comfort because it turns our minds toward Him. It is through the Word that we read His blessed invitations to come to Him, and it is in the Scriptures that the matchless story of His sacrificial death, His triumphant resurrection and the glory of His second coming is related as the supreme love story of the ages.

> "Give me the comforts of God and I will bear the taunts of men. Let me lay my head on the bosom of Jesus, and I fear not the distraction of care and trouble.
>
> — SPURGEON

THE Holy Spirit's comforting ministry also is based entirely on the Person and work of Christ. Thus again we are given conclusive evidence that this is the true basis for our comfort.

In John 14:26 we read:

> "The Comforter, Which is the Holy Ghost, Whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

Again in John 15:26 we read:

> "When the Comforter is come, Whom I will send unto you from the Father, even the Spirit of truth, Which proceedeth from the Father, He shall testify of Me."

In both of these passages we see that the "Comforter" is to direct the mind toward the Lord Jesus Christ, to remind him of the Word of God, and to give him understanding of it.

The full force of this appears only when we consider that this is the particular characteristic of the other ministries which are distinct from His comforting ministry. In His regenerating ministry He imparts the life of Christ to the soul of the believer; in His baptizing ministry He makes the believer a member of the Body of Christ, fitting him for service as a member of that Body; and in His infilling ministry He leads the believer to speak of Christ to others. But it is in His comforting ministry that His primary activity is constantly to turn the believer's mind toward Christ and to lead the soul into occupation in Him. Certainly all of the ministries of the Spirit are centered in Christ, and this makes very significant the fact that the one special name which the Holy Spirit is given is the "Comforter." It is also significant that the emphasis is laid upon His turning the mind toward Christ in connection with His comforting work rather than in connection with the others. Surely the fact that in His office work as Comforter the Holy Spirit testifies of Christ makes it very evident that His Person and work are the basis of true comfort.

AND just as convincing is the evidence afforded by consideration of the truths which are given for the comfort of believers in special instances of which the Scripture speaks.

In writing to the Colossian believers, the Apostle Paul speaks on this wise:

> "I would that ye knew what great conflict (care) I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh:
>
> "That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ" (Col. 2:1-2).

Notice that their hearts are to be comforted by being "knit together in love" (which implies love for Christ), and by understanding and acknowledging "the mystery of God, and of the Father, and of Christ." Surely this is in keeping with what we have already seen indicating that the Person and work of Christ are the basis for their comfort.

It is noteworthy also that in the following verses the death, resurrection, and second coming of Christ are uppermost. This is especially significant because apparently the Apostle Paul, having expressed his desire that they might be comforted, now is proceeding to remind them of the truths which are specially calculated to produce that comfort. The climax of his appeal is not reached until the end of this chapter and the beginning of the next. But when it is reached, he bases it upon the believer's position in Christ as related to the three aspects of His work—His death, His resurrection, and His second coming. Notice his words:

> "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances?" (Col. 2:20).
>
> "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.
>
> "Set your affection on things above, not on things on the earth.
>
> "For ye are dead, and your life is hid with Christ in God.
>
> "When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory" (Col. 3:1-4).

Perhaps some may be inclined to feel that there is no comfort, but rather all exhortation, in this, and indeed exhortation pervades the whole. But God did not use the word here translated "comfort" thoughtlessly. Another translation of this word is "exhortation," as we have already seen, and here we find a very practical illustration of the reason why a word which means "exhortation" should also mean "comfort." The Colossians were being troubled by false teachers who sought to ensnare them in legalism, and thus to rob them of their liberty and happiness in the grace of God. They were surrounded by many things which tempted them to let things of the world rob them of their joy in Christ and usefulness to Him by distracting them from occupation in Him. And they lived in a day which was marked by agnosticism, materialism and fatalism, which encouraged them to lives of sinful indulgence, denying that there was any future hope or responsibility for them. Surely they needed these exhortations if they were to maintain their joy and peace and usefulness and fellowship with Christ. By directing their minds to Christ, and making His work for the believer the basis of his exhortation, the Apostle surely was taking the surest means to comfort them in the midst of untoward circumstances.

But no less significant were the words of our Lord Jesus when He was about to leave His disciples. Surely trouble was impending for them, but in that hour of impending sorrow He said:

> "Let not your heart be troubled: ye believe in God, believe also in Me.
>
> "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.
>
> "And if I go and prepare a place for you, I will come again and receive you unto Myself, that where I am, there ye may be also" (John 14:1-3).

With what words does our Lord Jesus seek to encourage His disciples in a time of supreme testing and sorrow? He calls upon them to believe in Him in a measure in which they have never believed before. He reminds them that His departure is for the purpose of preparing a place for them, and He promises that He will come again to receive them unto Himself. Surely our Saviour's example would lead us to believe that His Person and work are the basis for our comfort.

Then again in I Thes. 4:13-18, in which the Apostle Paul is seeking to comfort those who mourn the loss of loved ones, he says:

> "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.
>
> "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.
>
> "For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.
>
> "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:
>
> "Then we which are alive and remain shall be caught up together in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.
>
> "Wherefore comfort one another with these words."

Once again we see that the Person and work of our Lord Jesus Christ becomes the basis for the comfort of the sorrowing believer. In the face of death he reminds them that Christ is coming again to raise the dead and to transform living believers, catching both up together, to be forever with Him.

Dear friends, let us learn the lesson. In seeking to comfort others, let us point them to Christ. Let us remind them of the loving invitations of His Word. Let us recount in their ears the story of His love. Let us tell them of His death for sinners. Let us tell them of His victory over the grave. Let us tell them of the promise of His coming again. That is the story which never grows old. Rather, it grows sweeter and dearer and more potent each time it is related. Then, when we ourselves are in need of comfort, let us remember the promise:

> "THOU WILT KEEP HIM IN PERFECT PEACE WHOSE MIND IS STAYED ON THEE: BECAUSE HE TRUSTETH IN THEE"
>
> (Isa. 26:3).

The Fiery Trial

Continued from page 163

calm and strong. George Macdonald, the great Scotch preacher, and writer, tells of a friend who had been broken by circumstances. He was under the heel of testing. Praise gave way to complaint and bitterness, and at last he cried, "Oh I would to God I had never been made." Whereupon the noted preacher replied, "You are not made yet; you are only being made, and you are quarrelling with God's processes." This is only a picture of you and me. Sometimes the fiery trial seems like the mailed fist of fate, rather than the mighty hand of God the Father, and we complain. We complain at the process because we are so short sighted that we cannot see the perfection which God has in view. We think of the means which God is employing and not of the end which He proposes. God fully knows the value of the refiners fire to reveal and develop Christian character.

God, in making sterling Christian character, puts His children through hardship. To make us rugged He permits us to endure hardness. In order to solidify us He permits antagonism. He brings us deep trials through which our souls are strengthened and confirmed. He uses heavy discipline to create assurance, and He purposes that pain shall produce fruitful decision. Thus, for us if we be willing, "Tribulation worketh patience; and patience experience; and experience hope" (Rom. 5:3-4) and the fiery trial becomes "much more precious than gold that perisheth" (I Pet. 1:7). Child of God, may the fiery trial press you into loving the staff and the rod and into living the Christ-life outpoured! Praise and thank God for the trial of your faith!

—M. G. D.

The Eighteen Principles of Divine Revelation

Principle No. 14 — THE OVERLAPPING PRINCIPLE, — THE EDITOR

HERE is that principle of Divine Revelation which is the most easily seen and understood of them all. It is doubtless because of the fact that this principle is so easily seen and understood that the Holy Spirit fails to give any direct statement in support of it. The student is forced to learn of the existence and activity of this principle by observation. Because of its simplicity, and the ease with which its presence may be detected, to be forced back upon observation and the collating of cumulative evidence sets before the student the minimum of difficulty.

Despite the fact that the Overlapping Principle is one of the most simple of all the principles upon which God has built His Book, it goes practically unnoticed by many a reader of the Bible, or if it is noticed its value is not recognized.

We proceed at once to the definition of the Overlapping Principle:

The Overlapping Principle is that principle of Divine Revelation wherein God employs four varieties of repetition—simple, enlarged, summarizational and explanatory.

THE four kinds of repetition named in this definition call for a word of elucidation.

Simple repetition is exactly what the term implies. For the sake of emphasis, a word, a phrase, or an entire section is repeated. When God employs simple, or naked repetition, it is as though He were saying to us, "Here is a fact, or a truth of such importance that I call it to your special and most prayerful attention. It is of vital import! Ponder it deeply and lose not its message."

When God employs what we have termed enlarged repetition, the actual word-for-word repetition disappears. By means of enlarged repetition God leads the reader of the Bible up to some outstanding and climacteric event or thought, giving certain related incidents or details. Then without warning, He literally backs up and starts over again, leading directly up to the same outstanding event or doctrine which has just been touched upon, but shedding new light and adding new details as He moves along toward the climax. On this point the Overlapping Principle and the [1]Progressive Revelation Principle are handmaidens, each to each.

Summarizational repetition is frequently used by the Divine Inspirer of the Bible. By means of this particular phase of the Overlapping Principle God throws into brief and succinct statement some great truth or presents a resume of some special period in Israel's dramatic story with such flashing and faithful historicity as to fasten it most effectively upon the mind of the student. Summarizational repetition brings History down to an inspired syllabus and reduces great doctrines to one sweeping sentence. On this point the Overlapping Principle and the [2]Direct Statement Principle function in fullest harmony and thus become a striking demonstration of the [3]Agreement Principle.

Explanatory repetition is that particular phase of the Overlapping Principle under which God actually explains His own words, thus protecting the Word of God from spurious interpretation and the soul of the student from confusing and damaging misapprehension. By means of this manifestation of the Overlapping Principle God has anticipated and headed off many of the blasphemous false doctrines which, like wormy mushrooms, have suddenly sprung up in this, the climax hour of the Body Dispensation. Under explanatory repetition God's thought concerning His own Word is revealed. Passages which would otherwise have been exceedingly perplexing or practically devoid of meaning to the mind of finite man are made to glow and gleam with Divine meaning; knotty tangles are unravelled; genealogical difficulties are cleared up; recondite doctrines are unfolded. Explanatory repetition is God declaring that the Bible is its own inspired commentary, its own full and

Many of our readers have expressed eagerness that the series of studies on the "Eighteen Principles of Divine Revelation" might be resumed. We regret that an interruption in this group of studies was necessitated. We hope to be now enabled to continue uninterruptedly to its completion.

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[1] The Progressive Revelation Principle will be discussed in a future study in the series on the "Eighteen Principles of Divine Revelation."

[2] See the discussion of the Direct Statement Principle in the March, 1923 number of Grace and Truth, p. 137.

[3] See the discussion of the Agreement Principle in the June, 1923 number of Grace and Truth, p. 232.

complete dictionary, and that consequently the Bible is self-interpreting.

Whenever the Overlapping Principle is active, there is a Divine going over some ground that has already been traversed. God's purpose where this principle is in evidence is invariably emphasis and explanation. The result of the Overlapping is either a tremendous Divine accent on the particular truth overlapped, or the revealing of fresh details of surpassing interest, or the shedding forth of helpful light on an involved problem, or the presentation of a brilliant summarization which crystallizes some blessed truth into compact clarity.

THE OVERLAPPING PRINCIPLE ILLUSTRATED BY SIMPLE REPETITION

If you are left waiting in the home of a friend and while waiting pick up a book from the library table, and find that book filled from end to end with markings and underscorings placed there by your friend, instantly the book assumes more than usual interest. As your eye leaps from underscoring to underscoring you realize you are discovering the thoughts which are nearest and most impressive to the mind of your friend. The Bible is the book which belongs to our friend. Our Friend is none other than the Lord Himself. Simple repetition is the Lord's own underscoring.

> "Put a moment over against an eternity. Put a 'light affliction' over against 'an exceeding weight of glory' and then go on weeping and worrying if you can'" —David J. Burrell

The Saviour's use of the word "verily" is an outstanding illustration of this particular phase of the Overlapping Principle. He uses repetitions of this word to point out utterances which to the Divine Mind are of special importance:

> "VERILY, VERILY, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).
>
> "VERILY, VERILY, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live" (John 5:25).
>
> "Jesus answered them and said, VERILY, VERILY, I say unto you, Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled" (John 6:26).
>
> "Then Jesus said unto them, VERILY, VERILY I say unto you, Moses gave you not that bread from heaven; but My Father giveth you the true bread from heaven" (John 6:32).
>
> "VERILY, VERILY, I say unto you, He that believeth on Me hath everlasting life" (John 6:47).
>
> "Then said Jesus unto them, VERILY, VERILY, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you" (John 6:53).
>
> "Jesus answered them, VERILY, VERILY, I say unto you, Whosoever committeth sin is the servant of sin" (John 8:34).

A glance at these passages which the Lord Jesus Christ Himself has underscored, thus thrusting them out into special prominence, reveals the great importance of each particular passage. The first passage is our Lord's most wonderful utterance on the Eternal Security of the believer; the second is a key statement on the willingness principle; the third summarizes God's attitude on duplicity; the fourth is a vital declaration concerning Jesus, the true bread; the fifth sets forth the way of salvation; the sixth declares the hopelessness of every way but God's way; and the seventh is a crushing revelation of the bondage and ignominious servitude of the sinner. Simple repetition is God throwing the high-lights on some particular section of His Word.

When a truth is of such a character as to be particularly hard for the natural man to receive, that is likely to be the truth which the Lord uses to exhibit this phase of the Overlapping Principle. The awful truth of hell has ever been a bugbear to the natural man. Knowing how rebellious the mind of man is against this truth, our Lord Jesus shows its tremendous importance by one of the most unique examples of the Overlapping Principle in the Scripture. He gives forth an utterance about hell which is so striking and so important for lost men to face that instead of being satisfied to let it stand after one declaration, He says it again in exactly the same words. It would have seemed that surely the one repetition would have been sufficient to have given all the emphasis or underscoring necessary, but the Saviour knows the hardness and skepticism of the human heart, so in order to reveal the Divine justice and also to put man in the position where he is without excuse, the Lord utters identically the same words a third time. The three descriptive statements of the Saviour on hell are found in Mark 9:44-48. They are:

> vs. 44—"Where their worm dieth not and the fire is not quenched."
> vs. 46—"Where their worm dieth not and the fire is not quenched."
> vs. 48—"Where their worm dieth not and the fire is not quenched."

It is a thoroughly convincing demonstration. Jesus employed the simple repetition variation of the Overlapping Principle to bring the appalling truth about hell to the attention of needy man. Hell is a place where their worm dieth not and the fire is not quenched.

In God's dealing with Israel, there came an

hour when the wickedness, the stubbornness, the disappointing obstinacy of that elect nation, drew forth from God through Isaiah, a judgment utterance of great import. That utterance had unusual dispensational connotation as well. After that first declaration, in moments when Israel's stiffneckedness and rebellion come into manifestation God quotes the Isaiah statement.

The occurrences of this interesting repetition are as follows. When Israel was drifting into rebellion from Jehovah under the Kings:

> "And He said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.
> "Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert, and be healed" (Isa. 6:9-10).

When Israel's rejection of His earthly ministry began to be evident to the Lord Jesus:

> "And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:
> "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them" (Matt. 13:14-15

When Israel's rejection of the Lord had come to its climax, and His crucifixion is just at hand:

> "Therefore they could not believe, because that Esaias said again,
> "He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them" (John 12:39-40).

When Israel's rejection of the apostles' testimony concerning the Kingdom and the Resurrection is made clear:

> "And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,
> "Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:
> "For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them" (Acts 28:25-27).

With what amazing fairness God deals with man. Even judgments that are fully deserved are not permitted to come until wide open warning has been given, and then that warning repeated again and again.

The Scriptures abound in examples of the constant activity of this phase of the Overlapping Principle. In one instance, in the book of Kings the Holy Spirit records a particularly important chapter (II Kings 19). When God is afterward speaking through Isaiah He leads the prophet to set forth the same things in the same language (Isa. 37). Strange it is that this remarkably interesting, immeasurably valuable, and spiritually fruitful principle has for so long a time practically been lost sight of by the students of the inspired Book.

May God open our eyes to more often and more fully detect the presence in the Bible of the Divine underscorings.

To Be Continued

Comfort Proclaimed

by C. H. SPURGEON

Comfort ye, comfort ye My people, saith your God. Isa. 40:1

Spurgeon's ministry was rich in comfort for God's people. Here is one of his exceedingly helpful messages. Its comforting truths are as greatly needed today as when it was first given.

WHAT a sweet title: "My people!" What a cheering revelation: "Your God!" How much of meaning is couched in those two words, "My people." Here is speciality. The whole world is God's; the heaven, even the heaven of heavens are the Lord's, and He reigneth among the children of men. But He saith of a certain number, "My people." Of those whom He hath chosen, whom he hath purchased to Himself, He saith what He saith not of others. While nations and kindreds are passed by as being simply nations, He says of them, "My people." In this word there is the idea of proprietorship to teach us that we are the property of God. In some special manner the "Lord's portion is His people; Jacob is the lot of His inheritance." All the nations upon earth are His; He taketh up the isles as a very little thing; the whole world is in His power; yet are His people, His chosen, favored people, more especially His possession; He has bought them with His blood; He has brought them nigh to Himself; He has set His great heart upon them; He has loved them with an everlasting love, a love which many waters can not quench, and which the revolutions of time shall never suffice in the least degree to diminish. "My people!" Oh my hearers, can you by faith put yourselves in that number who believe that God says of them, "My people?" Can you look up to heaven tonight, and say

"My Lord, and my God: mine by that sweet relationship which entitles me to call Thee Father; mine by that hallowed fellowship which I delight to hold with Thee when Thou art pleased to manifest Thyself unto me as Thou dost not unto the world?" Canst thou, beloved, put thy hand into thine heart and find there the indentures of thy salvation? Canst thou read thy title writ in precious blood? Canst thou by humble faith lay hold of Jesus' garments, and say, "My Christ?" If thou canst, then God saith of thee, "My people," for if God be your God, and Christ your Christ, the Lord has a special, peculiar favor to you; you are the object of His choice. How careful God is of His people; those of whom He says, 'My people;" mark, how anxious He is concerning them, not only for their life, but for their comfort. He does not say, "Strengthen ye, strengthen ye My people;" He does not say to the angel, "Protect My people;" He does not say to the heavens, "Drop down manna to feed my people"—all that and more also His tender regard secures to them; but on this occasion, to show us that He is not only regardful of our interests, but also of our superfluities, He says, "Comfort ye, comfort ye My people." He would not only have us His living people, His preserved people, but He would have us be His happy people too. He likes His people to be fed, but what is more, He likes to give them "wine on the lees well refined," to make glad their hearts. He will not only give them bread, but He will give them honey, too; He will not simply give them milk, but He will give them wine and milk, and all the sweet things which their hearts can desire. "Comfort ye, comfort ye My people;" it is the Father's yearning heart, careful even for the little things of His people. "Comfort ye, comfort ye"—that one with a tearful eye; "Comfort ye, comfort ye"—yon child of Mine with an aching heart; "Comfort ye"—that poor bemoaning one; "Comfort ye, comfort ye—My people, saith your God."

Now we shall notice the parties to whom the command is addressed first of all; and then the means for carrying it out.

FIRST, then, TO WHOM IS THIS COMMAND ADDRESSED? You know, beloved the Holy Spirit is the great Comforter, and He it is alone Who can solace the saints if their hearts be really cheered; but He uses instruments to relieve His children in their distress and to lift up their hearts from desperation. This is especially addressed to the Lords ministers. Ministers are bound to comfort God's people. I am sure, however, they cannot do it, unless they preach the good old doctrines of truth. Except they preach grace and gracious doctrine, I cannot see how they are to console the minds of the Lord's family. Were I to adopt a lax theology which teaches that God's children may fall away, that although redeemed they may be lost, that they may be effectually called, and yet slide back to perdition—I want to know how I could carry out this command? I should say, "Brethren, God has told me to comfort you; that is what I have to preach; you must get what comfort you can out of it, for I really cannot find much." I have often marveled how the Arminian can comfort himself, wherewith he can light a fire to warm his own heart! What doctrine hath he? He believes he is a child of God today, and he is taught to believe he is a child of the Devil tomorrow. He is now, he says, in the covenant, but then that covenant is such an uncertain thing that it may at any time be broken down, and he may die beneath its ruins; he knows himself to be redeemed by the blood of Christ, yet he is taught that it will not be sufficient without the concurrence of some good thoughts, good actions, or certainly some good grace, some faith of his own. He is led to believe that his standing depends upon his own keeping near to God instead of remembering that his keeping near to God must be by a sweet attraction that proceeds from God to himself. Whence then comfort is to be procured I cannot tell. Happy I am I have no such gospel as that to preach. Let me preach the old gospel of Chrysostom, the old gospel of Augustine, the old gospel of Athanasius; and above all, the old gospel of Jesus Christ, the Originator of it; for there I can find something to comfort the child of God, "Comfort ye, comfort ye My people." It is our duty to reprove, to exhort, to invite, but it is equally our duty to console. The minister should ask of God the Spirit, that he may be filled with His influence as a Comforter; that when he ascends his pulpit on the Sabbath morning, his poor hard-working people, who have been toiling, fretting with care and anxiety all the week, may say, "Here comes our minister; he is sure to have his mouth filled with good things; as soon as he opens his lips he will utter some great and glorious promise from God's Word. He has little to say of himself, but he will be sure to tell us some good refreshing old truths with some fresh unction, and we shall go away refreshed." Oh! ye sons of toil, some of you understand this. With weary feet ye come to God's house; but oh! how gladly do ye sing there, and how sweetly does your singing harmonize with your hearts! and when you have heard the Word you go away and say, "Would God it were Sunday all the week! Oh! that I might sit and ever hear the Words of God! Oh! that I might sit and ever drink in such comforts, so should I be satisfied as with marrow and fatness!" But sometimes you come up, and there is a flogging for you just when there needs to be consolation; or you get some dry, hard metaphysical subject that has not any nourishment for your souls in it, and you go away half starved. You hear some fine discourse with rounded periods, and people say, "Oh! such an oration! never was English so beautifully spoken by Hall or Chalmers. How admirably was it delivered!" But alas! alas! what of the dish, the porcelain, the knife, the plate, the splendid damask cloth, the vase of flowers? Where is the food? There is none there. You have got the garnishings and you ought to be thankful, and hold your ministers in esteem, even if they withhold from you your necessary bread. But the child of God won't like that; he says, "I am weary of such things, away with these garnishings, give it me in plain rough Saxon if you will, but give me the gospel! Cut it up in any fashion you like, but do give me something to feed upon." The language may be rough, and the style homely, but the heir of heaven says, "There was 'comfort ye

My people' in it; and that was just what I wanted. Its style, humanly speaking, may not have exactly suited my taste, but it has fed my soul and that will suffice me."

But, my friends. do not support your ministers as an excuse for the discharge of your own duties; many do so. They think when they have subscribed toward the support of the ministry, it is enough; imagining, as our Roman Catholic friends do, that the priest is to do everything, and the people nothing; but that is very wrong. When God said, "Comfort ye, comfort ye My people," He spake to all His people to comfort one another. And who is there here that knows the Lord and has tasted of His grace who cannot comfort his brethren? There is my strong friend who is on the mount feasting on dying love; he is the subject of rhapsodies and high excitement; his soul is like the chariot of Amminadib; it is on fire with his Master's presence; he is living near to God and drinking in fulness of joy. Oh! my brother, go and tell out a portion to seven, and also to eight; for thou knowest not what sorrow there is upon the earth. When thou art happy, remember there is sure to be some one else sad. When thy cup runneth over, find out an empty cup to catch the drops that overflow. When thy soul is full of joy, go, if thou canst, and find a mourner and let him hear thy song, or sit down by his side and tell him how glad thou art, and mayhap his poor heart may be warmed by thy sweet, cheering words. But art thou weak? Art thou sad thyself? Then go to Him Who is the great Comforter and ask Him to relieve thy distresses, and after that go out thyself and comfort others. There are none so good to comfort others as those who once were comfortless. If I were an orphan now, and needed a helper, I would seek one who had been an orphan in his youth that he might sympathize with me. Were I houseless and poor, I would not go to the man who has rolled in wealth from earliest youth, but I would seek out the man who, like myself has trodden, with bare foot, the cold pavement of the street at midnight; I would seek out the man who, penniless and poor, has begged his way from town to town, and then, by God's providence, has worked himself up; for I could believe that such an one would have a heart to sympathize with me. Go, thou poor tried one, go, thou weather-beaten soul if thou canst, and call to thy mate, who is just out at sea with thee, and tell him to be of good cheer. Thou who art in the valley of the shadow of death, sing, "Yea, though I walk through the valley of the shadow of death, I will fear no evil;" and mayhap some brother far behind thee will hear the song, and will take heart.

GOD never gives His children a duty to do without giving them the MEANS TO DO IT; He never bids them make bricks without straw, and when He tells us to comfort God's people, we may be certain there are many means whereby they may be comforted. When thou findest a troubled one, tell him of the covenant, in all things ordered well, signed, sealed and ratified. Tell him what the Lord hath done in former days, how He cut Rahab and wounded the dragon; tell him the wondrous story of God's dealings with His people. Tell him that God Who divided the Red Sea can make a highway for His people through the deep waters of affliction; that He Who appeared in the burning bush which was not consumed, will support him in the furnace of tribulation. Tell him of the marvelous things which God has wrought for His chosen people: surely there is enough there to comfort him. Tell him that He watcheth the furnace as the goldsmith the refining pot.

"Thy days of trial then
Are all ordained by heaven;
If He appoint the number 'ten,'
You ne'er shall have eleven."

If that does not suffice, tell him of his present mercies; tell him that he has much left, though much is gone. Tell him there is "now no condemnation to them which are in Christ Jesus;" Tell him that now he is accepted in the Beloved; tell him that he is now adopted, and that his standing is safe. Tell him that Jesus is above, wearing the breastplate, or pleading his cause. Tell him that though earth's pillars shake, God is a refuge for us; tell the mourner that the everlasting God faileth not, neither is weary; Let present facts suffice thee to cheer him.

But if this is not enough, tell him of the future; whisper to him that there is a heaven with pearly gates and golden streets; tell him that

"A few more rolling suns at most,
Will land him on fair Canaan's coast,"

and therefore he may well bear his sorrows. Tell him that Christ is coming, and that His sign is in the heavens, His advent is near, He will soon appear to judge the earth with equity, and His people in righteousness. And if that suffice not, tell him all about that God Who lived and died. Take him to Calvary; picture to him the bleeding hands, and side, and feet; tell him of the thorn-crowned King of grief; tell him of the mighty Monarch of woe and blood, Who wore the scarlet of mockery which was yet the purple of the empire of grief; tell him that He Himself bore our sins in His own body on the tree. And if I have not said enough, go to thy Bible, read its pages, bend thy knee and ask for guidance, and then tell him some great and precious promise, that so thou mayest accomplish thy mission, and comfort one of God's people.

¶ For he walks very insecurely who does not cast all his care upon Thee.

—Selected

FREE PASTORS' SERVICE

The establishment of this service for Christin workers is the logical outcome of present-day conditions within the church. Infidelity, under the name of modern theology, has so fully obtained control of many of our denominational headquarters that pastors who stand for the fundamentals of the Faith are finding it extremely difficult to secure through regular channels churches which want presented the unadulterated truths of God's Word. Likewise, churches, both denominationl and undenominational, which desire preached from their pulpits "the whole counsel of God" are discovering to their amazement that it is almost impossible to get in touch wit hpastors of this character. It is the sole purpose of this service to bring fundamental pastors and fundamental churches together.

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CHRISTIAN RESIGNATION
or
SUBMISSION

I. SUBMISSION TO RIGHTEOUSNESS OF GOD
Rom. 10:3

II. SUBMISSION TO GOD
Jas. 4:7

III. SUBMISSION TO GODLY PASTORS
Heb. 13:17

IV. SUBMISSION TO ONE ANOTHER
Eph. 5:21

V. SUBMISSION TO THE HEAD
Eph. 5:22

VI. SUBMISSION TO THE ORDINANCES
I Pet. 2:13

—R. S. B.

RICH THROUGH GRACE
II Cor. 8:9

I A POSITIVE COMPREHENSION
"Ye know the grace"

II. A POSITIVE CONDITION
"He was rich"

III. A POSITIVE CONDESCENSION
"He became poor"

IV. A POSITIVE COMPASSION
"For your sakes"

V. A POSITIVE CONSEQUENCE
"That ye might be rich"

—R. S. B.

THE REVELATIONS OF THE TRANSFIGURATION
or
WITH HIM IN THE HOLY MOUNT
II Pet. 1:18

I. THE KINGDOM IN THE TRANSFIGURATION
Matt. 16:28
II Pet. 1:16

II. THE KING IN THE TRANSFIGURATION
Matt. 17:2
Mark 9:3

III. THE RESURRECTION IN THE TRANSFIGURATION
MATT 17:3

IV. THE CROSS IN THE TRANSFIGURATION
Luke 9:31

V. THE DEITY IN THE TRANSFIGURATION
Matt. 17:5

CONCLUSION

THE APPLICATION OF THE TRANSFIGURATION
II Cor. 3:18
Rom. 12:1-2

—R. S. B.

RIVERS OF LIVING WATER

I. THE SPIRITUAL DESIRE
"If any man thirst"

II. THE SOURCE OF SUPPLY
"Let him come unto me"

III. THE SIMPLE CONDITION
"And drink —he that believeth"

IV. THE SURE RESULT
"Out of his belly shall flow"

V. THE SAVIOUR'S MEANING
"This spake He of"

—R. S. B.

THE OVERMASTERING LOVE OF CHRIST
II Cor. 5:14

I. KEEPS US IN—Security

II. KEEPS US TOGETHER—Unity

III. KEEPS US RIGHT—Conduct

IV. KEEPS US GOING—Service

V. KEEPS US UP—Power

CONCLUSION—Eph. 3:14

—R. S. B.

THE GLORY OF ABANDONMENT

I. THE MELODY OF IT
"I beseech you"

I. THE MOTIVE OF IT
"By the mercies of God"

III. THE MANNER OF IT
"Present your bodies"

IV. THE MEANING OF IT
"Your reasonable service"

—R. S. B.

THE PERFECTION OF CONFESSION

I. A SINNER CONFESSING HIS SINS TO GOD
Luke 18:13

II. A SINNER CONFESSING CHRIST TO GOD
Rom. 10:9-10

III. A SAINT CONFESSING CHRIST TO THE WORLD
Matt. 10:32

IV. A SAINT CONFESSING HIS SINS TO THE FATHER
I John 1:9

V. A SAINT CONFESSING HIS SINS TO A FELLOW BELIEVER
James 5:16

VI. CHRIST CONFESSING THE SAINT TO THE FATHER
Rev. 3:5

VII. THE UNIVERSAL CONFESSION OF CHRIST AS LORD
Phil. 2:11

—R. S. B.

Whole Bible Sunday School Lesson Course

Expositions by H. A. WILSON

Lesson 10 **Sunday, June 7, 1925**

GOD THE SON: HIS PRIESTLY MINISTRY

Hebrews 7:11-28
Golden Text, Heb. 9:24

All the Old Testament points to Jesus. The sacrifices and offerings were types of the offering which He made on the cross; the ceremonial purifications were pictures of the fountain opened in His blood shed to cleanse the believer from sin; and the ministrations of the priest, both in the tabernacle and in the temple, were prophecies and promises of the priestly work of our Lord. This is what is meant by the passage which says that the law had a "shadow of good things to come" (Heb. 10:1). Everything which it prescribed as the ground of Israel's approach to God was simply a foreshadowing of the true ground of any soul's approach to God—the priestly ministry of Jesus Christ, which involved His death as the sacrifice and substitute for the sinner, and His intercession for believers.

The whole book of Hebrews was written with the definite purpose of proving the high-priesthood of Jesus Christ, the excellence of His priestly ministry, and the necessity of faith in Him as the means of approach to God. It is an inspired interpretation of the law, and particularly of that part relating to the offerings and the priesthood. So, if one would read the law with understanding, he must read it in the light of the book of Hebrews.

In that portion of this book which is citcd as our lesson for today, three facts appear which reveal the excellence of our Lord's priestly ministration. They are the perfection of His ministry, the perpetuity of His ministry, and the purpose of His ministry.

I. THE PERFECTION OF HIS PRIESTLY MINISTRY

From several different angles this chapter proves the perfection of Jesus' priestly ministry. Three of these we shall consider under this head,—but it is well for us to bear in mind that in order to consider all the evidence on this great subject it would be necessary to consider all the Book. The three things which we shall consider are really only samples of the many masterful arguments which the Holy Spirit adduces for the excellence of our Lord's priestly ministry.

The first argument which appears in this chapter is very delicate. It is that the high priesthood of Jesus Christ is superior to that of the Tribe of Levi, because in Abraham Levi paid tithes to Jesus and received blessing from Him. This, of course, involves a study of the identity of Melchizedek, which we cannot enter into now. It must suffice to say that Melchizedek was a pre-incarnation manifestation of Jesus Christ. Abraham paid tithes to Melchizedek, thus recognizing His priestly character; and when he did so Levi was not yet born, but was in the body of Abraham. Thus that he also paid tithes was accounted in the same manner in which the responsibility of Adam was reckoned to his posterity because they were yet in his body, not having yet been born, when he fell. Under the law the priests paid no tithes, and it was they who blessed the people. Surely therefore the fact that in Abraham they paid tithes to Melchizedek and received His blessing argues that His priestly ministry was greater than theirs (Heb. 7:1-10).

The second argument is that the priesthood of Jesus was higher than that of the Old Testament priests, because it has superseded them. It is a simple matter of fact that the exercise of the priestly ministry has ceased in Israel since the dispersion and the desolation of the temple. But Jesus Christ is now a Priest, and is exercising the ministry of the priesthood. This substantiates the argument of the Scripture which says, "The priesthood being changed, there is made of necessity a change also of the law" (Heb.7:12). This is a simple statement that the priesthood has been changed. The priesthood of Jesus has superseded that of Levi. Certainly this proves the temporary and imperfect character of the Levitical priesthood, for the perfect and permanent things do not change; only temporary and imperfect things do that. And the better supplants the less. Notice, too, that this Scripture indicates that the priestly ministry of Jesus was of such tremendous power that it could actually change the law of God. This the Levites did not dare to do. Such presumption on their part was instantly punished with death. They were bound by the law. But the priestly ministry of Jesus Christ is so excellent that it is even of greater power than the law which God gave. It is the glorious reality of which the law was only a shadow. It was His ministry which called the law into being as a testimony, and in turn it was the law which called the Levitical priesthood into being. What a tremendous argument for the perfection of Jesus' priesthood we find here!

The third fact which we face is this: the perfection of Jesus' priestly ministry is proven by the fact that it gives perfection which the ministry of the Levitical priesthood could not give. This is implied in verse 11: "If therefore perfection were by the Levitical priesthood, what further need was there that another priest should arise after the order of Melchizedek?" The answer to this question is that perfection was not by the Levitical priesthood. Hence it was necessary that another should arise after this order, and Jesus being come a Priest after the order of Melchizedek to supply the deficiency of the Levitical priesthood, the implication is that perfection does come through His priestly ministry. This is also stated in verse 19: "The law made nothing perfect; but the bringing in of a better hope did: by which we draw nigh unto God." In the light of the context it is evident that the "better hope" which makes perfect is the priestly ministry of Jesus Christ. This confirms the other argument, and proves the perfection of Jesus' Priestly ministry, for surely only that which is perfect can give perfection. Heb. 8:1-2; Heb. 9:11-14; Heb. 10:1-22.

II. THE PERPETUITY OF HIS PRIESTLY MINISTRY

Akin to the perfection of Jesus' ministry is its perpetuity. The fact that it is an eternally unchanging ministry proves as conclusively as the three points which we have considered, the perfection of His ministry. Under the law sinful men were appointed to the priesthood, and they needed to offer for themselves as well as for the people; but Jesus needed to make no offering for His own sin. And under the law men were consecrated as priests who were subject to death. This necessitated a succession of priests, one taking the place of another at his death. But Jesus, having died once and being raised from the dead, dies no more. He continues forever. He alone, therefore, is our High Priest, and we need no other. "This Man, because He continueth ever, hath an unchangeable priesthood" (Heb. 7:24). Notice also that the perpetuity of Jesus' priesthood is guaranteed by the oath of His consecration, for in ordaining His priesthood, God swore

saying, "Thou art a Priest forever after the order of Melchizedek" (Heb. 7:16-17).

Consider what this means to the believer. It guarantees his eternal security. This is plainly declared in verse 25: "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." The one offering which Jesus offered for us made a full and complete and eternal propitiation for our sins, and as long as He stands in the presence of God to plead His blood on our behalf, God cannot bring any sin against us. But "He ever liveth to make intercession." Consequently we can never be condemned. We are saved to the uttermost limit of our present need, and we are saved to the uttermost extent of eternity. John 5:24; John 10:28-29; Rom. 8:34.

III. THE PURPOSE OF HIS PRIESTLY MINISTRY

We have already suggested the purpose of Jesus' priestly ministry. He ministers thus that He may give the sinner access to the presence of God and at the same time save him from his sin. In order that this may be done, two things are necessary: an offering must be made which shall fully answer for the sinner's guilt and satisfy the justice of God; and an advocate must present the blood and plead our cause at the throne of justice. This twofold necessity Jesus fully meets. As our High Priest He offered Himself an offering for our sins. In this offering He completely and finally answered for every sin. God's justice was satisfied when His Son had died in our stead. And now He is risen from the dead and constantly appears in the presence of God for us, there to plead the blood which He shed in our behalf.

The necessity for Jesus' continual intercession is seen even more plainly when we consider that there is an accuser now in the presence of God who constantly brings accusation against the believer. This accuser is none other than the Devil. Before the throne of God he accuses the brethren day and night continually, but Jesus pleads the blood in answer to Satan's accusations, and he can avail nothing. Thank God, there is coming a day when the accuser shall be cast out, and it is a significant thing that when he is finally overcome, it will be by the blood of the Lamb (Rev. 13:10-11).

Yes, Jesus has offered a perfect offering for our sins. By virtue of this offering we are cleansed forever from them. And He guarantees our security by His constant intercession for us before the throne of God. This being true, there is nothing to bar our approach to the very presence of God in worship and adoration. Let us therefore enter into the privilege which is ours and let us heed the admonition of the Holy Spirit—"Having therefore brethren boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us through the veil, that is to say His flesh, and having an High Priest over the house of God, let us draw near with a true heart and full assurance of faith" (Heb 10:19-22).

Lesson 11 **Sunday, June 14, 1925**

GOD THE SON: HIS COMING FOR HIS SAINTS

I Thessalonians 4:13-18
Golden Text, John 14:3

The next event which God's Word prophesies is that described in the Scripture which is furnished for our study in this lesson. Christ Himself shall descend from heaven with a shout, accompanied by the sound of the archangel's voice and the trump of God. The dead in Christ shall be raised from the grave and living believers shall instantly be changed into immortal and glorified beings. Then together they shall be caught up to meet the Lord in the air, to be forever with Him Let us consider this subject from six points of view.

I. THE STUDENT'S NEEDFUL DISCRIMINATION

It is essential that the Bible student carefully discriminate between this event, in which Christ comes to catch up His Church, and His second coming to establish His Kingdom, which is the subject for our study in the next lesson. Failure to observe this distinction will lead one into endless confusion. It is almost as disastrous to confuse the two events as it is to deny that Christ is coming at all. The resulting confusion has caused many to fall into Modernism, and it has led thousands into fanaticism.

But there is no need for confusion. God has made the distinction very clear in His Word. In the Rapture (Christ's coming to catch up His Church) He comes into the air (I Thes. 4:17); in the Revelation (Christ's coming to establish His Kingdom) He will return to earth (Zech. 14:4). We are told to be looking for the Rapture (Titus 2:13); but we are warned not to be troubled as that the day of the Lord (the Revelation) is at hand (II Thes. 2:1-7). That event shall not transpire until after the Great Tribulation has run its course. In the Rapture believers are caught away to meet the Lord and to be forever with Him (I Thes. 4:15-17); but in the Revelation unbelievers are caught away to judgment, and believers are left to enter into the Kingdom (Matt 13:30, 38-41; Matt. 24:37-41). These contrasting facts show the difference between the two events, but careful study will further show that the Rapture is prophesied only in the writings of the Apostle Paul. It is the hope of the Church, and, consistent with the principle that the Church is revealed exclusively in the writings of the Apostle Paul (Eph. 3:1-9), the hope of the Church is spoken of in no other. Whenever Christ's coming is mentioned in the rest of the Bible, reference is made to the Revelation, which is the hope of Israel. Let us study to show ourselves approved unto God, rightly dividing the Word of truth (II Tim. 2:15).

II. THE BELIEVER'S MOMENTARY EXPECTATION

It has been suggested already that the believer is to be constantly looking for Christ's coming to catch up His Church. Let us pause to emphasize this. There is not a word of prophecy which remains to be fulfilled before Christ can come to take His Church. It is the next event prophesied in the Word of God. Consequently the Scripture says, "The grace of God, which bringeth salvation, hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:11-13).

Some have stumbled over this fact because, so they say, the disciples expected Christ to come again during their lifetime and they were mistaken in their hope. But when one realizes that the Scriptures were written for ages and expressed the rightful expectation of all believers in those ages, it clears up the difficulty. The writers of the Gospels were writing not only for Israel of their own time, but also that of the Great Tribulation, and to them the Revelation was an imminent hope, as it will be for the believers living in the Great Tribulation. So also the Apostle Paul was writing for the whole age of the Church when he expressed the hope of Christ's soon coming, and exhorted the believers to be looking for His appearing. At any moment during the last nineteen hundred years it was possible for Christ to come and every moment of delay in His return only quickens our souls' confidence that His coming is drawing nearer. We are momentarily looking for the coming of our Lord to receive us unto Himself, but when will He come? That God has not revealed. He has apparently withheld it purposely in order that the Church throughout this present age may be looking for His coming and receive the inspiraton which springs from the blessed hope. But His coming is certain, and He clearly indicates that He desires that we shall be ready and watching for Him when He does come. Phil. 3:20-21; I Tim. 4:7-8.

III. THE MOURNER'S PRESENT CONSOLATION

In this hope there is an element of consolation for believers who mourn the loss of loved ones. Truly we sorrow when a loved one is taken from us, but when we know the truth of the Lord's return it robs our sorrow of its sting. It pierces the darkness of the hour of sorrow in the hour of death with the radiant glory of hope. Is a loved one who has believed in Jesus snatched from us by the hand of death? What poignant grief is ours! What consolation can possibly be found in an hour like this? Ah, half the burden is lifted by the assurance that we shall see our loved ones again, and eternally enjoy their company. That is the only real comfort for the soul which is sorrowing because deprived of the present company of a loved one. Now we say good-bye with many tears, but when Christ comes again there will be a reunion in which we will know no parting. "The dead in Christ shall rise first, and we which are alive and remain shall be caught up together in clouds to meet the Lord in the air, and so shall we ever be with the Lord; wherefore comfort one another with these words." I Thes. 4:16-18; I Cor. 15:51-58.

IV. THE MORTAL'S GLORIOUS TRANSFORMATION

With the comfort afforded by the assurance of resurrection for the believing dead God gives living believers the hope of a glorious and deathless transformation. Some believers will be living when Christ comes again. They will instantly be changed into His own glorious likeness and caught up together to meet Him without ever passing through death. This hope is declared in this passage: "We which are alive and remain shall be caught up together with them, to meet the Lord in the air" (I Thes. 4:17). It is also stated in I Cor. 15:51-53. In these verses the believing dead are referred to as "corruptible," and the living believers as "mortal." For the dead in Christ the promise is given that they shall be raised "incorruptible," and for the living it is promised that they shall be "changed" and given "immortality" (Phil. 3:20-21).

V. THE WARRIOR'S EFFECTIVE INSPIRATION

What a wonderful inspiration lies in this hope of Christ's soon return. The conclusion of the First Corinthian passage, to which we have just referred, shows what an inspiration it is, for there we read, "Therefore, brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (I Cor. 15:58). Again, that old warrior, the Apostle Paul, testified, "I have fought a good fight, I have kept the faith, I have finished my course: henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing" (II Tim. 4:7-8). And to Timothy he wrote, "I charge thee, therefore, before God, and the Lord Jesus Christ, Who shall judge the quick and the dead at His appearing and His Kingdom, preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:1-2).

This hope inspires to steadfastness and abundance in service (I Cor. 15:58; 1 Tim. 6:11-14); it is an inspiration to purity and holiness in life (Titus 2:12 13); and it is an encouragement to maintain doctrinal stability (II Thes. 2:1-3). Yes, there is inspiration in the hope of Christ's coming. Let us study that hope and meditate in it, until it grips and fills our lives. With that hope in view, let us endure hardness as good soldiers of Jesus Christ (II Tim. 2:3), and let us fight the good fight of faith (II Tim. 6:12), that we may receive the crown which the Spirit through Paul says is promised to all them that love His appearing.

VI. THE SERVANT'S TRIUMPHANT CORONATION

It is at Christ's coming that the believer will receive his reward for deeds done in the flesh. This is suggested in one of the passages which we have already quoted: "Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing" (II Tim 4:8). Many other Scriptures promise reward for those who faithfully serve the Lord Christ, and most of them plainly indicate that the time when this reward is received is the time of Christ's coming. I Cor. 3:11-15; Rom. 8:17-18; Col. 3:4; II Tim. 2:12; I Thes. 2:19. This very fact contributes much to the inspiration which lies in the blessed hope. The desire to hear our Lord say, "Well done, thou good and faithful servant," when He shall come again spurs us to serve Him even more faithfully, and to separate from things which He would not like to have us engaged in when He comes.

A young woman living in Boulder, Colo., once attended a Bible class in which the hope of Christ's return was clearly taught. When she first began attending the class she was an average worldly church member, with no real concern for the salvation of the lost. But she had not been under the teaching very long before a marked transformation occurred. First she realized the emptiness and sinfulness of worldly amusements and put them out of her life; and then she frankly faced the appeal of God's Word for a life yielded to Him for His service. She yielded the life, and after training for a number of years in the Moody Bible Institute, she is now serving the Lord Jesus Christ in the mission lands. According to her own testimony, this blessed twofold change was wrought in her life as a direct result of being taught the truth of Christ's return. Thank God for a hope which will work such a change in the lives of those who cherish it. Truly it is our "blessed hope."

Lesson 12 **Sunday, June 21, 1925**

GOD THE SON: HIS COMING WITH HIS SAINTS

Rev. 19:11-21
Golden Text, II Thes. 1:10

Christ's coming to establish His Kingdom is the golden hope of Israel. It pervades the entire Old Testament, being embodied in the promises, foreshadowed in the types, and foretold in the prophecies. It is the hope and goal of every book in the New Testament, save the writings of the Apostle Paul, in which the Rapture of the Church is the imminent hope. The Four Gospels, Acts, Hebrews, James, the two Epistles of Peter, the three Epistles of John, Jude and Revelation abound with prophecies of the appearance of Jesus Christ in majesty and glory, to establish His Kingdom. And even in the Church writings the glory of this hope appears, though mostly by way of distinction from the Rapture, which is the distinctive hope of the Church.

It is impossible to engage in anything like a comphrensive survey of the Scriptures which deal with the subject or to fully discuss the events, but in order to gain even a fair idea of it, five questions may be considered:

What is the time of His coming?
Where will He come?
What will be the circumstances which will surround His coming?
What will be the manner of His coming? and
What will be the results of His Coming?

To these questions let us seek the answer of the Word.

I. THE TIME

The time of Christ's coming to establish His Kingdom can be determined only in its relation to other events prophesied in Scripture. It is impossible for us to set the date when He will come again. Many really earnest men have gone far afield in attempting this, and many sad results have followed their teaching. These men have all made the mistake of reckoning the prophecies relating to the time of Christ's return as applying to this present time. The fact is that between the prophecies relating to Christ's sufferings in His first coming and those relating to the glory that shall follow in His

second coming there is a great parenthesis or gap. The entire period of the Church, the Body of Christ, intervenes between the two events, and that being an indeterminate period of time, it is impossible to determine the time for the Second Coming. Another mistake which these men often make is to confuse the Rapture (Christ's coming for His Church) and the Revelation (Christ's coming to establish His Kingdom). No, we cannot tell the date when Christ will come. All time prophecies in the Bible relate exclusively to the period preceding the present dispensation, or else to the Great Tribulation which follows. There is not a time prophecy in the Bible which carries through the present period, or which in any way is related to it.

But there are certain relations, which we can ascertain from the Scriptures, between the second coming of Christ and other prophesied events. Though there are many of these, they may be briefly summed up in the three most important and all inclusive.

First, Christ's second coming will occur subsequent to the Rapture of the Church (II Thes. 2:1-8).

Second, Christ's second coming will occur immediately after the Great Tribulation (Matt. 24:29-31).

Third, Christ's second coming will occur immediately before the Kingdom (the thousand years when Christ personally and visibly reigns upon the earth) (Matt. 24:29-31; Matt. 13:31-43; Rev. 19:11—20:4; Zech. 14:1-9). We shall discuss some of the details, both of the Tribulation and Kingdom under the circumstances and results, so we will not stop for that purpose here.

II. THE PLACE

When Christ comes again He will come to the Mount of Olives, which is just outside Jerusalem. This is indicated in the announcement of the men clothed in white who talked with the disciples on that mountain at the ascension—"This same Jesus shall so come in like manner as ye have seen Him go into heaven" (Acts 1:11). This is substantiated by Zech. 14:4 which describes the second coming of Christ. Verses 1 and 2 speak of the siege of Jerusalem by the armies of Antichrist, and in verses 3 and 4 we read: "Then shall the Lord go forth and fight against those nations, as when He fought in the day of battle. And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east." Many other passages also confirm this, for they speak of the Lord reigning in Zion, or—which amounts to the same thing—in Jerusalem. Isa. 24:23; Jer. 3:17; Joel 3:16-17; Jer. 31:6; Jer. 3:21.

III. THE CIRCUMSTANCES

When the Lord Jesus Christ comes to establish His Kingdom, the earth will be in the midst of troublous circumstances. Indeed, so great will be the trouble of that time that it is called in many Scriptures a time of "great tribulation such as was never seen since there was a nation, even to that time, no, nor ever shall be" (Matt. 24:21; Dan. 12:1-2). The plagues of the Lord will have fallen upon the earth in the years preceding (Rev. 6:1-17; Rev. 8:7—9:21). These plagues and judgments are in many respects the same as those in Egypt, though immeasureably more terrible and severe. But, as terrible as they will be, they are not the reason for the tribulation which is upon the earth. Rather the horrid activities of Antichrist are the occasion of Israel's sorrows. At the beginning of this period (after the Church has been raptured to meet the Lord in the air) Antichrist will make a covenant with Israel under which the temple worship will be resumed (Dan. 9:27). And in the middle of this covenant period he will break his covenant and will cause Israel's sacrifice and worship to cease (Dan. 9:27). He will place an image of himself in the holy place of the temple at Jerusalem, and with the aid of the false prophet, he will command all men everywhere to worship him on pain of death (Rev. 13:13-17; II Thes. 2:4; Matt. 24:15). He will place an embargo on all trade, and will insist that no man shall buy or sell save he will receive the mark which signifies that he is a worshipper of the Antichrist. Israel, horrified by such terrible blasphemy, will flee into the wilderness, where she will be miraculously protected and nourished by the Lord for three and a half years (Rev. 12:6-14; Matt. 24:16-20). For forty-two months the Antichrist will be permitted to wield despotic power over all the nations of the earth and to kill those who will not worship him (Rev. 13:5-7). At the climax of this period of awful violence and iniquity he will gather all nations against Jerusalem to fight against the Jews, who have returned in the meantime, and the express purpose of this awful gathering will be not only to utterly cut Israel off from being a nation, but also to fight against God and against the Lord Jesus Christ. He will actually succeed in taking the city, and will be stretching out his hand to seize and utterly destroy Israel, when the Lord Jesus Christ will shine forth from the heavens and fight for His people, Joel 2:1-11; Zech. 14:1-4; Psalm 2:1-3; Rev. 19:19; Psalm 83:1-5.

IV. THE MANNER

The manner of Christ's coming is very simple, and yet marked by awful majesty and glory. He will reveal Himself riding on a white horse, followed by the armies of heaven (Rev. 19:11-16). The battle will be very brief, for all the Lord need do is to unveil His face, letting His glory shine forth, and to utter His voice, and consternation will seize upon the losts of Antichrist. So the Scripture says, "The Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance upon them that know not God and obey not the Gospel of our Lord and Saviour Jesus Christ" (II Thes. 1:7-10; II Thes. 2:8). Two things are to be especially noted in connection with Christ's second coming, however, because of false teaching on the subject. Christ's coming will be an instantaneous and sudden event, and not a gradual manifestation. Every Scripture on the subject plainly indicates that this is the case, and not only so, but it will be open and visible to every one upon the earth. Those who teach otherwise wrest the Scriptures and pervert them terribly. Matt. 24:26-27; Rev. 1:7.

V. THE RESULTS

Now we must briefly consider some of the results of Christ's coming. For the sake of brevity and convenience, let us tabulate them:

1. He will destroy Antichrist and his armies (Rev. 19:20-21).

2. Satan will be bound and shut up in the bottomless pit (Rev. 20:1-3).

3. The bodies of dead believers will be resurrected (Rev. 20:4; Dan. 12:1-2).

4. All believers will be rewarded by being given a place of authority in His Kingdom (Rev. 22:12).

5. Israel will be gathered to Jerusalem (Matt. 24:31; Ezek. 37:12-14, 21).

6. David will be placed as king over Israel with the twelve apostles reigning, each one over one of the twelve tribes of Israel (Ezek. 37:22, 24-25; Matt. 19:28).

7. All sickness and disease will be healed (Isa. 35:5-6).

8. The land of Israel shall be restored and made to blossom abundantly (Isa. 35:1-2).

9. Perfect peace will be established among the nations of the earth, and even the animals shall be at peace (Zech. 9:10; Micah 4:3-4; Isa. 11:4-10).

10. Jerusalem shall become the central city of the earth, and all nations shall go up to worship the Lord there (Micah 4:1-2; Zech. 14:16).

11. The earth shall be filled with the knowledge of the glory of the Lord (Hab. 2:14; Jer. 31:33-34).

12. The Lord Jesus Christ shall reign over all the earth as King of Kings and Lord of Lords (Rev. 19:16; Zech. 9:10; Micah 4:3, 7).

GULL LAKE BIBLE CONFERENCE

Gull Lake, Mich., July 5, to August 16

SPEAKERS— W. L. Pettengill, H. A. Ironside, Henry Ostrom, J. C. O'Hair, W. S. Hottel, J. A. Sutherland, C. L. Fowler, E. J. Pace, Wm. McCarrell and others. For programs write D. J. De Pree, Conference Secretary, Zeeland, Michigan.

Lesson 13 Sunday, June 23, 1925

REVIEW

John 14:1 26
Golden Text, John 11:40

This being a review lesson, we shall first present an outline on the Scripture lesson which is given for the day, and then proceed immediately to furnish suggestive questions for review.

I. OUTLINE ON THE SCRIPTURE LESSON

THE DISCIPLES' COMFORT

1. The elements of their comfort (vss. 1-3
   a. Faith—"Believe in Me."
   b. Hope—"I will come again."
   c. Love—"I will receive you unto Myself."

2. The foundation of their comfort (vss. 4-11).
   The Deity of Jesus—If Jesus be God, His Word and promises are dependable, and therefore a solid ground for comfort.

3. The means of their comfort (vss. 13-27).
   a. Prayer—"If ye ask, I will do" (vs. 14).
   b. The Holy Spirit's ministration—"I will give you another Comforter, even the Spirit" (vss. 16-17).
   c. Fellowship—"I will come to you" (vss. 18-23).
   d. God's Word—"He shall teach you and bring to your remembrance all things whatsoever I have said unto you" (vs. 26).

II. QUESTIONS FOR REVIEW

Lesson 1—"The Bible the Word of God

IS THE BIBLE THE WORD OF GOD?

1. Do the writers of the Bible claim that what they wrote is the Word of God? Give at least three Scriptures which answer this question. (It is suggested that the teacher have the pupils memorize II Tim. 3:16-17, II Pet. 3:15-16, and I Cor. 2:13).

2. What evidence have we that the Bible is truly God's Word? How does archaeological discovery help to prove it? How does the unity and harmony of the Bible prove it? How does fulfilled prophecy prove it? What other proofs can be presented?

3. What difference does it make whether the Bible is God's Word or merely a man made book about God? If it were a man-made book, could we be sure that its teachings about God were dependable? Could its teachings give us assurance of the forgiveness of our sins? Could they give us assurance of eternal life and happiness? If the Bible were merely a human book, where could we learn anything about God?

4. If the Bible be God's Word, what place should it have in the Christian's life? Should he read it? Should he study it? Should he let it mold his life? Should he tell others about it?

Lesson 2—"The Bible inspired of God"

"IS THE BIBLE INSPIRED BY GOD?"

1. What do we mean when we say that the Bible is inspired by God? How much of the Bible did God inspire? Does the Bible contain any statement or statements that are not inspired? If so, give some examples and explain how all the Bible can be inspired and yet some of the things in it be uninspired. Did God give all the Bible for the same purpose? Is it all addressed to the same people?

2. How did God give the Bible? Did He write it in heaven and throw it down to earth, letting man find it? Did He use men to write it? If so, how can we be sure that these men did not make mistakes?

3. Did God give the men who wrote the Bible the thoughts and let them use their own words, or did He give them the very words which they wrote? If He gave them the words, how do we know it? Ex. 34:27; Jer. 36:2; I Cor. 2:13; Matt. 22:31-32; Gal. 3:16.

4. Has God left His Word to be perverted and twisted and filled with mistakes? Since He first gave it, has He promised that He will preserve it? Matt. 5:17-18; I Pet. 1:25; Isa. 40:8.

Lesson 3—"The Bible: Its subject and purpose."

"HAS THE BIBLE MORE THAN ONE PRINCIPAL SUBJECT OR PURPOSE?"

1. What is the subject of the Bible? How do the books of the law (Genesis to Deuteronomy) point to Jesus? How do the historical books of the Old Testament point to Jesus? How do the Psalms point to Jesus? How do the prophets point to Him? Does the Old Testament foretell Christ's death for sinners? If so, give at least two Scriptures in which this is plainly seen. (Ps. 22; Isa. 53. Suggested memory verses, Isa. 53:5-6). What do the four Gospels all tell about? In what way do the books of the New Testament from Acts to Jude relate to Christ? What is the subject of the book of the Revelation?

2. What is the purpose for which God gave the Bible? Give at least two Scriptures in which this purpose is clearly revealed. (Suggested memory verses, John 20:31; John 5:39; Acts 10:43). Do these Scriptures also reveal the subject of the Bible? What part has the Bible in the salvation of the sinner? In the deliverance of the believer? Do you think the Christian should tell others of what the Bible says? Do you think the preacher should preach the Bible's message? Why?

Lesson 4—"God the Trinity: His Power and Deity."

"HOW MANY GODS ARE THERE?"

1. How many persons does the Bible teach are divine? Is the Father of Jesus God? Is Jesus God? Is the Holy Spirit God? Give at least one Scripture which answers each of these questions.

2. Is there any proof that God is three Persons in One? Give at least two Scriptures which plainly indicate this. Does the Old Testament teach this doctrine also, or is it found only in the New Testament?

3. Can we fully understand how God can be three Persons and yet one God? Should this prevent our believing it since the Bible plainly declares it, and since the Bible is proved to be God's Word? Can we fully understand everything else that we believe? Do you think that if we could fully understand about God He would be any greater than we are? Since God is infinitely greater than we are, can we expect to understand a great many things which He says about Himself? Does this discourage you from believing, or does it give you a strong reason for believing in Him as your God and Saviour?

Lesson 5—"God the Father."

"OF WHOM IS GOD THE FATHER?"

1. Does the Bible teach that God is the Father of all men? What is meant by this teaching? Does it mean that men do not need to be born again in order to enter into the Kingdom of Heaven?

2. Does the Bible teach that God is the Father of Israel? Why? Does this mean that every Jew is saved?

3. Does the Bible teach that God is the Father of Jesus Christ? Is His Fatherhood of Jesus any different from His Fatherhood of created beings? Is Jesus the Son of God in any different sense than the believer?

4. Does the Bible teach that God is the Father of the believer in Jesus Christ? Give at least one Scripture which answers this question? (Gal. 3:26 suggested memory verse). What does this mean? Are men by nature children of God in the sense of having everlasting life? When a soul believes in Christ, what great change takes place? Can the child of God ever lose his salvation?

5. Does the Bible teach that God is the Father of the yielded believer in a sense in which He is not the Father of the unyielded believer? Does this mean that the unyielded believer is not saved? What does it mean?

Lesson 6—"God the Son: His Preexistence."

"DID JESUS EVER HAVE A BEGINNING?"

1. Did Jesus have power before He was born of the virgin in Bethlehem? Give at least one Scripture which answers this question. (John 1:3, suggested memory verse). How was Jesus' power manifested then?

2. Did the angels see Jesus before He came to earth? What was their attitude toward Him then?

3. Did the grace of our Lord Jesus Christ begin with the Cross? How were men saved before Christ died? Did God think about Jesus' death before it actually occurred?

4. Did men ever see Jesus before He was born as a little baby? Who saw Him then? Can we prove that the One Whom men saw in the Old Testament was Jesus? How? (John 1:18, suggested memory verse).

Lesson 7—"God the Son: His Incarnation."

"WAS JESUS BORN OF A VIRGIN?"

1. Did the Old Testament prophesy that Jesus would be born of a virgin?

2. Can the virgin birth of Christ be explained on natural grounds, or was it a miracle? Can men understand any miracle? Should we believe in miracles, though we cannot understand them? Why?

3. When Jesus was born as a little child, what did He give up? Was His new position one of honor or humility?

4. Why was Jesus born of a virgin? For what purpose did He take on Himself a human body?

Lesson 8—"God the Son: His Substitutionary Sacrifice."

"WHY DID JESUS DIE ON THE CROSS?"

1. Was it necessary that Jesus should die to save sinners? Could they have been saved in any other way? Could they have been cleansed from sin by their own good works? Could they have been saved by keeping the law?

2. Was Jesus' death on the cross enough to save all men? Did it fully satisfy God's justice? Was He punished for the sins of all men, or only a few? Does His death give full forgiveness to the sinner who believes in Him? Does it make the sinner righteous in God's sight? Does the believer need to add anything to it? Will His death for sins ever need to be repeated?

3. How may the sinner be saved through the death of Christ? Do men need to believe in Jesus in order to be saved? How do we know that we have any right to come to Jesus to be saved by believing in Him? (Rev. 22:17; Eph. 2:13 suggested memory verses).

Lesson 9—"God the Son: His Resurrection and Ascension."

"WAS JESUS' BODY RAISED FROM THE DEAD?"

1. Does the resurrection prove that Jesus is God? How?

2. What is Christ doing since His resurrection? How does this intercession for the believer guarantee that the believer can never lose his salvation?

3. Does the Scripture teach that Jesus' resurrection proves that a day of judgment is coming? Who will be the Judge in that coming day? What will be the standard of judgment?

Lesson 10—"God the Son: His Priestly Ministry."

"WHO IS OUR HIGH PRIEST?"

1. Is Jesus' priestly ministry any better than that of the Old Testament priests? Since the father of Levi paid tithes to Melchizedek, and received his blessing, which has the greater priesthood, Melchizedek or Levi? Who is Melchizedek? Are there any priests of the Old Testament now ministering today? Is Jesus now doing a priest's work? Which is the greater, the priesthood which changes and passes away, or that which takes its place and endures forever? Did the old priesthood make the worshippers perfect? Does Jesus' priestly ministry do this? Which is the greater priesthood, that which cannot make perfect, or that which does?

2. Will Jesus be a Priest forever, or will another take His place? What is His present priestly work? Does His intercession for the believer have any bearing on our eternal security?

3. Why does Jesus have a priestly ministry? How many different things does He do as our High Priest? Why was it necessary that Jesus should die for us? Why is it necessary that He should intercede for us?

Lesson 11—"God the Son: His Coming for His Saints."

"WHAT IS THE NEXT EVENT IN THE CALENDAR OF PROPHECY?"

1. Why should the Bible student distinguish between Jesus' coming for His Church and His coming to establish His Kingdom?

2. Should the believer be looking for Jesus' coming to catch up His Church? What will happen when He does come? How do we know He is coming at all? Should the believer be looking for His coming to establish His Kingdom?

3. What comfort does this hope give the Christian whose loved ones have died believing in Christ? What will happen to the believing dead when Christ comes again?

4. What will happen to the believers who are alive when Christ comes again?

5. Does the hope of Christ's coming make folks lazy, or does it make them want to serve Him faithfully? If we are really looking for Christ to come, will it make us want to be worldly, or separated from the world?

6. What will those believers who have served Christ faithfully receive when He does come again which those who have failed to serve Him will not receive? Will those who have failed to serve be lost?

Lesson 12—"God the Son: His Coming With His Saints."

"WILL CHRIST EVER COME BACK TO REIGN ON EARTH?"

1. When will Jesus establish His Kingdom? Should we try to set the date?

2. Where will Jesus come in His second coming? Where will He reign in the Kingdom?

3. What will men be doing when Jesus comes to establish His Kingdom?

4. How will Jesus come in that day? Will He come secretly, or openly and visibly? Will He come gradually or suddenly?

5. What will be the results of Jesus' coming to establish His Kingdom?

IS GOD ABLE?

THE DENVER BIBLE INSTITUTE IS IN URGENT NEED OF DORMITORIES IN WHICH TO HOUSE THE STUDENTS. WE DEPEND UPON GOD TO PROVIDE FOR ALL OUR NEEDS. WE ARE PLEADING AT HIS THRONE FOR $100,000 WITH WHICH TO PROCURE THE NEEDED DORMITORIES. PRAY WITH US TO THIS END.

HE IS ABLE!

10 REASONS

WHY "GRACE AND TRUTH" IS BEING SENT FORTH

1. Because the Word of God commands us to "Preach the Word," and to "contend earnestly for the faith."
2. Because modernism's socialized gospel is damning souls.
3. Because souls are cast into utter despair through the confusion of religious thought which is upon us.
4. Because the church of today is engulfed in worldliness.
5. Because God's people are not yet awake to the tremendous issues which are at stake in the modern conflict over the Bible.
6. Because the evolutionary theory is permeating our schools and colleges and destroying the faith of the youth of our land.
7. Because it is necessary that the child of God who would be faithful to our blessed Lord in the face of the Adversary's spirit of intolerance must learn that unto us "it is given in behalf of Christ, not only to believe on Him, but also to suffer for His sake."
8. Because the overwhelming majority of our Christian young people are utterly ignoring God's call to the whitened harvest fields.
9. Because God's faithful ministers need to be brought to more earnestness in preaching the Gospel and in feeding "the flock of God."
10. Because God exhorts us to unfold the truths of the Word "to faithful men, who shall be able to teach others also."

"GRACE AND TRUTH"

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One Hundred Thousand Dollars

NO, THIS IS NOT AN APPEAL FOR MONEY, IT IS AN APPEAL FOR PRAYER. UNDER THE BLESSING OF GOD THE WORK OF D. B. I. HAS GROWN TO THE PLACE WHERE THE PURCHASE OF OUR OWN DORMITORIES IS AN IMPERATIVE NECESSITY. IT WILL TAKE $100,000 TO PURCHASE AND EQUIP THEM. WE FEEL THAT WE CANNOT SCRIPTURALLY ADVANCE WITHOUT CASH IN HAND TO MAKE THE PURCHASE. WE THEREFORE APPEAL TO ALL WHO LOVE THE TRUTHS FOR WHICH WE STAND TO PRAY THAT FULL PROVISION MAY BE MADE FOR THIS NEED

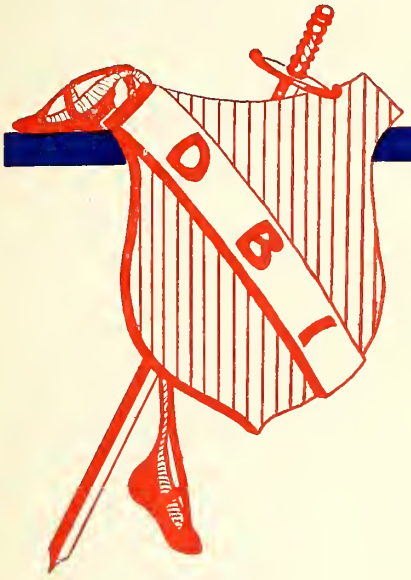
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BLESSED be ····the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

II Corinthians 1:2, 3

"Grace and Truth came by Jesus Christ." John 1:17

"GRACE AND TRUTH"



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for Earnest Men and Women
Everywhere

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CONTENTS

As the Editor Sees It.....193
Modernism.
His Faithfulness.
A Prayer Request.
The Wag and the Bark.
Disarmament.

The Menace of Modernism.....Ernest G. Crabill.....196

The Hated Dogma.....R. S. Beal.....202

The Curse Pronounced Upon a False Gospel.....Charles F. Sheldon..204

Archaeology's Reply to Modernism....Maurice G. Dametz..206

From What Source Did Modernism Spring?.....L. J. Fowler.....210

What Say the Modernists About the Bible?.....H. A. Wilson.....212

Book Reviews.....The Editors.....216

D. B. I. at Home and Abroad.....Jesse Roy Jones.....217

Whole Bible Sunday School Lesson Course.....H. A. Wilson.....218

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Doctrinal Statement of the Denver Bible Institute and of "Grace and Truth"

We believe:

1. In the triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit— Jno. 4:24.
2. In the verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.
3. In the personality of Satan. Job 1:6-7.
4. In the depravity and lost condition of all men by nature. Rom. 3:19.
5. In the virgin birth and deity of Jesus Christ. Luke 1:35.
6. In the shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.
7. In the bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.
8. That men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13: 38-39.
9. That the Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer. Jno. 16:8; I Cor. 3:16.
10. In the eternal security of all believers. Jno. 10:28-29.
11. In the personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thes. 4:16-17.
12. In the eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.
13. That all believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.
14. That all believers are called into a life of separation from all worldly and sinful practices. Jas 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.
15. In the obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

"GRACE AND TRUTH"

As The Editor Sees It

Modernism

MODERNISM is Satan's master deception of the Church age.

Allured by Modernism's boast of "scholarship," the Church has discarded the Bible, substituting Depraved Reason for Divine Revelation. In a frantic endeavor to "hold" its young people it has substituted the pleasures of the world for the preaching of the Word. In the attempt to "save" the heathen it has resorted to education to the exclusion of evangelism. All this is Modernism.

Modernism is very active. It is educating the preachers and teachers of the denominations. It is dictating their financial policies and disbursing their offerings. It is editing their lesson helps and conducting their publishing houses. It is arranging the programs of their conventions and it is conducting "training schools" for their lay workers. Indeed, it is impossible to find a single activity of the larger denominations which is not, to some extent, dominated by Modernism.

Modernism is doing more harm to the cause of Christ than all other false religions put together. It is the enemy within the very gates of the Church which by stealth has robbed the minister of his message and the Church of her vision. Modernism is like the dread germ of consumption. Working, as it does, in the dark, it is many times present unsuspected. It feeds upon the very life blood of the Church, bringing suffering and death to the very body which gives it food and shelter.

On every hand we see the horrid evidence of its abominable activity. All about are souls with their faith wrecked and their Christian lives demoralized. Everywhere are churches devitalized and powerless. As we view this awful scene our hearts cry out to God for renewed strength to sound the alarm and by all means, if possible, to save some from the ravages of the Modernistic plague.

—H. A. W.

THE unspeakably wicked activities of Modernism make this the most critical hour in the history of the Church. But many really earnest Christians are blinded to the real character of the serpent which has reared its head in our midst. The "Modernism Number" goes forth with the prayer that God may use it to awaken His people.

His Faithfulness

THE DENVER BIBLE INSTITUTE exists today because "He is faithful that promised." From its very inception, it has counted on the faithfulness of the One Who inspired the promise, "My God shall supply all your need according to His riches in glory by Christ Jesus." Its history is but a story of the fulfilment of this glorious statement. With what has seemed at times almost monotony, He has day by day, week by week, month by month and year by year kept His covenant with those who have trusted Him.

The year of 1924-25 has not been an exception. Following the policy of dependence on the Lord for the supply of each day's need and avoiding all debt, the work has greatly prospered under His hand. Some times it has seemed that surely the supply would not arrive in time to meet the need, but not once has this occurred. Again and again we have begun the day without sufficient funds on hand to purchase food, but we have not yet seen the meal time arrive when there was not full provision for all. In the matter of the larger needs of rent, light, heat, etc., the Old Nature has ofttimes sought to instill the fear in our souls that provision would not be made on the day required, but always the lie has been uncovered by the timely provision of our God. To the glory of our Saviour we record that "He is faithful that promised."

But how easy it becomes, in the regularity of His supply of our daily needs, to forget that we are seeing the constant exhibition of His faithfulness. However, in His matchless grace, He again and again supplies in such outstanding ways or in such seemingly impossible amounts that we are awakened to the fact that we are serving an infinitely dependable God. Several unusual cases have occurred during the year which God has used to greatly strengthen our confidence in His Word. We mention only the latest one. The supply of this need has been such a burden of prayer with us for so many months that the Lord's blessing seems of special encouragement.

A few days ago a letter was mailed to the D. B. I. Prayer Fellowship (a group of friends of the School who purpose to pray daily for the workers), appealing for special prayer that God would supply

our need of $100,000 for the purchase of dormitories. Although previous to the sending out of the prayer request very few offerings had been received to meet this need, in answer to the great volume of earnest pleadings which have ascended to the Throne of Grace since that time God has already sent in offerings amounting to $1014—just the earnest, we believe, of greater things to come. One letter, enclosing two checks of $500 each, was of such blessing to us that we quote for the encouragement of our prayer-helpers:

> "Yours of the 27th June received this morning. How gladly will we join you in prayer that He who has never failed you may so move the hearts of those who know of the blessed work done at D. B. I. to prepare men and women for His work that they will be ready to give heartily of their substance, counting it a privilege to share in this work for Him."

Praise God for His faithfulness to guide the willing ones in their giving and for His faithfulness in supplying the needs of those who "labour in the word and doctrine."

Thus does every detail in the record of the growth of the Denver Bible Institute reveal the faithfulness of our God. And as we look into the future of the work, if Jesus tarry for a time, we are content to rest for its continuance in the Divine guarantee,—"He is faithful that promised."

—L. J. F.

(NOTE: If you wish to join the D. B. I. Prayer Fellowship, send your name and address to the Editor and letters will be sent to you from time to time, telling of the blessings of God on the testimony and of special objects for prayer.)

A Prayer Request

DEAN FOWLER will be engaged in Bible conference work for the entire summer. His schedule is as follows:

Gospel Center, St. Louis, Mo.	June 28—July 6
Erieside, Cleveland, Ohio	July 19—July 25
Gull Lake, Mich.	July 26—Aug 1
Hamilton, Ont.	Aug. 2—Aug. 9
Moody Church, Chicago	Aug. 16
Grace Tabernacle, Oakland, Cal.	Aug. 23—Sept. 20

God has been greatly blessing Dean Fowler in this conference work, both in bringing help and uplift to those taught and in enlisting friends and prayer-helpers for "Grace and Truth" and for D. B. I. In his absence the assistant editors wish to appeal to the "Grace and Truth" family earnestly to support Dean Fowler in prayer, for he is doing a great and worthy work.

Believing that our readers will be interested and encouraged by the evidence of God's blessing upon this work, we take the liberty of quoting from a letter sent by Evangelist Nels Thompson, in charge of the Grace Gospel Tabernacle of Oakland, where Dean Fowler was last year and to which he returns in August:

> "Dean Fowler's campaign has proved to be the greatest blessing in a lifetime, the method of study having revolutionized our former plan of study. Splendid classes have heard the messages and have received eternal blessing because of the same. We are, indeed, thankful to our gracious God and Father for sending Dean Fowler so great a distance for so short a conference, which same we hope will be but a foretaste of many such gatherings, should our Lord Jesus Christ tarry a little longer.
>
> "We all say, God bless you, Dean Fowler, and may you be sent to us again soon for our 'perfection in the faith once delivered to the saints.'
>
> "Yours eternally in the Blessed Hope,
>
> (Signed) NELS THOMPSON."

We do render thanks to God for Dean Fowler's loyal testimony and for the blessing which God has been pleased to add to it. Pray that the blessing of the message may be increased and that both physical and spiritual strength may be vouchsafed to the messenger. —H. A. W.

The Wag and the Bark

THE old story of the dog that barked at one end and wagged his tail at the other has been enacted in the great Presbyterian General Assembly, at Columbus, Ohio. It is consequently very difficult to know which end to believe.

The Assembly made its graceful bow to the Modernistic wing in the election of Dr. Erdman to the Moderatorship. Be it understood, Erdman is no Modernist. He is a Fundamentalist who believes that the best way to fight Modernistic tigers is to chuck 'em under the chin and make 'em purr. He does not favor the policy of shooting the beasts of Modernism with plain words and open declarations of the faith once for all delivered. He is a peace-at-any-price brother. He'd rather go to bed and to sleep wrapped in the tender and loving embrace of the tiger than to have a fight to drive the ferocious thing out of the house, and then sleep alone. Dr. Erdman is fond of tiger company. So Erdman, as compromise candidate, was elected Moderator of the Presbyterian General Assembly.

That's one side of the picture. Here's the other.

The Assembly took a clear and strong and thoroughly satisfying position on the Gantz case, which was regarded as the test case of the entire assembly.

The so-called "Gantz case" was a complaint against the synod of New York for dismissing the complaint against the Presbytery of New York for licensing two candidates for the ministry who obdurately refused to take any position whatsoever on the subject of the Virgin Birth. The judicial commission of the Assembly took a definite stand for the Word of God. They reversed the action of the synod of New York in failing to sustain the complaint against the Presbytery of New York. They rendered a clear decision sustaining the complaint against the Presbytery and remanded the matter to the Presbytery for action harmonious with the decision of the Assembly. Of course the Presbyterian infidels raised an awful wail. But they always do when somebody shows a little faithfulness to God's Word. In fact, the best way to enrage a Modernist is to exhibit loyalty to the Word of God and to the

God-Man Who was sent to earth to bear our sins in His own body on the tree. The Modernist is the arch-enemy of anything that looks like faith. With great rejoicing of heart we record the faithful action of the Presbyterian General Assembly on the Gantz case. May such blessed fidelity to the truth of the Bible and the cause of the Saviour begin to characterize the actions and declarations of Christian people. May the day of the fence-straddling pussy-footer soon end.

And so the General Assembly is over. The compromise candidate who could pull both Fundamental and Modernistic votes was elected, and the stirring Gantz case has gone on record as a splendid victory for God and right.

The Assembly has both wagged and barked. Which end shall we believe?

Disarmament

EPHESIANS SIX is the arsenal chapter of the Bible. The latter part of this chapter has especially to do with the armour of the Christian, with defense as the keynote. Five pieces of armour for defense are mentioned, while there is mention of only one weapon—the sword of the Spirit. The Apostle Paul, by the Holy Spirit, says, "Be strong in the Lord and in the power of His might" (vs. 10). The reason given for this is "That we may be able to stand against the stratagems of the Devil" (vs. 11). Way, in his translation gives added clearness to our passage:

> "Be ye strengthened in the Lord's presence,
> And in the power of His might.
> Array yourselves in the armor-panoply that God supplies,
> That you may be able to hold your post unflinchingly
> Against the Devil's stratagems."

The church is at a crisis—needing those who will understand the Word of God, stand against the Devil and every method that he is using for its capture, and withstand every fiery dart of false teaching and heresy. Sad to say, the church has neglected her defenses. Floods of worldliness, indifference, Bible neglect, false teaching, and counterfeit doctrine are pouring in upon the church, and the church is feeling the tragedy of neglected defenses and weapons. The enemy has gotten close, so close that we have no choice about the fighting—it must be a grapple, a wrestling, a hand to hand fight. But thanks be unto God, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." Our defenses and our weapon are forged and adjusted by the hand of God. What blessed confidence this gives us. It constrains us to put on the armour piece by piece and go forth to battle in the strength of the Lord.

Modernism destroys or does away with both the defenses of our armour and the weapon for our warfare. Modernism substitutes a new salvation by education, evolution, reformation, character building and social service so that there is no longer any use for the helmet of salvation by the shed blood of Christ. Alas! Alas! for those who do away with the helmet of salvation and trust in man's words and man's works. And, according to the Modernizer, the breastplate of Christ's imputed and imparted righteousness is no longer needed as man's righteousness will do in its stead. It is doubtful if the girdle of truth is any longer needed, if what we hear is true. How often we hear the old question, "What is truth?" and how often we hear the statement, "It does not make any difference what a man believes, just so he is sincere." Alas, for those who have cast the shield of faith to one side. Oh! what a pity that the seminaries of our land are sending forth young men without any shields of faith when it is absolutely fundamental that we have the faith that takes Him at His Word, leans hard on His promises, rests on His judgment as final and accepts without demur every word of His. The shoes of peace are also forsaken by the Modernist. The shoes were to give a sure footing and the Modernist has no sure footing, for everything connected with the Gospel of peace is uncertainty with him. There is only one weapon spoken of in our passage and that is "the sword of the Spirit which is the Word of God." Many are putting man's word in the place of God's Word. Many are throwing away a good sword, and are led into confusion, darkness, and blindness with no weapon for the offensive. The armour is no good without the sword. Woe betide the person who by the current musings and mouthings against Scripture has been deflected so that he no longer relies upon God's Word. What is going on today in the churches reminds us of the incident in the history of Israel when their enemies the Philistines obtained by craft all the swords of the Israelites (I Sam. 13). As the Philistines obtained the swords of the Israelites so that in the day of battle there was not a sword to be found, so the Modernists have mutilated the Bible and there is appalling neglect of the Word of God in the land. Oh Christian! don't give up the sword! Remember how Jesus thrice repulsed the adversary with the sword of the Spirit. The sword which He used is good enough for you and me. With it we may defeat the devil. Remember, Modernism takes away both the armour and the sword. —M. G. D.

Coming—Another Prophetic Number!

Prospectus

THE GREAT TRIBULATION NUMBER
(August, 1925)

The Coming Dispensation of Sorrows.....H. A. Wilson
Will Salvation be by Tribulation in the Great Tribulation?.....The Editor
The Antichrist.....John Storie
The Tribulation in Type and Fulfillment.....J. R. Jones
The Mystery of the Days (with Chart).....The Editor
The Educational Situation..Frank S. Weston
The Seven Trumpets, an Exposition.....Maurice G. Dametz

The Menace of Modernism

by ERNEST G. CRABILL

WHAT IS A MODERNIST?

THE modernist is a follower of modernizers. The Devil was the first modernizer and all the rest are his product and progeny. He taught man to disobey the Word of God in the Garden of Eden. He denied its truth and told man he should be as God in disobeying God. Present day modernism is the Devil's old lie dressed up in new clothes.

The modernizer comes in the name of scholarship rather than in the name of the Lord. He magnifies the brains of man and minimizes the revelation of God. He talks of the Babe of Bethlehem and the Carpenter of Nazareth, but not of the Christ of the Cross. He "speaks with great swelling words of vanity, that allure through the lust of the flesh" (II Pet. 2:18). His is a fleshly appeal. His sacramental phrase is "Scholars have agreed." He warns all that the Bible is untrustworthy and that all who do not agree with him are ignorant and unworthy of notice. He claims to read more, to know more, to be better trained and to be more honest—in fact, he is superior in every way to the man who believes the Bible. But what saith the Scriptures?

> "Hath not God made foolish the wisdom (scholarship) of this world?
>
> "For after that in the wisdom of God the world by wisdom (scholarship) knew not God, it pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:20-21).

The modernizer is calm, sedate, dignified, very sane and always up to date in the latest discoveries of scientists. He talks much of higher education which we know is not the highest education. The highest education comes from God, the Source of all wisdom, and from His Word. He says that God's revelations are misty and he poses as a self-appointed leader in clearing away the fog. He declares he is doing humanity a great service in delivering them from the supernatural, and so he drags them down to the natural. With him all the supernatural must go. As God is a supernatural Being, the Bible a supernatural Book, and miracles supernatural deeds, they must all go. He says it is foggy to him and the Bible agrees with him, for it says,

> None of the wicked shall understand" (Dan. 12:10).

and

> "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14).

His ideas are all human in their origin, in their methods, and in their outcome. God's true revelation does not fit his superior intelligence, so he becomes a destructive critic of the Word of God. He attacks first one doctrine and then another until he is like a wolf attacking a sheep. He and his fellows compete with one another, seeing who can do the most destructive work and do it the quickest They tear it at the most vital part and leave nothing but shreds of the Faith of our fathers.

He, no doubt, belongs to the class that the Apostle Paul refers to in I Cor. 4:6:

> "Thinking above what is written."

There are probably different degrees of modernism, but most that are called by that name seem bent on taking the third degree which is practical infidelity. There is no question but that modernism leads to infidelity. These modernizers are a proof of the inspiration of the Scriptures they discredit.

> "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction" (II Pet. 2:1).
>
> "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,
>
> "And saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (II Pet. 3:3-4).

Weak-kneed and spineless "pacifists" among the conservatives, have by their failure to speak out plainly in condemnation of Modernism and its abominable practices, done fully as much damage to the cause of Christ as have the Modernists. Crabill is not that kind. He speaks out right manfully.

THE MODERNIZER IS A RATIONALIST

HE exalts human reason above the Word of God. His intellect is his God. He trusts in what his mind contrives; the mind of which God said,

> "It is enmity against God, for it is not subject to the law of God, neither indeed can be" (Rom. 8:7).

What we know of God, God's will and God's plan of salvation, we get from a book called the Bible. Without it we would not know God's will for us. It says,

"Without faith it is impossible to please Him" (Heb. 11:6).

To have faith we must have a promise upon which to rest our faith, and we have it only in this Book we call the Bible. We are saved by faith, we are to live by faith, according to this Book; but the modernizer rejects faith in the infallibility of the Word of God, and relies upon his own discoveries and his own intellect, no matter how flimsy and changeable they may be. He has made shipwreck of faith, and leaves his followers stranded on a trackless sea, without chart or compass, as the clouds gather, and the storm of the wrath of God is almost ready to burst on an unbelieving world and an apostate church. Some are still clinging to the wreckage and still going down with it; others have fled to anything that will buoy them up; trying to get to shore as they did in Paul's shipwreck off the Island of Melita.

The modernizers have abandoned the Gospel of the Cross for the gospel of stewardship, which is not a gospel. They are shelling the woods day and night for finances to enlarge their already empty church buildings. They must have a show of progress somehow, and since they are living after the flesh, it must be material progress. He has no message for the heart; his message is for the ear and the eye. In spite of his optimistic talk he is conscious of the fact that things are slipping, and he flees to worldly plans and schemes to hold his fast diminishing crowds that have quickly tired of his sensational criticism of the Word of God, which brought them for a time. These schemes are distress signals that are manifest everywhere in the midst of this awful shipwreck of faith. Their costly musical programs are sponsored by a group of worldlings that make no pretence of knowing Christ or serving Him. Their performers are gathered from the vaudeville or anywhere—it makes no difference to the modernizers, so long as they can entertain and hold the crowds. Among these schemes are included a free picture show, a bowling alley, a basketball room or a dance hall. Many other unbelieveable things have been put on in church buildings for the sake of holding the worldlings. So many who know not God and have no taste for the things of God have been brought into the professed church that it has become necessary to feed them on things on which the flesh alone can feed. That church has degenerated into an amusement bureau and is now only a religious club. It is very indifferent to the things of Christ, apathetic and dead. A few gather on Sunday morning, for it has been a habit formed in past life to go to church, but they draw a sigh of relief when it is all over and hurry away. The evening service is turned into a forum where every Tom, Dick and Harry discusses his worldly schemes and lauds the progress of the present age; a place where the fellow who thinks he ought to have been an orator can air his brilliant ideas in the discussion of some topic. The modernizer and modernist call this advancement and up-to-date, but the thinking man can plainly see that these are distress signals of the fast sinking ship.

"THE assault of present-day preachers upon the truth of the things that have been making for a right outlook in life the world around is of vast moment in view of the fact that they are tearing down a faith and setting up nothing in its place. It is well up to them to explain to the American people how the things they are doing differ essentially from the things which Trotzky is doing in Russia. If they are going to persist in limiting the power of God, they ought to get out of their pulpits and get on soap boxes or creep into the nests of communists who are striking at the foundations of our republic."

THOMAS RILEY MARSHALL
Late Vice President of the United States

THE MODERNIZER IS AN APOSTATE

THAT means one who has departed from the faith He does not object to the statement, for he rather boasts in the fact that he takes no stock in "The Faith of our Fathers." He has advanced to the point where such faith is nauseating to him. It is a relic of the past. He talks of the "New Age" with its wonders and advancement. The "Old Faith" was all right in its day, but it is out of date long ago. Mr. Vedder, a professor in Crozier Theological Seminary, says in his book, "The Fundamentals of Christianity," that the statement, "The Bible, and the Bible only the religion of Protestants," was never true, and it has lost what semblance of truth it might have had when Chillingworth said it. He says that the doctrine of "One Book, entirely homogenous in character and contents, coming perfect from the mind of the Holy Spirit, without admixture of error," is a perversion of facts, and "any person of intelligence and education ought to be heartily ashamed of being its advocate or defender." He says that Paul's theology "may still be helpful to African savages," but his appeal is to a state of mind that has forever passed away at least among civilized people. It was all right for savages, but when it has done its work of civilizing them and produced such marvelous intelligence as we have in Crozier Seminary and a number of other places, it should be set aside. He says that "hymns like Cowper's 'There is a Fountain filled with Blood' have led thousands into a fools' paradise." He says, "There is no educated man living who really believes the Bible from cover to cover. There is no half educated man who believes the Bible in that wholesale way. No man can make such a profession sincerely unless he has escaped education altogether." And he calls his book "The Fundamentals of Christianity!" We would call it "The Fundamentals of Infidelity." H. G. Wells, an avowed enemy of the inspiration of the Scriptures, admits that it is true that we owe our civilization to the influences of the Bible. Yet he stands as an enemy of the Bible. If our civilization came through the Bible, then the Bible is the

foundation of civilization. Is it reasonable to believe that if the foundation is destroyed civilization will stand? Professor Vedder, H. G. Wells, and all modernizers are possessed with the same spirit as the Bolshevists, which is none other than the spirit of Antichrist.

The Bolshevists have denied the Bible, burned Jesus Christ in effigy, and are seeking even out of their own land to turn every church building into an office building and stamp out every vestige of Christianity. Their allies in our country are not the deported Emma Goldmans but the modernistic preachers in the pulpits who are destroying faith in the Word of God and turning the meeting houses into playhouses and entertainment halls.

The activity of the modernist is the activity of the natural man, unconscious of his blindness, dealing with things that are too high for him. He is like the shark trying to swim in the air. He is a "blind leader of the blind," and "they will both fall into the ditch." John says,

> "They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out that they might be made manifest that they were not of us" (I John 2:19).

The reason for their apostasy is very clear from the Word of God:

> "They received not the love of the truth" (II Thes. 2:10).

God gave them up to believe a lie. They are very zealous in spreading their lies.

> "They change the truth of God into a lie" (Rom. 1:24).

They preach lies for the truth:

> "Many shall follow their pernicious ways: by whom the way of truth shall be evil spoken of" (II Pet. 2:2).

These preachers of lies are supported by those that do not want the truth of God. Paul told Timothy to

> "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine.
>
> "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;
>
> "And they shall turn away their ears from the truth, and shall be turned unto fables" (II Tim. 4:2-4).

The reason they do not want the truth is that it irritates them as the itch does the flesh; so they heap to themselves teachers of lies rather than teachers of truth. They are worldlings and live after "vile affections" (Rom. 1:26). Their affection should be on things above (Col. 3:2), but they are on earthly things, therefore they are vile.

THE MODERNIZER IS AN EVOLUTIONIST

HE denies the truth of God and accepts the man-made theory of evolution. This modern theory is a lie of the Devil. It has no foundation and there is no truth in it. It came out of the head of an unregenerate man. It contradicts the Word of God. All can see that either the Bible or this theory of evolution is wrong. So the modernizer trades the Word of God for the word of man, thus exalting man above God. Such things have always brought judgment upon man according to the teaching of the Word of God. The Bible says man was created, not evolved.

> "So God created man in His own image, in the image of God created He him" (Gen. 1:27; Gen. 2:7).

If our ancestors were animals, then God must have been an animal, for man was created in His image. Such a statement would not embarrass the ordinary modernizer. He has pictured God as about everything else but an animal, and he would not blush to do that now. His ancestors did it in time past (Rom. 1:23), so it is not surprising if he does it now.

One who believes the Bible to be the Word of God cannot be an evolutionist. To believe that theory is not only to discredit the Word of God, but it is to take the step that leads to the rejection of the atonement by the blood of Christ—the only way, according to the Bible, that God has provided for the remission of sins.

> "And without shedding of blood is no remission" (Heb. 9:22).

The evolutionary theory leads to the rejection of the doctrine of the "new birth" and, therefore, shuts one out of the Kingdom of God (John 3:3). It links all life together, throws one upon his own resources, makes every man his own saviour, and teaches him the lie of the universal Fatherhood of God and brotherhood of man. It tells him that he has within him a spark of the divine nature and that he needs no faith to become a child of God. But what saith the Scriptures?

> "For ye are all the children of God by faith in Christ Jesus" (Gal. 3:26).

What are men without faith in Christ Jesus?

> "Ye are of your father the Devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:44).

> But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.
>
> —Gal. 1:8-9

"In this the children of God are manifest, and the children of the Devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother" (I John 3:10).

The theory of evolution encourages one to believe that all he needs is to develop what he has within him, to climb upward and onward. This turns one to himself rather than to God, and thus leads him to compare himself with others. This comparison makes him feel self-satisfied, and helps the Devil to deceive and damn his soul. It makes a man trust in his own attainment rather than in Christ's atonement.

THE MODERNIZER IS A TRAITOR

IF he did in the business or commercial world what he does in the religious world, he would be dismissed without a moment's notice. If he did it in the army or navy he would be shot at sunrise. He has not been honest enough to put on his true colors and boldly declare himself an unbeliever in the Scriptures and an ally of Unitarianism and Universalism. He waits until he is well entrenched and fortified with a bunch of worldlings who will support him and stand by him. Then he gradually sifts in his poison until finally, when he knows he has the strangle hold on the church he is serving, he comes out boldly and says with no uncertain sound, "I am an avowed modernist and stand with the intellectual leaders of the day as to my belief about the inspiration of the Bible."

He crept in under false colors like a spy, for he came in under the colors of orthodoxy. Hiding his intention, he made his way into an edifice that had been built by the hard earned money of those who loved God and the "Old Faith," and longed to see men saved; an edifice that was built for the express purpose of proclaiming "the faith which was once for all delivered unto the saints" and for which we should "contend earnestly" (Jude 3,R.V.).

He is commanding a pulpit that was dedicated by lovers of Christ to the preaching of the Gospel of the Son of God, and is preaching "another gospel, which is not another" (Gal. 1:7).

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8).

The modernizer does not have the honesty and manhood that Judas had, for he went and made a fair and square bargain to betray Christ. Judas was a saint with a halo, in comparison with the modernizer of this day, who is doing all in his power to deceive the innocent and simple-minded people. For people are deceived by his plea of "Scholars are agreed;" and with their faith destroyed, they are driven to the world to find something to feed their hungry souls. No doubt Jude refers to this class when he says,

"There are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ" (Jude 4).

The modernizer, deceiving many by his genteel and cultured manner, feigns obedience to God. He uses the money given by God-fearing people to support the Gospel, to aid institutions that are training young men to destroy faith in the Bible; and to support missionaries that are sent out to commend the religion of the heathen, rather than to supplant it with the true Gospel of Christ. They receive their living from these deceived souls themselves, while they give stones for bread, serpents for fish, and scorpions for eggs. He is attractive in manner, suave in speech, broad and liberal in his views, and fits the age of which he is a product. He speaks of the unchurched, but never of the lost, for that word is not in his vocabulary. He is not a product of the regenerative power of the Holy Ghost, for when a man is converted, he is converted to a belief that the Bible is the Word of God.

> For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.
>
> Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? I Cor. 1:19-20

"To the law and to the testimony: if they speak not according to this word, it is because there is no light (morning) in them" (Isa 8:20).

He is the kind of minister that we read of in II Cor. 11:15—"ministers of righteousness." These are shown here to be ministers of the Devil, for a righteousness apart from the blood of Christ is the righteousness of the Devil.

"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

"And no marvel: for Satan himself is transformed into an angel of light.

"Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (II Cor. 11:13-15).

He is an enemy of the "Cross of Christ."

"For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:

"Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things" (Phil. 3:18-19).

He is a false teacher and denies redemption by blood, deceiving and handling people for what he can get out of them.

"For there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

"And many shall follow their pernicious ways: by reason of whom the way of truth shall be evil spoken of.

"And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not" (II Pet. 2:1-3).

Chameleon-like, he can change his color or his program any time for his own material benefit. He likes the chief seat in the synagogue, presses himself into a place of authority, and attempts to manage things. He is fond of the worldly phrase, "putting it over." He believes that money is power, rather than God, so finance is at the head of his program. "For the love of money is a root of all kinds of evil" (I Tim. 6:10). He forgets that the early church had no money, but had power from God and accomplished more in a short time than all the world progrms of the church have accomplished in these days.

The modernizer is defiant against the very thing God loves—evangelism. For this he has a substitute of his own. He calls it an "educational program." He rules out God's called evangelists.

"And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. 4:11).

He says they are ignorant, mad, beside themselves. He wants the calm, quiet sort of religion; and one trip to his church where God has written the word "Ichabod" will convince you that he has it.

MODERNISTIC FRUITS

YOU will find the modernistic church to be a lifeless church, with an empty prayer room, unless there is a feed for the stomach. There is no burden or concern for souls, because the sense of their true Scriptural condition of being lost without Christ is denied. The people are stunned, paralyzed, apathetic and indifferent. The social life predominates. They walk entirely after the flesh, and the works of the flesh, as stated in Gal. 5:19-21, will be found among them. Their thinking is wrong, therefore their living is wrong. "For as he thinketh in his heart so is he" (Prov. 23:7). Homes are wrecked, divorces are prevalent, preachers elope with their choir members and kill their wives for other women. Modernistic preaching aided by the common picture show is largely responsible for the crime wave of today. When men are taught to have no regard for God's laws, they will soon have no regard for man's laws, and lawlessness will be prevalent everywhere.

When this Bolshevism has finished its work, it will head up, according to the Bible, in the "man of sin."

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

"Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God" (II Thes. 2:3-4).

The modernizer has the spirit of this man of sin already, or it is he who is to be the anti-Christ. When a man denies the Bible as the Word of God, he is denying both the Father and the Son.

"Who is a liar but he that denieth that Jesus is the Christ? He is anti-christ that denieth the Father and the Son" (I John 2:22).

He has no rebuke for sin, but encourages it by his loose, liberalistic teaching.

The modernizer and his followers are picture show gadders. There never has been a greater force for wrong in the hands of the Devil than the modern picture show. There is no one thing that has done more harm to spiritual life, not even the licensed saloon. The saloons did not touch our boys and girls, but now the young people receive their education night after night from these modern means of vice, endorsed by the liberal preacher. The harvest is something awful. The movie stars are the ideals of the young; and the history of the movie actors and actresses is a history of drunkenness, immorality, divorce and shame. Until recently we never heard of children committing suicide, but there were nearly one thousand in this country under sixteen years of age that committed suicide last year. The thievery and robbery in this country come largely from the young people under twenty-five years of age. This shows us that there is something radically wrong with our educational system.

Where is there a modernizer that is not in sympathy with this system? They treat it as a joke. Everything is getting to be a joke: when a baby is born it is a joke; when one falls in love it is a joke; when we get married it is a joke; if they get a divorce it is a joke. Christianity is a joke; the devil is a joke; hell is a joke. All of this is the devil's work in causing people to think lightly of real things.

MODERNISTIC RELATIONS

THE Bible leaves no uncertain sound as to what we are to do and how we are to act toward the modernizer.

"Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them.

"For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Rom. 16:17-18).

When the Bible says "mark them" and "avoid them," it certainly does not mean compliment them and excuse them, stand by them, and support them either by presence, influence or money. Again in II John 9-11, we read:

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:

"For he that biddeth him God speed is partaker of his evil deeds."

The doctrine of Christ is the whole truth concerning the Person of our Lord, as taught in the Bible. It includes His Deity, His preexistence, His virgin birth, His spotless life, His vicarious death, His resurrection from the grave, His ascension into Heaven, His present intercessory work at God's right hand, His coming again, His Kingship and millennial rule upon the earth. There is not a single modern-

izer that accepts this truth. If he did he would not be a modernizer.

"If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified and meet for the Master's use, and prepared unto every good work" (II Tim. 2:21).

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

"And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

"And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people.

"Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

"And will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty" (II Cor. 6:14-18).

"Come out of her My people" (Rev. 18:4).

Modernizers are unbelievers with whom the people of God should not be yoked. They preach a righteousness by man's attainment which is unrighteousness and like filthy rags in God's sight (Isa. 64:6). They are in the power of darkness and are controlled by the devil, the prince of darkness (Col. 1:13; Acts 26:18). He is an infidel, for an infidel according to both the Scriptures and the dictionary is one who is not holding the faith. The Scriptural exhortation is: "Come out from amoung them"; "Be ye separate"; "Touch not the unclean thing."

EXHORTATION

THESE modernizers want me to discredit the Bible upon which my old white-haired father pillowed his head, when nearing the end, and said, "My boy, I never knew such rest and peace before, as I have now"; this Bible which gave him a shout of victory as he left this world. They want me to crown with thorns, and stab with spears, and nail to the cross this Book that turned me, an ambitious youth—ambitious for worldly pleasure and notoriety—to give myself a living sacrfice to God and my fellow-men. I was foolish, but this Book made me wise; I was ignorant, but this Book made me learned; I was worthless, but this Book made me useful. For more than twenty years I have preached its sacred truths without apology, and have seen men from all walks of life converted to Christ through its power. I have seen statesmen, physicians, lawyers, bankers, and teachers penitently step out from the world and declare themselves for it and its Christ. I have seen thieves confess their crime; divorce cases withdrawn from the court; husbands and wives reunited; drunkards, gamblers, harlots and whoremongers cleaned up and made decent; homes made happy; and thousands of clean moral people brought into the churches through the preaching of this Book as the Word of God. And they want me to give it up and discredit its truth. They separate me from their company. They bar their doors against me. These modernizers do all in their power to keep me from preaching in their locality. They discredit me, and the work I am doing, all for the crime of believing and preaching that the Bible not merely contains the Word of God, but is in very deed and truth the Living Word of the Living God (Heb. 4:12). I challenge the devil and all of his God-dishonoring, Christ-rejecting, Bible-debauching, soul-destroying, modernistic gang to show me one such result as I have referred to, through their modernistic preaching I cannot stand silently by in the face of such blasphemy.

I stand with Christ. He declared that people were fools who did not believe all that the prophets

And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

II CORINTHIANS 11:14—15

had spoken (Luke 24:25). He met the devil with the sword thrust: "It is written" (Matt. 4). He said, "Heaven and earth shall pass away, but MY Words shall not pass away" (Matt. 24:35). I stand with Peter, to whom Christ gave the keys to the Kingdom of Heaven. He opened the Kingdom of Heaven by preaching the Gospel to the Jews on the day of Pentecost and to the Gentiles at Cæsarea Philippi in the household of Cornelius. I stand with this mighty man of God when he declares that the writings of Paul are on a par with the other Scriptures; when he declared that the unlearned and unstable wrest them as they do also the other Scriptures to their own destruction (II Pet. 3:15, 16). He says that those that wrest the Pauline writings are unlearned—ignorant. This fits the modernizer, for he quite thoroughly and definitely believes that Paul was mistaken and prejudiced; so he rejects the truth that his writings teach. I stand with Paul who said, "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets" (Acts 24:14). This included all the Old Testament. Standing with the Lord Jesus Christ, with Peter and with Paul, in fellowship with them, I care not about those who separate from me, or want not my company and my doctrine. I know I am right.

I call upon every man that loves God to take this Book as his rule and guide of life. It is the only safe chart and compass for this time of storm, when so many are going upon the rocks of unbelief and infidelity. It will steady your frail bark and guide you safely into your desired haven.

Again I call upon every man that loves the Bible to take his stand with the faithful remnant who are contending earnestly for the faith once for all delivered unto the saints; to leave the wrecks with the modernistic captains. Apostates never repent, so you had better take the lifeboat, for you cannot save the ship. There is no hope for the modernizer, though there is a chance for his follower, who has been deceived and knows no better. He may be saved if he will repent of his wickedness and turn to Christ. Beware of the grip of denominationalism, and let not the devil blind you by it. The last of the "overcome's" in Rev. 3 is the overcoming of denominationalism. Remember we are saved by Christ and not by the church, therefore cling to Christ. May the Lord deliver us from churchianity.

Again I call upon every one who loves souls to separate yourself from this modernistic system in which the devil delights; to give no support by presence or purse, but use your influence for the spreading of the pure Gospel that saves souls, today, as it has in the past. Help to present the Christ Whom the faithful evangelist, Philip, preached to the Ethiopian on the desert road—the Christ Who is the only Hope for sinners. Stand for the Old Book with its teaching of blood Atonement, the new birth, and its exhortation to live soberly, righteously and godly in this present world. And when the Chief Shepherd shall appear, ye shall receive a crown of glory. Amen.

The Hated Dogma

by R. S. BEAL

THERE seems to be in these days of religious disturbances some strange misconceptions as to what Fundamentalism really is. Many anti-Fundamentalists have attempted to define it, but they have fallen far short. Fundamentalism has to do with the foundations of Christianity, with those very truths taught by our Lord which comprise and define the life to be found in HIM. The eternal life which He promised is not founded on superstition, neither is it received through imagination.

If the Scriptures teach anything at all, they teach that this life eternal becomes the heritage of the man of faith, the man who believes.

> He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (Jno. 3:36).

There are not two ways of looking at this passage any more than there are two ways of looking at "two times two equal four." Eternal life is on a faith basis. But faith must have a basis, it must have a foundation, it must have something to lay hold of, to believe.

> "So then faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17).

The man of faith is dependent on one thing, and on one thing only, if he is to have the life that is in Christ, namely, "Thus saith the Lord."

> "If the foundations be destroyed, what can the righteous do?" (Ps. 11:13).

I assert that dogma is an absolute necessity to Christianity.

> The Modernist objects to our being "dogmatic" in the statement of our faith. This is because he is so dogmatic in denying the authority of God's Word. Beal shows up his duplicity.

Bishop Atwood, in an article recently published in the columns of The Arizona Republican, takes exception to dogma. He feels that it is an encumbrance rather than an aid. According to Webster, dogma is authoritative doctrine. I wonder if the bishop would object to the dogma of the Deity of Christ? If he would eliminate doctrine as useless to express Christianity, then would he be willing to pass by this truth as worthless because it is dogma?

If so, the bishop is only preaching the gospel of a mere man, a deceived man, a sinful man, though he be the man of Galilee, a man, who if only a man, uttered the most senseless things the world has ever heard. Think of the Carpenter of Nazareth saying, "Before Abraham was I am," if only a man. Think of the absurdity of His statements when He declared that a greater than Jonah was present, and a greater than Solomon was among them.

I say these sayings are preposterous if He was not God of very God, God manifest in the flesh in a unique way. Surely the venerable bishop accepts the Deity of the Lord Jesus, otherwise he would have the courage to leave the great evangelical institution of which he is a member, resign his high and trusted office, and seek connections with those whose beliefs accord with his. I believe he has the manhood and honesty to do this. Now since I assume he accepts the dogma of the Deity of the Saviour, why should he object to Fundamentalists, who contend most earnestly for it? The Fundamentalists accept this as the keystone in the arch of the Fundamentalist's position. Surely the learned gentleman of evangelical profession will not brand this great dogma as theoretical!

> Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.
>
> Matt. 7:15

As a minister of the Gospel I am commissioned to preach Christ and His Word. If I preach Christ, then I must preach what Christ taught and believed. He believed and taught the reality of sin. It was a dogma with Him, a great fact to face and deal with. He believed it to the extent He would "not commit Himself unto them, because He knew all men, and needed not that any should testify of man; for He knew what was in man" (Jno. 2:24-25). He knew the treacherous character of the human heart, that it was not subject to the law of God, and could not possibly be. He knew it was a seething pool of corruption. The doctrine of sin was a reality to the Son of God, therefore likewise to the Fundamentalist.

One night Jesus was interviewed by a "master in Israel," Nicodemus by name. The first thing our Lord said to him was, "Verily, verily, I say unto you, Ye must be born again." With one simple sentence Jesus cut down all the past of this man's life, his character building, his religious observances, his morality, the whole business. There wasn't a single thing about him to commend him to his God or win him life eternal. It was a terrific blow; it was a bitter dose; but, bless God, a needed message. It was dogma from the lips of the world's greatest Dogmatist. This was not theory, Mr. Bishop, but a tremendous truth. May I be permitted to utter the word "Fundamentalism" just here? This was fundamental beyond any question. Why criticise the Fundamentalist because he dares to follow His Lord?

One of the greatest sermons ever preached by Jesus is recorded in the sixth chapter of John. When He finished, many "murmured at it." "This is a hard saying," they cried, "who can hear it?" Among other things He said, "I am the living Bread Which came down from heaven; and the bread that I will give is My flesh, which I will give for the life of the world,"—to this hour a hard saying to multitudes of unenlightened. There is but one way in which He could give His flesh and that was by the death that He died. On Calvary He gave up His body as a willing sacrifice for sin. No man took His life from Him. He laid it down of His own accord, therefore His was not the death of a martyr. It was a willing sacrifice for sin in behalf of the world. And the spiritual life a Christian possesses finds its origin in the finished work of Calvary, even in His substitutionary atonement. In Mark 10:45 I read,

> "For the Son of man has come to give His life a ransom (a price) for many."

Again I read in connection with the supper He established,

> "For this is the blood of the New Testament which is shed for many for the remission of sins" (Matt. 26:28).

Dogma, yes, a thousand times, and who dares say not in the face of our Lord's words?

And this is the very doctrine vital to Fundamentalism. Whw then find fault with those who pass on the message of the Christ in obedience to His Word. The supreme need of the hour is loyalty to the Word of God. The needs of yesterday are the needs of today. Sin has not changed; sorrow is no less; suffering is as great, if not greater. Now since Jesus Christ is the same yesterday, and forever, why not proclaim the unchanging message of the unchanging Christ to the world? His message and methods were fundamental, they are fundamental, and they will ever be fundamental.

The Curse Pronounced Upon a False Gospel

by CHARLES F. SHELDON, D. D.
Pastor of Olive Branch Congregational Church, St. Louis, Mo.
(Stenographically Reported)

"I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel:

"Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

"As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:6-9).

THUS the Apostle Paul, under the inspiration of the Holy Spirit, wrote to the Galatian church. The occasion of his letter was the inroads made by false teachers, preaching a false gospel, into the group of believers in the Lord Jesus Christ at Galatia.

In the eleventh chapter of Paul's second letter to the Corinthians, verses thirteen to fifteen, he describes these false teachers:

"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

"And no marvel; for Satan himself is transformed into an angel of light.

"Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."

This is the thing that is taking place throughout this land of ours before our very eyes today. It has become imperative that we draw the line very sharply between the true and the false. It is imperative that God's children should see that the gospel of the Modernist and the gospel of Christian Science and the gospel of New Thought and the gospel of Theosophy and all the rest of them—that these are not the true Gospel, and that each one of these constitutes in itself another gospel which is contrary, utterly contrary, to the Gospel of the grace of God. Many of the false teachers, particularly the Modernists, declare that they are preaching a modern and improved gospel—that they have improved upon the interpretation of past generations, and all people ought to receive their modern interpretation. This is false. It must not be forgotten for a single moment that the gospel of the modernist which is being preached in these days is not a modern and improved "interpretation." IT IS ANOTHER GOSPEL. MODERNISM IS ANOTHER RELIGION.

Thank God, a few of the Modernists are beginning to come out of their trenches into the open and admitting that theirs is another religion. One of the writers in the Christian Century, a magazine devoted to Modernism, said not very long ago:

"It is folly for us any longer to believe that Orthodoxy and Modernism are alike in any sense. The Fundamentalists and Modernists can never again sit down together and sing, 'Blest be the Tie that Binds'."

Praise God, some of them are coming out into the light. That is an advantage to the Fundamentalist.

Now, first of all, let us find out where Paul got his Gospel. He said to the Galatians—

"If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:9).

We are not left in doubt concerning the gospel which Paul preached. Verses eleven to seventeen of the same chapter give us the truth about its origin. Notice particularly verses eleven and twelve:

"But I certify you, brethren, that the gospel which was preached of me is not after man.

"For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

So we have a very plain statement from Paul as to where and how he received his Gospel.

Now, in the second place, let us ask, What are the great outstanding truths of this Gospel that the Apostle Paul preached?

First: He declared confidently that the Scriptures were inspired, that the Scriptures were God's Word to men and women. He said:

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16).

And Peter preached the same

Modernism is hoodwinking the average church member because it talks much of the "gospel." Sheldon turns on the light and shows that the "gospel" of the Modernist is as different from the Gospel of Christ as night is from day.

Gospel. He said:

> "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:21).

It follows then logically that any gospel that denies the inspiration of all the Scriptures is another and a false gospel. Nothing could be more clear and definite. Any gospel that denies the inspiration of the Scriptures is under the curse of God.

Not very long ago, there was a man ordained in the city of St. Louis. Men were willing to lay their hands upon his head and send him out to preach the "gospel," yet his own testimony in their hearing was that he did not believe the Bible was all inspired, and that his intellect was entirely able to pick out the portions which were inspired and use them, casting the others away. That man is going to preach a false gospel, and is under the curse of God.

Second: Paul, the Apostle, declared that the Bible can be interpreted only by the Holy Spirit; that only as the Spirit of God takes the truth that is found in the pages of the Book and brings it home to our minds and hearts, only so are we able to get that truth or to apprehend or comprehend it at all. Read the second chapter of First Corinthians at your leisure and see how plain the Apostle makes it that only as the Holy Spirit interprets, only so can we know the truth. And yet, the same man mentioned above declared that his intellect and his judgment were abundantly able to separate that which was inspired from that which was uninspired. Now, any gospel that denies this fact—that the Holy Spirit alone is able to interpret—is a false gospel. It is another gospel, and it is under the curse.

Third: Paul declares again and again that salvation from sin is through the sacrifice of Jesus Christ on Calvary. He holds up in all his preaching the old blood-stained Cross and the shed blood of Jesus Christ, the Son of God. He exalts in all his preaching the Crucified One, and any gospel that denies this great truth is another, and a false gospel. Again we use the newly ordained Modernist above mentioned as an illustration of how utterly opposite to Paul's Gospel the gospel of Modernism is. In answer to the question:

> "What place do you give to the death and blood of Jesus Christ in God's scheme of salvation?"

he answered,

> "I do not for one moment believe in the 'slaughter-house' theory of the atonement."

Fourth: Paul's Gospel asserts in the most positive manner the Deity of Jesus Christ. He asserts that God incarnated Himself in flesh in the womb of the virgin Mary. He declares that He was God manifest in the flesh, and none other. Therefore any gospel that denies this truth is a modern and a false gospel, and remember that the Apostle John tells us in his second letter,

> "If there come any unto you, and bring not this doctrine (that Jesus Christ was God manifest in the flesh), receive him not into your house, neither bid him God speed.
> "For he that biddeth him God speed is partaker of his evil deeds" (II John 9-10).

The Modernist gentleman already referred to declared that it made no difference whether the virgin birth were true or not.

Oh, if the rank and file of the churches would only study God's Word they would discover the danger, the awful danger of "hob-nobbing" with and undertaking to have fellowship with these men. The true servant of God cannot undertake to have any fellowship with men who deny these great, essential, basic, foundation truths of the Word of God. We cannot sit on any platform with them any more than we could with a Buddhist, a Confucianist, or a Mohammedan. The time has come to draw the line very sharply between the true and the false.

Fifth: The Gospel that Paul preached asserts that the Lord Jesus Christ arose from the dead bodily, that He is now in Heaven at the right hand of God the Father. Remember that wonderful fifteenth chapter of First Corinthians, and hear Paul, the inspired writer, saying again:

> "And if Christ be not risen, then is our preaching vain, and your faith is also vain" (I Cor. 15:14).

If He be not risen, then we have been testifying falsely all these years. Any gospel that denies this resurrection is another and a false gospel, and is under the curse of God; and the man who preaches it is under the curse of God.

Sixth: The Gospel that Paul preached declares with the utmost certainty that Jesus Christ will come back to the earth in Person and will reign over the whole earth in His Kingdom. There are many men with all sorts of letters following their names who deny, nay, who ridicule the idea, who declare that it is utter nonsense to think that Jesus Christ is ever coming back in Person. Now any gospel that denies and scoffs at this doctrine of the Second Coming of Christ is another gospel and a false gospel, and is under the curse of God.

Seventh: The Gospel that St. Paul preached declared the eternal punishment of all who will not receive Christ as their Saviour. Terrible as it may

"I am going back to the Book to receive and believe it as I did at first. I can no longer live on in uncertainties. I am going back to faith in the Word of God."

—Dr. John Robertson

Note: Dr. Robertson was once an eminent destructive critic but returned from infidelity to faith before his death.

seem, yet Paul's Gospel declared this—the eternal punishment of all who will not receive Christ as their Saviour. Any gospel, therefore, that denies this doctrine of eternal punishment of those who die impenitent is another gospel, is a false gospel, and is under the curse.

Now the fundamental fact that we are facing in these days is this—that these men are preaching that which they choose to call the "gospel," but they deny every single one of these great doctrines that Paul preached, without exception. All of the modern gospels, whether they be what we term Modernism, Spiritism, Theosophy, New Thought, or Unitarianism,—all these each and severally eliminate entirely these great basic doctrines. Every one of them denies the inspiration of the Scriptures. They assert the power of the human intellect to interpret the Scriptures. They deny the efficacy of the blood for salvation, the Deity of Jesus Christ, the bodily resurrection, the Second Coming and the eternal punishment of the wicked.

I do not charge these men who are thus preaching with deliberately arraying themselves against the Son of God and against His Word. I think perhaps the most charitable view to take of these men is that many of them at least are blinded by Satan, and led on by their own love of human praise. You know to be a Modernist in these days, to accept this modern interpretation, seems on the face of it at least (and particularly is this true of young men coming out of the seminary) to be a mark of superior intellectuality. To stand up in the pulpit and speak and have somebody say, "Wasn't that a marvelous exhibition of superior intellectuality? Oh, what a marvelous man he is!"—that is what they crave. There are men in St. Louis today who are having that said of them, but who are infidels. They do not believe in anything but in the power of their own intellectuality. That is the one article in their creed: "I believe in myself."

But I do charge that these men are the enemies of the Cross of Christ. I do charge them with preaching another gospel than the one which St. Paul preached. I do charge that these men are preaching to lost men and women in these civilized countries and to lost men and women in heathen lands a gospel of human idealism, a gospel of culture, a so-called social gospel that can never save men and women, whether in this land or in heathen lands, from sin. Never! I charge these men who are preaching this new gospel with something more. I charge them deliberately with being a menace and an obstruction to the Cross of Jesus Christ and His Church. If every man who preaches this false gospel could be swept out of the pulpit, and the doors of his church locked and barred, it would be a distinct advantage to the cause of Christ. They are the enemies of the Cross of Christ. They are like Judas Iscariot in the Garden saying, "Hail, Master," and then kissing Him with their blasphemous lips and delivering Him to be crucified. Let them know of a surety that they and their gospel are under the curse of God and one day out yonder in the future the curse will fall and blast their lives. May God save us from every false gospel, from any other gospel than that which Paul preached. May God save us from coming to think that intellectuality amounts to anything when it is put over against the Cross of Christ. May God make us very sure of our foundation.

"No excavation I know of in Palestine has thus far done anything but confirm in a remarkable manner the statements of Holy Writ, and I have no fear that any excavation ever will."

Dr. Clarence T. Fisher. Archaeologist in charge of University of Penn. excavations at Beisan.

Archaeology's Reply to Modernism

by MAURICE G. DAMETZ

GOD is sure to have the last word. Though men may have their "say" for a little while, there comes a time when God adds His Word and every mouth is stopped. Today, the air is filled with the speculations, interpretations, opinions, interrogations, and noise of the over-zealous Modernists. We are told that everything is on trial. Every claim of the Scripture must be investigated. Every prophet must be examined with skeptical scrutiny. Every Apostle, and even Jesus the Lord, are ordered into the presence of the Modern tribunal of Scribes and Pharisees. Every word which God has spoken is put into the crucible. The Modernists have become blatant, bold and blasphemous in their mischievous musings and mouthings. Man's word is put in the place of God's Word, and man's reason is exalted above God's revelation. The Bible has lost its authoritative force with the Modernists. George Burman Foster, of the University of Chicago, has said, "One thing has been accomplished by criticism. It has shaken off the fetters which the sacred Book fastened upon the human spirit." Another prominent Modernist has said, "We destroy much that was formerly accepted by Christian believers. We deny the authority of the Scriptures . . . . It goes without saying that we do not consider ourselves under duty to abide by the teaching of Scripture." Man has made himself the judge of God's Book. Once, in the closing days of our Lord's earthly career, men said in unbelief, "Away with Him! We will not have this Man to reign over us!" Now men say, "We will not have this Book for our authority. We will not allow ourselves to be bound in shackles to the cartwheels of old-fashioned religion." Man is having his "say," but God is having the last word, as He is always sure to do.

In a day when it is declared that the Bible is no longer dependable, what is God's last word? In a day when apostasy and Modernism are coming upon the churches like a mighty avalanche, is God's Word still dependable? God has an answer for the Modernist, which proves the Bible to be dependable —that answer comes from the discoveries of archæology. A very significant fact is that when the Modernists have become proud and pretentious in putting forth their baseless and blasphemous denials of the Bible, God has never failed at just the right time to answer with the last word. Once the infidel Modernists claimed that the first five books of the Bible could not have been written by Moses, because Moses was an ignoramus, an illiterate man, and he did not know how to write, and besides, the art of writing was not known when Moses lived. The deniers of God's Word had not made this claim long before God raised up men with picks and spades to go to Palestine, Mesopotamia and Egypt and uncover writing which dated a thousand years before Moses. Time and time again God has done the same thing to confirm His Word. And blessed be God! the pick and spade have always produced facts—stubborn facts which contradict the theories of the pseudo-critics. God is sure to have the last word.

> Modernists have repeatedly charged the Bible with untruth in historical and geographical details of its record. Archaeological discoveries without exception have confirmed the Bible and discredited the Modernist. Dametz presents Archaeology's conclusive answer to Modernism.

MODERNISM and Evolution go hand in hand. Evolution is the basis of Modernism—indeed, it forms the very warp and woof of the false thinking and theology of the Modernist. In recent years Modernists and Evolutionists have had much to say about the primitive "cave man," the illiteracy and ignorance of ancient civilizations, and the myths of Genesis. Has God any last word so that the lies of the Modernists will be thrown back into their own teeth? What has archæology to say?

Modernists and Evolutionists are very zealous and noisy in teaching that primitive man was a savage, showing evidences that he contained the blood of a brute instead of the breath of God. We are told that man was very slow to acquire speech and written language; gradually he fell to making things for his hands to use, such as clubs, stone implements, and later more advanded implements,—in other words, primitive man was a half-imbecile savage, an ape-man, if you please, who began at the bottom and has worked his way up. As the Word of God pictures primitive man, we should expect the earliest remains would show traces of pristine glory, showing that man originally possessed great skill, brain power, superiority and extreme length of life.

What do we find as we follow the archæologist with his pick and spade? The deeper the pick and spade go, the more astonished do we become at the revelations of the mental strength of the earliest known specimens of man. The farther back the historic horizon is pushed, the greater the evidences of human power. The recent discoveries of the tombs of Mena and his contemporaries disclosed in that far-away past, which had been previously considered barbaric and savage, a perfection of art and mental aspiration, which has never been surpassed in Egypt. The world of scholarship is shocked with surprise by similar revelations from the mounds of Babylonia and Assyria. Professor Schmidt has found from the examination of mummies that ancient Egyptians had a higher cranial capacity than the modern Egyptians, and Broca's calculations show that the men of the fourth dynasty stood higher in this respect than those of the eighteenth dynasty. Discovery has revealed that the cave-dwelling hunters possessed an ability in art which in some respects has never been surpassed or equalled. The very earliest remains prove that man was man from the first, that he possessed extreme length of life, and that he possessed great muscular strength and very high powers both of observation and reason. The debased, worn-out savages of modern jungles are at the opposite pole from the original fathers of the race. Archæology reveals to us that the first fathers were full of splendid energy and the mighty power of initiation. Each time earlier remains are found, they bear out the same unqualified testimony. God has spoken! God has had the last word! God has vindicated His Word!

The theory of evolution which the Modernists have been zealously proclaiming has tended to create the impression that humanity has ever been progressing up a smooth and even ascent and that modern civilization is far ahead of ancient civilizations. The ascent has been artificially smoothed, graded and levelled. How often we hear the Modernists exclaim in sentimental optimism, "Man is progressing onward and upward forever." How much noise the Modernist makes about the "inevitable progress of humanity." We live in a boastful age. How about our boasted progress, is it ahead of the ancients? Is humanity progressing, retrogressing, or ever moving around in a circle? A study of history reveals that in past civilizations, every feature of progress was always accompanied by some feature of regress, and that the trend of humanity and civilization has ever been downward. This fact is confirmed by archæology, for archæology, being the science of antiquities, is the hand-maiden of history. How about our boastful progress, is it ahead of the ancients? In spite of the boasted advance of science and government, thrones are tottering, laws are in disrespect, and society is swamped with crime and idleness. Medical science announces new triumphs, yet continually we hear of new diseases and disorders with which it cannot cope. Instruments of warfare are being made more deadly. Discontent, deceit and insanity are on every hand. Are we advancing? We boast of our cities and civilization—can we come up to the ancient city of Babylon with all its glory and splendor; with its wall sixty miles in circumference and four hundred feet high? In the midst of the city stood the temple of Belus with its tower sixteen hundred feet high and surrounding it were twelve other gorgeous temples. How do the cities and skyscrapers of our day compare with this? Time and space would fail us to tell of the ancient temple of Jupiter Baal and other wonders of ancient civilization. Are we advancing? Let any building or project of modern man come up to the great pyramid, that great silent testimony to the superiority of primeval man.

"The Bible is not a book containing a revelation; it is a revelation accepting the risks and limits of a book."

Joseph Parker

MODERNISM boasts of the present progress in education and science, forgetting or else pushing to one side the facts that archæology has revealed concerning the learning of the ancients. The Egypt of Moses' time and prior to that time had its great universities, the principal one being the famous university of Heiropolis, which might be called the "Oxford of ancient Egypt." This great university consisted of colleges of music, law, medicine, architecture, art, mechanical engineering, language, astronomy and mathmatics. In the college of liberal arts there must have been taught most of the sciences which colleges now teach. The Egyptians were famous for their mathematicians. They invented the multiplication table, and were able to carry calculations up into the millions. Strobo says that geometry originated in Egypt, and certain it is that their treatises on geometry may be seen in the British Museum. They excelled in public speaking. The royal chief secretary to King Amenhotep III has mentioned his promotion to one of the chairs of the Royal College in these words: "I was made master of the art of speaking in all its bearings." As to astronomy, they were able to determine an exact

"Anything else than a supernatural Christ, the Son of God, and anything else than a Bible delivered of God to men takes all virtue out of Christianity and convicts it of imposture."

Bishop Foster

meridian line and to calculate the motions and occultations of the planets. As to music, Brugsch says that they reached "the very height of poetic art." Concerning medicine, the Egyptians had surgeons, oculists and other specialists, and it is also interesting to note that the earliest of all medical recipes are to make hair grow and to cure weak eyes. We must mention the architecture and mechanical engineering of the Egyptians. Architecture was a fine art in ancient Egypt and architects were honored as princes. Some one has said that these architects "built like giants and finished their work like jewellers." The Modernists' talk of progress vanishes into thin air when we consider the pyramids. How were those mountains of stone, which built the seventy pyramids of Egypt, transferred hundreds of miles by sea and land, and settled in their places so accurately that they look like productions of nature? How were the colossal obelisks, fifty, seventy, a hundred feet high, and weighing two, six, eight, ten hundred tons, quarried, transported, erected? It is only the more astonishing if it is decided that the forests were cut down to make rafts to float them, and the mountains torn down to make a causeway over which to drag them to their places of rest. The Modernist in facing these facts maintains a dignified silence.

Remarkable also are the art and literature of the ancients. The painters, etchers, jewellers and sculptors have a right to the title "The Old Masters." Wilkinson speaks of amethysts and pearls so well counterfeited that it is difficult to detect the imposition with a strong lens. Glass mosaics were made of several pieces, yet united with such skill that the most powerful magnifying glass is unable to discover their juncture. Layard found tablets at Nineveh which required a glass to read them; and since the tablets were discovered a rock-crystal lens and a plano-convex lens have been found. Paintings have been collected which cannot be injured by fire nor washed off by water. Colors were manufactured which after four thousand years retain their pristine freshness. Such are the productions of the ancients, and the Modernists who boast of our civilization are silent in the face of these facts. The most remarkable result accruing from the discoveries of Egypt, Babylonia and Assyria has been the revolution in the thinking of scholarship concerning the character and literary capabilities of ancient civilizations. Long before Abraham, we find ourselves in the midst of cities, books, libraries, letters, arts and laws in a high state of development; a people among whom not only a knowledge of letters existed, but a taste for books and reading was widely diffused—in short, the ancients as far back as we have any knowledge of them were a highly advanced people of notable literary ability. The boastful Modernist must be either very ignorant or astonishingly self-satisfied to look down on nations which attained such a pitch of civilization, simply because we travel by rail and auto, send telegrams, build sky-scrapers and possess the radio. The future scientist who shall discover how to get food from the atmosphere will not show any more evidence of brain power than did the early forefather who learned the use of wheat and corn. To discover radio required no more intellect than to invent the first tool or weapon. The discovery of electricity was great, but the discovery of fire was greater. As we face the discoveries of archæology proving that the ancients were more than our equals, we are forced to conclude that the sentimental optimism of the silly Modernist is untenable. God has had the last word. God's last word proves that DEVOLUTION characterizes man's present history and civilization. These discoveries sustain and illustrate God's Word. They show primitive man and ancient civilizations to be just what the Bible represents them to be. God has had the last word.

A NUMBER of years ago it was claimed that the art of writing was not known in Moses' time, therefore a miracle was required in order to produce Genesis, and Genesis was rejected on that account. Archæology has proved beyond all question that Moses would have been behind his contemporaries if he had not written. Since this discovery a very different line of criticism has been adopted by the Modernists. Now the records of the various events are called myths, and on this ground Genesis is rejected. God is never late with His last word. One by one the historical narratives have been confirmed. At just the opportune time God has completely vindicated the narratives of the creation, the fall, and the flood. The Assyrian and Babylonian records give us information almost parallel to what we already have in Genesis. Many details have been confirmed by the records written in stone and clay. The tenth chapter of Genesis gives us the names of men and nations which have been tested as to historical correctness. Professor Kautzch, a well known critical scholar, has said concerning Genesis 10, "The so-called Table of Nations remains, ac-

cording to all results of monumental exploration, an ethnographical original document of the first rank which nothing can replace." One illustration of the accuracy of this chapter may be adduced. In verse 22 "Elam" is said to be the firstborn of Shem, and for a long time this constituted a real difficulty, as the Elam of history was Aryan and not Semitic. As a French scholar went deeper with the spade, he made the astounding discovery that below the historical Aryan Elam there were the remains of an older civilization, clearly Semitic, which proved beyond all question the truthfulness of the Bible record. This is only one instance out of many which might be brought forward. The corroborations of Scripture are manifold. The pick and spade have supplied a vast array of Biblical identifications; historical, sociological, biographical, geographical and topographical. The importance of these identifications cannot be overestimated. Of 600 places named in Scripture, more than 400 are now known; of these Dr. Conder alone located 140 in his survey of Palestine. Without these identifications the Bible histories would seem fabulous. As soon as the historical data of God's Word is identified by discovery, the Modernists are silenced and the controversy ends. God is sure to have the last word.

Nothing in the whole course of the last century is more remarkable than the recovery of the knowledge of the ancient civilizations. No wonder that it is called "the romance of the pick and spade." Professor James Orr has said, "It must be accounted a wonderful providence of God that at the time when so much is being said and done to discredit the Old Testament so marvelous a series of discoveries, bearing directly on the matters contained in its pages, should have been made." It is significant that in the face of the many discoveries the infidel Modernists change their tactics by minimizing the contributions of archæology to faith, and seeking to turn the material to hostile instead of helpful uses. The reason for this action on the part of the Modernists is that archæology produces the facts—stubborn facts, and the Modernist does not like to have his pet theories dissolved into thin air. The eminent archæologist, Professor Sayce, gives testimony to the importance of archæology in the realm of answering the critics. He says, "There is only one admissable test of the authenticity and trustworthiness of an ancient record, and that is the archæological test." Again he says, "Wherever archæology has been able to test the negative conclusions of criticism, they have dissolved like a bubble in the air." Archæology proves that no Modernist knows enough to assail the genuineness and truthfulness of the Bible. Archæology proves to us that the Word of God stands and withstands every attack that is made upon it.

"Hammer away, ye hostile hands,
Your hammers break, God's Anvil stands."

God is sure always to have the last word.

From What Source Did Modernism Spring?

by L. J. FOWLER

IT IS AXIOMATIC to remark that a polluted spring cannot give forth pure water. Neither can we expect that a movement which admittedly had a bad beginning will now be the dispenser of lasting blessings.

Modernism had a bad beginning. Its source was polluted with some of the most insidious lies which have ever contaminated any of the Devil's movements. Many today are viewing Modernism as a struggle for a larger faith and are expecting that out of this shall come to all a better understanding of God and of His Word. Those who look for such a product will look in vain. The source is corrupted and the flow must likewise be defiled.

Modernism is rank infidelity, though it is masquerading in the garb of "religion." Fowler discusses its "family tree" and shows up its bad beginning.

What, then, is Modernism's source? Our first answer must be that Modernism, as that term is generally used today, is simply the theology which has sprung from a denial of one great, cardinal truth of Christianity—the Divine inspiration of the Scriptures. Its source is the fanciful speculations of the Higher Critic concerning the Inpired Word.

Higher Criticism has been a development of several centuries, and while the term itself, at one time carried a good meaning, it has come to be the designation of one of the most stupendous efforts of man against the Holy Word of God. In its original usage, the name "Higher Critic" was applied to those who gave special study to the origin, time of writing and authorship of the various books of the Bible, especially those of the Old Testament, a most commendable work in itself. For many years, however, the term has been applied to those who, denying the Divine origin of the Scriptures, seek to explain their origin

on naturalistic grounds. Under the professedly friendly investigation of the Higher Critic, Moses is eliminated as the writer, by Divine inspiration, of the Pentateuch and its authorship is ascribed to several unknown writers whose works were later revised and edited by other pseudonymous authors. It thus becomes nothing more than a collection of early Hebrew literature, filled with inconsistencies and deliberate falsehoods. Dr. Samuel Davidson, one of the first of the British Higher Critics, in his "Introduction to the Old Testament," says, "The narratives of the Pentateuch are usually trustworthy, though partly mythical and legendary. The miracles recorded were the exaggerations of a later age." This method of dealing with the Books of Moses, by which they are robbed of their God-breathed authority, characterizes all of the "assured results" of the scholarship of the Higher Criticism. All that remains of the Bible under this method of criticism is a collection of the fragments of ancient documents, having little or no inspiration in them.

IT IS not the purpose of this discussion to refute the positions of the Higher Critics; rather it is our aim simply to point out that the theology which is propounded in many of our so-called evangelical churches and seminaries under the name of Modernism had for its source of teaching a mutilated Bible. Modernism is the teaching which comes from a Bible which contains no proof texts, has a doubtful and practically undiscoverable inspiration, and which readily acknowledges that its authority is subordinate to the natural beliefs of its critic. In short, Modernism is the natural philosophy of man seeking confirmation in a discredited Bible.

But let us go a step further. If Higher Criticism is the immediate source of Modernism, or Modern Theology, from what did Higher Criticism itself spring? Did it come from a reverent study of God's Word or from sources which were opposed to it? An investigation into the character of the men who stand as the originators of this movement will reveal the answer. Spinoza, who is said to be the fountainhead of Higher Critical speculations, was a rationalistic Dutch philosopher. His enmity to the Word of God was seen in his Tractatus Theologico-Politicus, which he published in 1670. Hobbs was a British philosopher and an outspoken antagonist of the necessity and possibility of a personal revelation. The Frenchman, Astruc, was a free-thinker of profligate life. The German Higher Critics, headed by Eichhorn, were all antisupernaturalists and were known for their fanciful theories, devoid of factual bases. The English and American leaders in Higher Criticism were rationalists of the same type. The Rev. Canon Dyson Hague has well said of these leaders in the movement known as Higher Criticism, "In one word, the formative forces of the Higher Critical movement were rationalistic forces, and the men who were its chief authors and expositors, who on account of purely philological criticism have acquired an appalling authority, were men who had discarded belief in God and Jesus Christ Whom He had sent." The answer is clear—Higher Criticism came from sources which were decidedly antagonistic to one of two great foundation doctrines of the Christian Church—the divine inspiration of the Scriptures. It was while the out-and-out infidels, such as Voltaire, Rousseau, Renan, and Strauss, were attacking the other corner-stone of the Church—the Deity of Jesus Christ—that this serpent-like attack was made upon the Word of God by those who claimed friendship with Christianity. But when we tear off the mask we find that the Higher Critics were as infidel in their thinking as were those who waged warfare against the Person of our adorable Lord. Higher Criticism sprang from sheer infidelity.

FURTHER and further back might we press our search for the source of Modernism and discover many intermediate springs, all polluted with the same lies, but we prefer to go to the original spring. That spring is the Satanic lie foisted upon the race in the Garden of Eden. In the words, "Yea, hath God said?" we believe we hear the very hiss of the serpent as he casts an aspersion at the possibility of a personal revelation of God to man. The lie has been repeated in every age which has followed. It was dressed in new clothes and offered to gullible man under the name of "Scholarship" by the Higher Critics, but it was the same ancient and bewhiskered falsehood propounded in Edenic days. Modernism is but the philosophy which springs from the heart of man when the necessity and possibility of a Divine revelation is denied.

The Christian that hopes to see emerge from Modernism a nobler faith in the Word of God and in the Christ of God is doomed to disappointment. In the last analysis its origin is Satan himself, and the child of God who stoops to compromise with it is denying his Lord and giving aid to the enemy.

"I have come now to the conviction that no man knows enough to assail the truthfulness of the Old Testament. Whenever there is sufficient documentary evidence to make an investigation the statements of the Bible in the original texts have stood the test."

Robert Dick Wilson, Professor of Semitic Philology in Princeton Theological Seminary.

What Say the Modernists About the Bible?

by H. A. WILSON

THE devil deals in half-truths, but what he does to the other half is a caution. When he came to Eve in the temptation, he said, "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" (Gen. 3:4-5). To the truth of most of this statement God Himself testified after the fall, for He said, "Behold, the man is become as one of us, to know good and evil" (Gen. 3:22). In the face of this testimony we are bound to admit that most of what the devil said on this occasion was true, but the rest of his statement was a bald denial of the Word of God, Who had said before, "In the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). Thus he used his half-truth to bolster up his lie.

Again, when he came to Jesus in the temptation, he quoted Scripture, saying, "It is written, He shall give His angels charge concerning Thee: and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone" (Matt. 4:6). The Lord Jesus Himself did not deny that the devil was quoting Scripture, but He did rebuke most unsparingly his abominable application of it. Here again the devil dealt in half-truths—quoting the Word of God, but linking with it a thing which was absolutely contrary to it.

This same method he has been employing with variations ever since. We can hardly wonder that he seems to have become attached to it, for it was most effective in seducing our first parents to rebel against God. Be that as it may, it is a fact that the most insidious false teachings of the present day are those which are most distinctly accompanied by much that is true. Many earnest Christian people are horrified when we speak plainly in condemnation of such false teachings just because there is so much of good in them. To this we must reply, "Strychnine is no less deadly when a small quantity is placed in a loaf of bread than when it is in a bottle labeled 'Poison.'" The very fact that deadly error is mingled with much that is gloriously and blessedly true only makes the false more dangerous, for in this guise it will be more readily accepted.

MODERNISM is a nauseating stench issuing from the putrid corpse of an assassinated faith. Wilson shows the method followed by the assassin and presents the heart-breaking testimonies of the victims.

THE Modernist is the devil's star pupil in the use of half-truths. This is the thing which above everything else gives Modernism its widespread acceptance. The sincere believer is obliged to admit that which is true, even when it is propounded by a Modernist; but many an unwary soul has nibbled at the bait of truth which the Modernist dangles before him, and before he knows what has happened he has found himself struggling on the hook of Modernistic sophistry, and ere long he becomes the meat of the Modernist, with his faith gone and his religion a mere lifeless corpse.

The Modernist's use of the biological principle of variation is a noteworthy illustration of this.

That variation is a sound and established biological principle no reasonable man can deny; for on every hand we see the evidence of its truth and the experiments of scientists of the past generation have multiplied the proofs many fold. Nor does the instructed believer desire to deny the truth of this principle, for it is in full agreement with the Scriptures and in fact is an invaluable aid in solving many perplexing problems in Bible study, as, e. g., how the whole human family could have come from two original parents and yet be so diverse in its present component parts.

But Modernism seizes with ruthless hand upon this undeniable fact and twists it to bolster up a false theory of evolution. Take from evolution its factual element of variation, and it will become the laughing stock even of those who now most warmly support it, unless they are guilty of what we cannot help but suspect, but hate to accuse them of—deliberately and knowingly deceiving the poor dupes who listen to them. In that case they probably would still cling to their artificial gradations of fossils, their deceptice specific classifications and their false analogies drawn from embryology.

"BUT," someone may say, "what has all this to do with the subject?" It is vitally related. In the same manner Modernism seizes upon the fundamentally sound and established principle of progressive revelation and twists and perverts it to prove that the Bible is the record of an evolution in human ideas

about God. In this manner they have paved the way for an inrush of infidelity of the Ingersoll and Paine variety into the very churches and seminaries which should be the strongholds of the faith.

That the Bible is a progressive revelation is patent to every Bible student. A single example will serve to illustrate how thoroughly this principle pervades the Word of God. We refer to the central fact of the Bible—the death of Jesus Christ as an offering which satisfies God's wrath against our sin. We find it typified throughout the Law and the historical books in the sacrifices and offerings of Israel; in the prophets it is foretold clearly and unmistakably; in the gospels its actual accomplishment is narrated; in the epistles its meaning and value are interpreted in its application both to Jew and to Gentile; and in the Revelation we are given a glimpse into heavenly places and permitted for a moment not only to gaze upon the blood-washed throng of believers in His presence, but also to behold the glory and listen to the songs of adoration which are given to the Lord Jesus Christ as the result of His death for sinners. Yes, the progressive revelation principle is sound, and no real Bible student can ingnore it.

The Modernist recognizes this principle and in so doing must be credited with recognizing truth. Not only that, but he painly declares that the Bible is a progressive revelation. A few statements from the pens of different representative Modernists will serve to show how clearly the Modernist recognizes this principle.

> "One of the fine results of the historical study of the Scriptures is the possibility which now exists of arranging the manuscripts of the Bible in approximatly chronological order and then tracing through them the unfolding growth of the faith and hopes which come to their flower in the gospel of Christ" (Harry Emerson Fosdick in "Christianity and Progress," page 144).
>
> The revelation is progressive" (Ibid. page 214).
>
> "We believe in a progressive revelation culminating in Christ" (Henry Churchill King in "Reconstruction in Theology," page 151).
>
> "The Scriptures are progressive as recording a progressive revelation of God" (William Newton Clarke in "An Outline of Christian Theology," page 31).

Many such statements as these are to be found in the writings of Modernists, and many of them are so clear and true on the surface that none, however orthodox, could possibly take exception to them. So much for the cardinal half-truth of Modernism.

None could reasonably object to Modernists recognizing this fundamental principle of Divine revelation; but they have no sooner recognized it than immediately they begin to pervert it and mangle it most terribly. So biased are they by their evolutionary thinking, they immediately misappropriate this principle to prove that the Bible is the product of evolution in human conceptions of God. Indeed, most of them seem to feel that it is unnecessary to state it, and assume (as they do also in the evolutionary hypothesis in biology) that it is a fact. It must be admitted, too, that their thinking is so corrupt most of them seem to have lost sight of the real character of "progressive revelation" and use the term as synonymous with "evolution." So generally do the Modernists assume that the Bible records the evolution of human conceptions of God, it is difficult to find a clear statement of this underlying conception of all Modernism. But occasionally we do find statements in their writings which indicate the trend of their thoughts. Harry Emerson Fosdick, for instance, follows the statement which we have just quoted with these words,

> "Consider, for example, the exhilirating story of the developing conception of Jehovah's character from the time he was worshipped as a mountain-god in the desert until he became known as 'the God and Father of our Lord Jesus Christ'" ("Christianity and Progress," page 145).

William Newton Clarke says,

> "The entire Old Testament is pre-Christian in date and in quality. It looks forward to the gospel and leads up to it, and resembles it, but does not contain it. The full revelation of God is not in the Old Testament, for that revelation had not yet come. Neither in doctrine nor morality, therefore, can the Old Testament be expected to stand on the level with the New" ("Outline of Christian Theology," page 32).

And Henry C. Vedder says,

> "The writers (of the Bible) were not of a uniform grade of mentality or spiritual insight, and so great differences are discernible in the writings; in particular, the older books give us a different ideal of God and teach different ethics, from the later. Men can no longer shut their eyes to this fact; the wonder is that for ages they were able so completely to ignore it. No candid reader of the Scriptures can now fail to see that they many times flatly contradict each other, and none of the processes of mechanical 'reconciliation' that satisfied our fathers will remove this difficulty for us. There is but one honest method of reconciliation available: to recognize these collections of writings as the record of a progressive revelation; to admit frankly that the earlier writers 'saw through a glass darkly,' and that even some of the later can hardly be said to have seen 'face to face.'" In other words, God revealed Himself by degrees to men, as they were able to receive knowledge of Him; and the revelations of earlier time were of necessity fragmentary and imperfect" ("The Fun-

A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and My people love to have it so: and what will ye do in the end thereof?

Jeremiah 5:30—31

damentals of Christianity," Prologue, page x).

Thus the Modernist in his recognizing of the progressive revelation principle is like a man who prepares a bowl of soup for a starving child, and then dumps into it a bottle of carbolic acid.

IN order, however, to see the truly poisonous character of the Modernist's "evolutionary hypothesis." let us consider some of the things which it involves.

The first thing is the question of source. Since the Bible records an evolution, where did the process start? To this the Modernist answers glibly that it started with the myths and legends current among the nations of Palestine and surrounding countries. Writing of the conclusions of modern criticism, Philip Vivian says,

> "The story of the creation as given in Genesis originated in a stock of primitive myths common to the Semitic races."
>
> "Then, again, all the stories of the Patriarchs are legendary" ("The Churches and Modern Thought," page 77).

On and on he rambles, showing that the critics make Genesis and Exodus both composite legends, Moses a fictious character, the book of Jonah a tradition, and Daniel a person whose existence is very questionable. To this same mythological source the Modernist traces every miracle in the Bible and many others of the persons and books in the Bible.

Again, the compilation theory enters very largely into the evolutionary idea. Vivian says,

> "The book of Genesis is a composite narrative based on older records long since lost. It appears to have been compiled in the seventh century B. C. and to have been added to again later" ("The Churches and Modern thought," page 78).
>
> "The great book of Isaiah is the work of several authors" (Ibid., page 81).

With this concurs Henry Churchill King:

> "From a careful study of the books themselves, there has come to be general agreement among the critics that many books of the Old Testament in their present form are not the work of a single writer in the modern sense, but rather compilations whose main documents can still be made out" ("Reconstruction in Theology," page125).

All who are familiar at all with the findings of the critics will recognize their "general agreement" on this point, notwithstanding it makes the Lord Jesus Christ and the Holy Spirit liars, for they both have testified to the authorships of many of the books in question.

The theory of evolution is so far removed from the Scriptural ground of progressive revelation, that it leads to the teaching that later parts of the Bible supersede the earlier. Fosdick says,

> "All these things, from which we now send missionaries to convert Mohammedans, are in our Bible, but in the Bible they are not final. They are ever being superseded. The revelation is progressive" ("Christianity and Progress," page 214).

Burris A. Jenkins says,

> "The book of the Old Testament . . . has been superseded" ("The Man in the Street and Religion," page 217).

And Vedder says,

> "The later revelation is clearer, higher, truer than the carlier; and where the two conflict, as they so often do, the later supersedes the carlier" ("The fundamentals of Christianity," Prologue, page x).

This, of course, involves the thought of imperfection in the earlier portions, at which the critic does not hesitate an instant, as we shall see later in considering the fruits of this abominable infidelity.

But still another thing is involved. Since the older parts of the Bible have been superseded because imperfect, and since the New Testament, too, contains much that is imperfect and full of error, there must be some way to judge that which is true from that which is false. This difficulty is easily gotten over, however, for the superior intelligence of the human soul is declared to be infallible in deciding. Human reason is made the arbiter in sifting that in the Word of God which is true from that which is false. Says George Burman Foster:

> "The human spirit urged a new mightier protest against the 'It is written' . . . therefore allowing and ever rejoicing in the moral and religious value of many a page, the biblical canon as such had no right to rule over man. Man was the book's judge; the book was not man's judge. The book must be measured by man's truth, man's conscience" ("The Contribution of Critical Scholarship to Ministerial Efficiency," published in "A Guide to the Study of the Christian Religion").

Again, Burris Jenkins waxes fervent in his worshipping at the shrine of deified human reason. Says he,

> "The human soul is practically infallible in its recognition of the truth and the needed truth, and when you ask the question, 'How am I to draw the line between historical accuracy and inaccuracy? How am I to know whether the genealogy of Matthew is correct or whether the genealogy of Luke is correct?' you are distrusting your own intellect; you are simply saying to yourself, 'I am helpless in the face of apparent contradiction; I don't know what to accept; I don't know what to do.' Trust yourself! Trust your soul! Trust your mind! Your mind and soul will recognize the truth needed, and grasp it, and accept it. For other things you need not care" ("The Man in the Street and Religion," pages 222-223).

Yes indeed! the mind of a man is so far superior to the mind of the Spirit that he can decide with infallible judgment what is true and what is false in a Book which the Spirit could not render infallible, no matter how diligently He sought to inspire its writers! What rot! What blasphemy!

BUT the real depths of the iniquity of this evolutionary abomination cannot be fathomed until we see the fruits which it produces.

Logically, if the Old Testament were superseded by the New, and that in turn by the reason of the Modern man, it must be imperfect and full of errors and contradictions. Does Modernism hesitate at this? Not for an instant! In fact, it was because Modernism had first decided that the Bible was full of mistakes and inaccuracies that it propounded the "evolutionary hypothesis" in order to preserve "a form of godliness," though "denying the power thereof." Listen to a few of the testimonies which disclose the shattered faith resulting from Modernism's misuse and perversion of the progressive revelation principle.

"Thus it appears through ignorance of the facts of Israel's moral development on the one hand, and a false view of revelation on the other, that horribly crude and immoral ideas about God are still imparted as 'the Word of God.' The corrective lies in realizing that fact that the prophets naively attributed to God their own feelings and sentiments which naturally did not rise at all points superior to the moral and æsthetic limitations of their age."

"In the face of such evidence the assertion that 'the Scriptures of Old and New Testaments are without error or mis-statements in their moral and spiritual teachings and record of historical facts' is to create that serious situation in which faith and truth part company" (Wm. Frederick Bade in "The Old Testament in the Light of Today").

"It was borne in upon me that the Bible contained material for two opposite and irreconcilable doctrines about the early return of Christ to this world. Both doctrines could not be true: one of them at least must rest upon misjudgment. Since this is the fact, it certainly cannot be that I am required to believe all that the Bible says because the Bible says it" (William Newton Clarke in "Sixty Years with the Bible," page 104).

"Thus the Bible itself upon examination shows me that it is not a book infallible throughout, in which error does not exist, and that I am not required to say that it is" (Ibid. page 105).

"Their (the writers of the Bible) inspiration, of whatever kind it was, was not a safeguard against this error, but allowed them, or rather perhaps impelled them, to work their mistaken views of the immediate future into our holy book" (Ibid., page 107).

"Its (the Bible's) own contents bore witness to its errancy" (Ibid., page 108).

"In the first few chapters of his book (Genesis) he (the compiler) laid side by side two accounts of man's creation which no ingenuity can reconcile" ("The Book of Genesis," by Marcus Dods, page 2).

"Criticism with a virtually unanimous voice declares that literal inerrancy cannot be claimed for the books either of the Old or New Testament" ("The Bible: Its Origin and Nature," Marcus Dods, page 135).

"Professor Schmeidel . . . tells us that the Gospel accounts 'exhibit contradictions of the most glaring kind'" ("The Churches and Modern Thought," by Philip Vivian, page 85).

"The Gospels . . . are unreliable in many of their details . . . The temptation is a symbolic representation of a spiritual experience; the story of the Crucifixion is not pure truth, but truth mixed with doubtful legend; the night trial, the mocking, the incident of Barabbas, the two thieves, and the preternatural concomitants of the death are picturesque accessories of doubtful authenticity. Christ's conceptions of Messiahship were greatly influenced by the later Isaiah" ("The Churches and Modern Thought," by Philip Vivian, page 84).

"Upon strict examination any theory of infallibility will be found untenable. Inspiration does not render men infallible, nor does it remove the subject of inspiration from the court of reason" ("The Reason in Faith," by Ralph Tyler Flewelling, page 48).

What a heartbreaking array of exhibits testifying to shattered faith in the Word of God! But this is a logical product of Modernism. This is what our young people are being taught in many schools, in fact in the majority of schools, which professedly claim to prepare them for Christian work; this is what many ministers preach to "feed the flock of God"; and this is what many missionaries carry to the foreign field in the attempt to "save" the heathen! No wonder some Modernists are saying that the heathen's religion is plenty good enough for them!

Surely such a book as that which is presented in these statements cannot be inspired. Most Modernists will not plainly say so, but all believe it. Though some try to teach the "inspiration" which enables the student to distinguish between the true and the false in the Bible, some are honest enough to admit that the Bible is not inspired, or at least its "inspiration" is different only in degree from that of any other religious writing. Clarke says,

"For us, therefore, there are no verbally inspired scriptures, and we have no evidence that there ever were any" ("An Outline of Christian Theology," page 40).

Jenkins says,

"We may well believe in the inspiration of Shakespeare, in the inspiration of Dante, in the inspiration of Goethe, and of the Koran, and of Confucius. Shall we say that when Shakespeare tells us, 'All the world's a stage, and all the men and women merely players,' he is giving us no truth handed down to us from God? When Shakespeare pictures for us Hamlet and his hesitancy, holding as it were a mirror up to nature for so many of us, shall we say that there is no truth of God given to us by the great Bard of Avon? When Confucius gives us the Golden Rule five centuries before Jesus uttered it, shall we say that Jesus was inspired when He declared it, and Confucius was not? When the Koran keeps hundreds of millions of Turks and Persians and Egyptians temperate, drinking no wine, shall we say that the Koran has no inspiration in it? These books have divine truth in them, messages from God to men" ("The Man in the Street and Religion," page 215).

"These books (of the Bible) are inspired as other books are, but more so" (Ibid., page 218).

Logically also, if the human intelligence is so far superior to the Scriptures as the Modernist would have us believe, the Scriptures can have no authority over the soul or the mind of man. To this conclusion the Modernist comes without batting an eyelash. George A. Gordon expresses himself thus:

"Among intelligent people the Bible can never again be what it has been, the complete and infallible authority, from its first page to its last, upon faith and practice" ("The New Epoch for Faith," page 171).

Clarke says of one of his teachers, with the acknowledgement of his own indebtedness to him for helping him to arrive at the same conclusion,

"He came to think that the writers (of the Bible), instead of being final authorities concerning divine truth, were fellow-interpreters of the Gospel with himself and with all Christians. He was not bound by their statements, but counted it a privilege to seek the light of Christ for himself by their help. He read the New Testament as the inestimably precious record of Christianity, not as its source, nor as our final standard for defining its doctrines. I remember his saying one day, 'A man has no idea how great a man Paul was, or how great was his teaching, as long as he feels obliged to agree with him.' Released thus from the chain of conformity, he took his place among the free searchers for the truth of God" ("Sixty Years with the Bible," page 91).

Again, Henry C. Vedder says,

"In this age of the world no man can avow be-

lief 'in the whole Bible from cover to cover' without casting painful suspicion upon either his sincerity or his intelligence."

"There is no educated man living who really believes the Bible from cover to cover. There is no half educated man who believes the Bible in that wholesale fashion. No man can make such a profession sincerely unless he has escaped education altogether" ("Fundamentals of Christianity," Prologue, page xii).

When we consider the infidel character of the "education" which the Modernist is peddling, we are almost tempted to agree with the professor!

But in spite of these statements of unbelief, the Modernists still flatter the Bible with accents dripping honey. Space will not permit our quoting the many extravagant eulogiums with which they seek to lessen the sting of their infidel utterances. In the court of his own deified reason the Modernist convicts the Word of God of having immoral standards and immature and false ideas on theology; by his denial of its inspiration he next assassinates the Bible, taking away the Spirit which inspired it; the corpse he then mutilates until its very best friends could not possibly recognize it; and then, to make amends, he decks the poor, mutilated corpse with rhetorical flowers and assures us that it has greatly benefited by the operation and is now much more worthy of our confidence than before he commented his dirty work.

No, the Modernist's recognition of the truth of progressive revelation is no credit to him. Rather it increases his blameworthiness, because, having come so close to a gloriously sound principle of Bible study, he perverts it to accomplish his own diabolical and infidel ends. As we consider this phase of the activity of the Modernist, we are reminded of the Scripture description of the methods of the desperately wicked old nature who has "inspired" the Modernist in his blasphemous misuse of God's Word:

> "Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful" (Rom. 7:13).

Book Reviews

by THE EDITORS

BACK TO WESLEY

Frank Collier, a subtil and unctious Modernist tries to fool the general public into the lying notion that John Wesley was a full-fledged Modernist and Evolutionist. He pursues a strained and uncomfortable argument through a fifty-two page pamphlet and is worse off when he gets through than when he began. His effusion is a good example of the well-known fact that paper never refuses ink.

"Back to Wesley," by Frank W. Collier, Director of Research in the American University, Published by Methodist Book Concern, N. Y. 52 pages. Price 25c.

—C. L. F.

LIFE IN THE HEIGHTS

A series of devotional studies in the Pauline Epistles presented by Dr. Jowett. All of us need to cultivate the devotional spirit. We are too busy with temporal things. We do not take time for thought and meditation upon the things which are so necessary for the soul's refreshing from day to day. As the physical body requires nourishment each recurring day for the menial tasks of life, how much more is this true of the soul as it strives against the forces of evil continually? Thus we need to have our minds unfailingly "stayed upon him." Dr. Jowett was a man whose mind was filled with the Spirit and a helpful appreciation of the Word of God. A Scripture passage is chosen as the basis for each discussion. A few minutes spent each day upon these refreshing studies would indeed bring the soul into the very presence of the Lord. This is healthful reading.

"Life in the Heights," by Rev. J. H. Jowett, D. D., published by the George H. Doran Co., N. Y. 266 pages, cloth cover, 5¼ x 7½ inches. Price $1.50 net.

—C. R. L.

BIBLE BRIEFS AGAINST HURTFUL HERESIES

Mr. Taylor, the author of this little booklet, presents a very thorough discussion of some of the modern-day heresies.

We live in a heresy-ridden age, when the truths of God's Word are perverted and wrenched from their context and forced to comply with some individual creed or doctrine. Thus it behooves every earnest believer to be thoroughly familiar with these dangerous doctrines and their fallacy in the light of God's Word. It is very refreshing to read after a writer whose convictions are so clear and definite. Taylor hits the mark, and smashes the target. Read him.

"Bible Briefs against Hurtful Heresies," by H. Boyce Taylor Sr., published by "News and Truths," Murray, Kentucky. 94 pages, 4½ x 6¼. Price $3.00 per doz., $20.00 per 100.

—C. R. L.

THE PROGRESSIVE UNFOLDING OF THE MESSIANIC HOPE

From the standpoint of the Progressive Revelation Principle of Biblical Interpretation this book contains some very helpful and interesting material for the Bible student; but from the dispensational point of view the book is sadly lacking and ofttimes confusing. For instance, the author makes the following statement on page 110: "In the closing chapters of the Revelation the 'Holy City' is definitely designated as the Church, the Bride of Christ, and is distinct from the great world and the great nations of the world which will finally rejoice in the light of that City." Such a statement is utterly inaccurate and inconsistent in the light of the rightly divided word of Truth. "Israel" is not the "Church" and is nowhere taught as such in the Bible. On the contrary, the "Holy City" does stand closely related to "Israel" throughout Scripture and in places is used synonomously with "Israel". In fact, in the 21st chapter of the Revelation the "Holy City" is connected with "the twelve tribes of the children of 'Israel'" by direct statement (vs. 12).

"The Progressive Unfolding of the Messianic Hope" by Jasper A. Huffman, D. D. 186 pages, 7¾ × 5¼ inches. George H. Doran Co., New York. Net $1.50.

—J. R. J.

D. B. I. at Home and Abroad

by JESSE ROY JONES

"When a musician makes light of the 'gospel song,' his difficulty is not musical, but spiritual," said Robert Harkness, world famous sacred pianist and composer, while giving a sacred recital with his wife, Mrs. Ruth Harkness, in a well-known Denver church recently.

It was the privilege of the Institute family to entertain Mr. and Mrs. Harkness during their brief stay in Denver from July 3rd to July 5th. It was the depth of spirituality in the lives of these two consecrated musicians which made their unique ministry among us an inspiration and uplift rather than merely an entertainment. In this age of Modernism it is unusual to find musicians of their high standing with such deep convictions concerning the things of God. Ordinarily such ability is given over wholly to the gratification of the natural impulses. Mr. Harkness repeatedly said from the platform that unless their songs were used of God as the mediums to convey His truth to hungry hearts, they failed utterly in their purpose. The secret of the blessing which comes from Mr. Harkness' songs lies in the fact that is revealed in the following incident. When asked by a prominent Eastern Gospel song publisher how he got his ideas and melodies for his songs, Mr. Harkness replied, "By prayer." It is no wonder, in view of such yieldedness and devotion to the Lord, that He has so wonderfully used the Harknesses and their messages in Gospel song.

An interesting feature in the programs which were given in Denver was Mr. Harkness' calling upon the audiences to furnish Scripture texts, from which he would select the one which best adapted itself to a musical setting. He would then spontaneously jot down the melody which suggested itself to him as he meditated upon the verse. He would then play it upon the piano, supplying the beautiful harmonies necessary for a fitting background, and within a few minutes the entire audience would be singing spiritedly the new chorus which he had brought into being.

The "Grace and Truth" staff of workers and the Institute family are most heartily in favor of the kind of work Mr. and Mrs. Harkness are doing in the realm of Gospel song. Our love and prayers follow them as they journey eastward to fulfill their summer engagements.

Miss Hazel W. Long, Bananal, Brazil, reports some very interesting and amusing things which happen in the school in which she is teaching down in South America. But, best of all, the Spirit of God is working definitely in the midst of the older folk. In a letter published in a recent issue of the "Inland South America" she says, "A few weeks ago we had the joy of seeing saved a Brazilian neighbor, Senhor Domingo, who has been making rum and selling it to the Indians. We had prayed much for him and it was a real joy to welcome him as a believer. His father-in-law, Senhor Bento, who is in business with him, is still unsaved, but we believe he is interested." Remember Miss Long and her work when you pray for South America.

Mr. Stanley Skivington and Miss Nila Davenport, both members of the graduating class of 1925, were married on June 6th, 1925. After a brief trip to the mountains, they returned to Denver, then left for Dillon, Colo., where they will spend the summer months ministering to the spiritual needs of that greatly neglected district. Already word has come back that they are being used of God in giving forth the testimony for the Lord Jesus Christ. Pray that God will mightily use them to His glory this summer.

In a recent letter from Brother Roy Tureman (Class of '24), who is now an ordained Baptist preacher in charge of the church at Kempsville, Norfolk, Va., he states that the membership of his church has doubled since he has been there. He also says that the folk are enthusiastic over the teaching as it is given forth from the "rightly divided Word of Truth." He and his wife both express their appreciation for the scriptural and unique way they were taught the things of God at D. B. I.

We should be faithful in standing by the Turemans in prayer as they continue their work in old Virginia.

"Grace and Truth" readers who had a part in praying for the conversion of Acinge, the native teacher of Mr. and Mrs. Harold Ogilvie in Africa, will be interested in the letter which he recently wrote to Mr. H. A. Wilson, Assistant Editor of "Grace and Truth," and a personal friend of the Ogilvies. We give the letter in English as translated by Mr. Ogilvie for your convenience:

"Iza, my brother in Jesus:

"I thought I would come to salute you also. I says, Are you well? I am pleased that you sent the paper to me. It came and told me about you. It is very good for me that I hear from you. I says, Goodness, have we a friend here? I am pleased that I have found a friend at God's place. I am pleased that God gave you your little one. I pray that God will help him to become big. Perhaps he will come and tell us the talk of God in order that we will hear all right. I am pleased that you are my friend. May your people keep in health. May God help you that you may tell your people about the Gospel. A long time ago I did not know anything about this. I return thanks to God now, because He sent Mr. and Mrs. Ogilvie to our country to tell us about Him. On the day that we write this paper we had 124 people at the house of God to hear his Word. Our people do not know anything about it. Some say that if they come we will give them money. They do not know. If we gave them money and they ate to the full, tomorrow they would be hungry. I say that preferably I would eat the talk of God. I am satisfied for ever. It will never again be ended. I know that the person that eats food will die some day with the food that that one ate. And then where will his life be? He will lose his life. I would rather eat the Word of God.

"I am your friend."

In view of the great need in Africa which he has come to see, Acinge has asked the Ogilvies this difficult question lately, "If there are so many white people in your country, why aren't there more missionaries out here to tell people the way of salvation?" He then made this comment, "You tell us to tell folks about the Lord when we become His followers; I suppose all the Christians in your country are all preachers telling their neighbors the talk of God." Mr. Ogilvie states that he is forced to tell him the folks at home forget that they have neighbors most of the time.

Pray for the Ogilvies and Acinge and their work in the Sudan. Also pray that God will thrust forth laborers into the fields that are already ripe unto the harvest. Let us not forget to ask ourselves the question, "Lord, what wouldest Thou have me to do?"

GULL LAKE BIBLE CONFERENCE

Gull Lake, Mich., July 5, to August 16

SPEAKERS— W. L. Pettengill, H. A. Ironside, Henry Ostrom, J. C. O'Hair, W. S. Hottel, J. A. Sutherland, C. L. Fowler, E. J. Pace, Wm. McCarrell and others. For programs write D. J. De Pree, Conference Secretary, Zeeland, Michigan.

Whole Bible Sunday School Lesson Course

Expositions by H. A. WILSON

Lesson 14 **Sunday, July 5, 1925**

GOD THE HOLY SPIRIT: HIS PERSONALITY

John 16:7 15
Golden Text, Eph. 4:30

God the Holy Spirit is a Person. It is necessary for us to insist upon this, for there are many who tell us that He is only an influence. When we say that the Holy Spirit is a Person we mean that the Holy Spirit is a living and intelligent Being as truly as is our Lord Jesus Christ. Electricity is both an influence and a power, but it is not a person. The Lord Jesus Christ wields both influence and power without measure, but He is a Person with many characteristics apart from His power and the influence He wields in the affairs of the universe. So when we say that the Holy Spirit is a Person, we repudiate the false emphasis on His power which would liken Him to impersonal electricity and such things, and rather we declare that He is one of the Members of the Triune Godhead Who was manifested in the Person of Jesus Christ and therefore, body apart, He is a Person as is our blessed Lord Jesus Christ.

Let us see the truth of the Holy Spirit's Personality as it is presented in the Word of God.

I. THE APPELLATIONS

The names which the Scripture employs in speaking of the Holy Spirit prove His Personality. Let us consider first the name "Spirit." The same word translated "Spirit" is sometimes used in an impersonal way when speaking of other things, but it is used in a way which is clearly related to personality when speaking of the angels and the demons. These are beings which speak, and hear, and think, and which, in short, have all the characteristics of personality. If therefore the word "spirit" signifies, as some would have us believe, an impersonal thing, then the angels and demons are also impersonal (Heb. 1:7, 13, 14; Mark 1:27; 3:11; Acts 8:7), and we have the inconceivable phenomenon of impersonal beings exercising all the normal functions of a person. Besides God is said to be "Spirit" in the Scriptures (Jno. 4:24) and thus to insist that "spirit" is impersonal not only depersonalizes the Holy Spirit, but also the other members of the Trinity.

The especial name which is given to the Holy Spirit in the Scriptures is "Comforter." The Greek word (parakletos) from which this is translated clearly signifies personality. It cannot be translated "comfort," as it must be if it referred to an impersonal influence or the effect which is produced by such an influence. Then, too, it would be an unnecessary word if that were its meaning, for there is another word (paraklesis) which means "comfort." No, rather this word means "the one (person) who comforts" (more literally, the one [person] "called alongside" to help). The real meaning of this word is very clear when we realize that the same word is used in speaking of our Lord Jesus Christ. In I Jno. 2:1 we are told, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." Here the word "advocate" is the same word (parakletos) translated "Comforter" in other passages which speak of the Holy Spirit. This word, which is the special name given to the Holy Spirit in the Scriptures, proves that the Holy Spirit is as truly a Person as is the Lord Jesus Himself, for the same word is used of both. John 14:26; John 15:26.

Still another indication of the Personality of the Holy Spirit is found in the fact that a masculine pronoun (ekeinos) is used in speaking of Him, though the word translated "spirit" (pneuma) is neuter. This is very singular, because the pronoun has a neuter form as well, and grammatical rules would lead us to expect the neuter form to be used, to agree with the neuter noun "pneuma." This is especially true in John 16:13 in which the masculine pronoun and neuter noun appear in apposition. Surely the reason for this apparent violation of grammatical rules must be that God wants to make it plain that the Holy Spirit is a Person. John 14:26; John 15:26; John 16:8.

II. THE ATTRIBUTES

The Personality of the Holy Spirit is also proven by the fact that to Him are attributed the characteristics of a person.

The Holy Spirit has intelligence. In Romans 8:27 we are told that God "knows what is the mind of the Spirit." In Acts 15:28 we read, "It seemed good to the Holy Ghost and to us to lay upon you no greater burden than these necessary things." And so wherever the activity of the Holy Spirit is spoken of, He is spoken of as a Being with a mind. He directed the apostles in their ministry (Acts 13:2). When Paul would go into Bithynia, the Spirit suffered him not (Acts 16:7). He supplements the prayers of the saints, compensating for their lack of knowledge (Rom. 8:26). And many many other things are said of Him which prove that the Holy Spirit is a living, intelligent Being.

In addition, the Holy Spirit has the power to will. In I Cor. 12:11 we read concerning spiritual gifts, "All these worketh that one and the self-same Spirit, dividing to every man severally as He will." Surely this could be said of no mere influence or manifestation of power. To will is distinctly impossible to an impersonal power or object. This is essentially a characteristic of personality. Hence, since the Holy Spirit exercises His will and judgment in the dispensing of gifts to believers, He must be a Person.

But more than this, the Holy Spirit is said to have at least two emotions. In Eph. 4:30 we are exhorted to "grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption," and in Isa. 63:10 God says of Israel that they "rebelled and vexed the Holy Spirit." Surely if the Holy Spirit can be vexed and grieved, He must be a Person.

III. THE ACTIVITIES

What the Scripture indicates by the names it uses in referring to the Holy Spirit and the attributes of which it speaks is supplemented by what it says of His activity. To speak of only a few, the Holy Spirit is said to have spoken to the disciples (Acts 8:29; 10:19; 11:12); Christ told us that He would teach believers, reminding them of what Christ had said to them (John 14:26); He was to guide them into all truth, speaking the things which He heard (John 16:13); He was to bear witness to Christ (John 15:26); and He now makes intercession for the saints (Rom. 8:26). All of these activities are the activities of intelligence, consequently of a Person. Dr. A. H. Strong has well said on this point, "That which searches, knows, speaks, testifies, reveals, confirms, commands, strives, moves, helps, guides, creates, recreates, sanctifies, inspires, makes intercession, orders the affairs of the Church, performs miracles, raises the dead—cannot be a mere power, influence, efflux, or attribute of God, but must be a Person."

IV. THE APPEARANCE

But, finally, and this is very conclusive, the Holy Spirit has manifested Himself to men in a bodily appearance. It was at the baptism of Jesus. After John had baptized Jesus he saw the heavens open and the Holy Spirit descending upon Jesus in a bodily form as a dove. This is recorded in at least three Scriptures (Matt. 3:16-17; Luke 3:21-22; John 1:32-33). That which can be seen in bodily form cannot be a mere influence or manifestation of power. Reverting to our former illustration, no man has ever seen electricity or its influence. That there is such a power and that its influence is exerted in certain directions we know only because we see the results which it produces. We can see the motion it imparts to the motor; we can feel the pull which the magnet exerts upon the piece of iron, and which in turn is produced by the influence of electrical currents; we can see the light which it produces and we can feel its heat; but we cannot see the electricity or the influence by which it produces these results. But the Holy Spirit has been seen. His appearance in bodily form therefore forever removes Him from the realm of mere influence and proves His rightful place in the realm of personality.

This, then, is the One Whom God has given to be our Teacher and Guide and Comforter. The Holy Spirit of promise is a Person, Who intelligently considers our actions and guides our lives; He is a Person Who can be vexed and grieved by our stubbornness and unyieldedness; but He desires with an eager longing to fill us and to lead us into ever widening knowledge of our Lord Jesus Christ, ever deepening fellowship with Him, and ever increasing usefulness to Him. Let us heed the admonition of God's Word to grieve not the Spirit of God, and let us rather be filled with the Spirit (Eph. 5:18).

Lesson 15

Sunday, July 12, 1925

GOD THE HOLY SPIRIT: HIS ADVENT

Acts 2:1 21
Golden Text, Galatians 4:6

Our lesson today is entitled, "God the Holy Spirit: His Advent." We feel that this is a misnomer when used in connection with the second chapter of Acts. What is recorded there is not the advent of the Holy Spirit, but the initiation of one phase of His ministry.

The Holy Spirit has been present in the earth since the creation. The Old Testament speaks of His dealings with men (for example, Judges 3:10; I Sam. 16:13; Isa. 63:10-14) II Pet. 1:21 definitely states that in the Old Testament days "holy men of God spake as they were moved by the Holy Ghost." Thus the Old Testament books were inspired by His moving upon the hearts and in the lives of those whom God chose as His messengers. Zachariah, Elizabeth and John the Baptist and many others were filled with the Holy Spirit (Luke 1:15, 41, and 67); and in addition to this, the Lord Jesus Christ gave the Holy Ghost to His disciples before the Day of Pentecost, for shortly after His resurrection He met with them and talked with them, and the record is "He breathed on them, and said, Receive ye the Holy Ghost" (John 20:22). If also we admit that souls were regenerated before the Day of Pentecost, we must admit His presence and activity in the earth, for only by the Holy Spirit can men be born again (John 3:3-8).

There are four ministries of the Holy Spirit, each of which must be recognized as distinct from the other if we are to avoid confusion. These are:

1. His Regenerating Work, by which He imparts God's eternal life to the soul who believes in Jesus Christ, making him a child of God (John 3:3-8).

2. His Comforting Work, whereby He teaches the believer, reminding him of the things of our Lord Jesus Christ, and inducting him into truth; and in which He empowers the believer's message to the convicting of the world (Jno. 14:26; Jno. 15:26; Jno. 16:7-11).

3. His Baptizing Work, in which He makes men members of the Body of Christ and gives them gifts for service (I Cor. 12:4-13).

4. His Infilling Work, in which He fills and dominates the lives of those yielded to Him, leading them to testify of the Lord Jesus Christ (Eph. 5:18; Acts 4:31-33).

The Day of Pentecost marks not the advent of the Holy Spirit, but rather the beginning of His work as Baptizer.

I. THE BAPTISM OF THE HOLY SPIRIT FIRST CAME ON THE DAY OF PENTECOST

Forty days after His resurrection the Lord Jesus stood with His disciples upon the Mount of Olives. As He talked with them He said, "Ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5). We have already seen that the Holy Spirit was in the earth. He had regenerated believers; He had inspired the writers of the sacred Book; He had filled the prophets and servants of God; and to these very men the Lord Jesus had said several days before, "Receive ye the Holy Spirit." But now He declares that they shall be baptized with the Holy Ghost. Here is a ministry of the Holy Spirit which they are to enjoy in the future. Previous to this there is no record of any one being baptized with the Holy Spirit. The only previous references to this ministry of the Spirit are by way of prophecy, as in Joel 2:28-32, which Peter quoted on the Day of Pentecost (Acts 2:14-21), and the prophecy of John the Baptist (Mark 1:8; Luke 3:16). On the Day of Pentecost the promise of the Lord Jesus was fulfilled, and the baptismal work of the Holy Spirit was inaugurated. This was not the advent of the Holy Spirit, but His induction into a new office work.

II. THE BAPTISM OF THE HOLY SPIRIT IS GIVEN TO EVERY BELIEVER THE INSTANT HE BELIEVES

It is not Scriptural to conclude because the disciples were baptized with the Holy Spirit after believing in Christ that other believers can have the same experience. Those disciples lived before the Holy Spirit had begun His baptizing work, and consequently for them the baptism of the Holy Spirit was indeed subsequent to conversion. There is some room to think that in the days which immediately followed, other believers had similar experiences. But since the new order of things has been fully established, the Holy Spirit baptism is given to every believer the instant he believes. In receiving the Holy Spirit baptism after believing, therefore, the disciples of those days had a unique experience which others since then have not had.

Not only does the fact that the Holy Spirit baptism first came on the Day of Pentecost lead us to this conclusion, but God's Word positively declares that now every believer is baptized by the Holy Spirit. In I Cor. 12:13 we read, "By one Spirit are we baptized." The full force of this cannot be appreciated until we realize that this book is addressed, not only to the church at Corinth, but also to "all them that in every place call upon the Name of Jesus Christ our Lord" (I Cor. 1:2). God addresses this book to all believers, and to them He says, "By one Spirit are we all baptized." Could anything be more plain? God is clearly telling us that in these days all believers are baptized by the Holy Spirit, which forces us to the conclusion that now every soul is baptized with the Holy Spirit the instant he believes.

III. THE HOLY SPIRIT BAPTISM IS NOT AN EXPERIENCE TO BE SOUGHT AFTER CONVERSION

The two most false teachings of the present day concerning the Holy Spirit are first, that believers should seek the baptism of the Holy Spirit; and second, that when this baptism is received it will be accompanied by some sensational experience and special manifestation of power. I Cor.

12:13, which we have already considered, forever ends all question as to whether believers should seek the baptism of the Holy Spirit after believing. This is supplemented by the fact that never in any of the writings of the Apostle Paul (which are the writings especially addressed to the Church) is there any admonition to "seek for a baptism of the Holy Spirit." Rather it is constantly assumed or clearly declared that the Holy Spirit is in every believer, and we are exhorted to be filled with the Spirit Who already indwells our bodies (Eph. 4:30; 1 Cor. 6:19).

Then in regard to the matter of experience, it is true that the disciples did have a sensational experience when they were baptized by the Holy Spirit on the Day of Pentecost. Others, such as the household of Cornelius (Acts 10:44-46) and the Ephesian believers (Acts 19:6) also had such experiences. From these and similar passages, some wrongly conclude that when a soul is baptized with the Holy Spirit he must speak with tongues, see a vision, be flooded with ecstasy unspeakable, or some other such thing. This is unscriptural in the last degree. Not only is it unsafe to conclude that because some have such experiences all must have them, but God's Word also plainly teaches the contrary. In speaking of spiritual gifts He says, "God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret?" (I Cor. 12:28-30). Not only does He state positively that it is only "some" who enjoy each of these miraculous gifts and experiences, but He also asks a number of rhetorical questions which demand a negative answer. Are all workers of miracles? No! Have all the gift of healing? No! Do all speak with tongues? No! What then? Are those who do not have this experience not baptized with the Holy Spirit? By no means are we to arrive at this conclusion, for in the first part of this chapter God has already stated that all believers have been baptized by the Holy Spirit.

Let us have done with the foolishness of insisting that the baptism of the Holy Spirit is a matter of experience to be sought after conversion. Rather let us accept by faith the fact that God has already given us the Holy Spirit, and let us be filled with the Spirit.

IV. THE BAPTISM OF THE HOLY SPIRIT MAKES MEN MEMBERS OF THE BODY OF CHRIST

While we must admit that in the days when sign gifts were in order the baptism of the Holy Spirit was many times accompanied by miraculous experiences, there is a fact which transcends all such experiences. It is this—the baptism of the Holy Spirit actually makes men members of the Body of Christ. This is what I Cor. 12:13 declares: "By one Spirit are we all baptized into one Body." It is impossible to enter into an extended discussion of this truth and what it involves, but it is discussed at length in the twelfth chapter of First Corinthians, and careful and prayerful reading of the chapter will be much more profitable than any discussion of it which is possible in the brief limits of this lesson. It is enough to enrapture our souls, however, to realize that we are members of our Lord's Body—of His flesh and of His bone. (See also Eph. 5:30; Rom. 12:5). This very fact reveals that our life proceeds from Him, and it also reveals that we may and should be of use to Him; and what marvelous grace is revealed as we meditate upon the closeness and intimacy of such a union!

V. THE BAPTISM OF THE HOLY SPIRIT GIVES MEN GIFTS FOR SERVICE

In the twelfth chapter of First Corinthians, in speaking of the baptism of the Holy Spirit, God also speaks of spiritual gifts. He reveals that when the Holy Spirit makes us members of the Body of Christ He gives us a place of service and a gift which fits us for that service. This is a truth which needs to be much more widely recognized than it now is. In giving gifts for service God bestows a diversity of gifts, but He slights none of His children. Rather He says, "The manifestation (gift) of the Spirit is given to every man to profit withal" (I Cor. 12:7). He also says that the Holy Spirit "divides" or dispenses some gift "to every man" (I Cor. 12:11).

Believer in the Lord Jesus, face it. God gave you the baptism of the Holy Spirit the instant you believed in Jesus Christ as your Saviour. By that act He made you a member of the Body of Christ. And in that act He gave you a gift for service. Your gift is just as necessary for the upbuilding of the Body of Christ and for the ministry of that Body as is the gift of any other man. It behooves you, therefore, prayerfully to seek to learn what your gift is and to enter into the full exercise of it. Delay no longer. Decide now to "present your body a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12:1-2).

Lesson 16 **Sunday, July 19, 1925**

GOD THE HOLY SPIRIT: THE ANOINTING

I John 2:18 28
Golden Text, Galatians 3:2

Much confusion has existed as to the meaning of the passage which we study in this lesson. It has been used to teach that all who have sought and received a so-called "baptism of the Holy Spirit" have a special enlightenment which other believers do not possess. In our last study we saw that every believer is baptized with the Holy Spirit immediately upon believing in Christ. It will be evident to the soul who follows the line of truth presented in that study that there is no such specially favored class among God's children as that which would be created by this false teaching. Others would have us believe that those who have received this "anointing" need not to study in order to preach and teach God's Word. All you need do, according to these teachers, is to "open your mouths and the Lord will fill them." The results of such confusion have been sad indeed. It has led many into extreme fanaticism and many into the shipwreck of faith.

But this confusion is unnecessary. Once the principles of Divine revelation (which are clearly defined in God's Word, and which Dean Fowler is discussing in his invaluable series of studies on "The Eighteen Principles of Divine Revelation,") are recognized and applied, all confusion ends. Let us apply these principles in consideration of the passage in hand, and see how they help to clarify its meaning.

I. A NEEDED EXPLANATION

The Context Principle helps us to understand to which of the four ministries of the Holy Spirit the "anointing" belongs. The word here translated "anointing" appears three times in this chapter, twice in verse 27 and once in verse 20 where it is translated "unction." It is not used elsewhere in the Scriptures; so we are compelled to consider the connection in which it is used here in order to determine anything of its meaning. This is not difficult. Verse 20 says, "Ye have an unction from the Holy One, and ye know all things." Again in verse 27 we read, "The anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him." Here we find the explanation of the statement in the twentieth verse and also clear indication why the unction and the knowledge of all things are there related. The believers addressed knew "all things" because they were taught by the "anointing" or "unction" of the Holy Spirit.

Immediately we are reminded of the promise, "The Comforter, which is the Holy Ghost, Whom the Father will send in My Name, He shall teach you all things" (John 14:26). The "anointing" is therefore very clearly a phase of the Holy Spirit's comforting work. This at once shows us that the "anointing" stands connected not with the baptism of the Holy Spirit but with His comforting work. Recognition and application of the Context Principle thus helps to avoid or to dispel the confusion caused by mistakingly connecting this passage with the Holy Spirit baptism.

II. THE PRESENT APPLICATION

This phase of the Holy Spirit's comforting work indisputably has a present application. For the apostles it was a promise of inspiration for their writings as well as personal instruction for their own edification. But for us its primary application is that everything which we learn in the spiritual realm must be taught to us by the Holy Spirit. For this we have definite statements of the Word. "As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit" (I Cor. 2:9-10). Again, "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God" (I Cor. 2:12). Yet again, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14). Here we have both a clear statement that it is impossible for the natural man to know the things of God's Spirit and a positive declaration that God has revealed them unto us by His Spirit. What could be more satisfying than this application? When we learn of spiritual things it is not the teaching of man, but the teaching of God's Spirit. Surely with such a Teacher we need not the teaching of any man's wisdom.

But here the Agreement Principle steps in and saves us from false and fanatical conclusions. Were we to stop with this truth and consider no other aspect of it, we might conclude that we should not listen to men who teach the Word of God. This would contradict other plain passages in God's Word, for many times God speaks of the "teachers" whom He has given, and of their teaching. He says, "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:11-12). Where there are teachers there must be someone to teach, and these verses plainly indicate that those who are taught are the saints—believers in Christ Jesus. Again He says in II Tim. 2:2, "The things that thou hast heard of me among many witnesses, the same commit thou to

> "The infidelity that shadows so many pulpits is but the precursor of a darker night at hand."
> Jas. H. Brookes

faithful men, who shall be able to teach others also." Here Paul teaches Timothy, and Timothy is admonished to teach other men, who in turn shall teach others also. Since God has ordained teachers, He intends men to listen to their teaching. So the Agreement Principle shows us that while it is primarily the Holy Spirit Who is our Teacher and we need none of human wisdom, still the Holy Spirit uses men to teach us. How delightful it is to see the manner in which God's Word presents a sane and balanced position on a point on which men have hastily leaped to unbalanced and fanatical positions. (See also Rom. 12:7; I Cor. 12:28).

III. THE FUTURE INTERPRETATION

In order, however, to get into the depths of the meaning of this passage we must apply yet other principles and press further in the application of some already employed.

The Context Principle again comes to our aid, for it reveals that the primary setting of this passage is Tribulational. The passage which we study appears in the First Epistle of John. It is impossible here to enter fully into the reasons why we know that this book is primarily addressed to the believers who will live in the Great Tribulation. For our present purpose it must suffice to call attention once more to the fact that the teaching concerning the Church and for the Church Age was committed to the Apostle Paul, and therefore will not be found in other books in the Bible (Eph. 3:1-9). In addition to this, the details of the interpretation of the book conclusively prove that its primary outlook is the Great Tribulation. An excellent example of this is found in the very passage under consideration. It will be noticed that reference is made to many antichrists (I John 2:18); and it is definitely stated that "it is the last time"; reference is made at least once to the Antichrist and his denial of Jesus Christ (I John 2:22); reference is made to the seducing teachings which are being given forth (I John 2:26); and the readers are reminded of the prospect of Christ's appearing (I John 2:28). Many of these things have a partial fulfilment even in our own day; but the Foreshadowing Principle helps us to realize that they are not the final fulfilment, but rather merely foreshadowings. The agreement of these conditions with the conditions set forth in Matthew 24 (which is speaking especially of the Great Tribulation) also confirms the Tribulational connection of the passage.

Now the Interpretation vs. Application Principle steps in and supplements what we have learned through the application of the others. Since this passage is primarily Tribulational, as is clearly indicated by its context, what we have learned (and much more that we might learn for our own benefit) from this passage must be application, for the interpretation of any passage takes into account very definitely the dispensational setting. This leads us to look further for the interpretation.

This is not hard to find. It will be noticed that this passage says, "Ye need not that any man teach you," and gives as the reason that they are taught by the Holy Spirit's "anointing." When we turn to Matt. 10:19-20 we read, "When they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father Which speaketh in you." This passage appearing as it does in the midst of a chapter in which the twelve disciples become a type of the Tribulational witnesses, shows us at once that the passage in hand has a very notable meaning in connection with the Tribulational testimony. The time will be so short, the need so great, the circumstances will make study so difficult, that the Tribulational witnesses will not have to study or be taught of men. What we now learn through the teachers God has given, or through the study of His Word, will then be given by the special operation of the Holy Spirit which is called "anointing" in I John 2:22.

Perhaps, too, it is well by way of confirmation to remind ourselves of II Tim. 2:15, which is God's instruction to the believers of this age: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." For our day God ordains that we shall study, but for those to whom He speaks in Matt. 10:19-20 and their future prototypes, He commands, "Take no thought of what ye shall speak." What a difference! Surely this is enough to convince even the most skeptical that in each of these two passages God is speaking to men living in different ages and under different conditions. This consequently serves to confirm the futuristic interpretation of the "anointing."

Lesson 17 Sunday, July 26, 1925

GOD THE HOLY SPIRIT: HIS MINISTRY

Romans 8:1-27
Golden Text, John 16:13-15

The Bible student needs carefully to "distinguish between the things that differ" in God's Word. In nothing is this more true than in the things pertaining to the personal Christian life, and one of the most necessary and at the same time most difficult distinctions to observe is that which is involved in the teaching concerning "the Spirit." This name is sometimes used to refer to the New Nature which is begotten in the believer upon his believing in Christ, and sometimes it is used to refer to the Holy Spirit, Who also dwells in the body. That there is a relation between the two cannot be denied. The New Nature is that which the Holy Spirit begets in the soul when a person believes in Christ. It is the presence of this New Nature in the believer with the Holy Spirit which makes him a child of God, and it is through the New Nature that the Holy Spirit deals with the soul. But when we have said this, we still must recognize that there are many things about the relation between the two which we do not perfectly understand, and which logically we cannot expect to understand, because they are in the realm infinite.

It is sufficient for our present study that we recognize the distinction between the two. This is necessary because in the eighth chapter of Romans both are brought before us; and perhaps there is no place in the Bible where the distinction is more difficult to observe, because both the New Nature and the Holy Spirit are there referred to by the name "Spirit." Happily, however, God has not left us without a clue, which if followed up carefully and prayerfully will make the distinction very clear. In the first seven verses the emphasis is laid upon the Spirit's CONTROL in the saved believer. Beginning with verse eight the emphasis is changed and is now given to the Spirit's PRESENCE in the believer. This change of emphasis suggests that another Spirit is in mind in the second section different from that in the first. Careful consideration shows that the New Nature is spoken of in verses 1-7 in contradistinction from the old nature, which is called "sin," "flesh," and "carnal mind." This in itself is significant, for it is always the New Nature which God contrasts with the old. But in verses 8-27 the Holy Spirit is before us. There is evidently, however, another reference to the New Nature in verses 13-14, for there again the control of the Spirit is emphasized. This distinction is clearly confirmed when we consider other Scriptures bearing upon the truths presented in this chapter concerning each.

I. THE NEW NATURE

Four things about the New Nature are prominently taught in this chapter.

(a) He is the Spirit of life.

In verse 2 He is called the "Spirit of life." Certainly upon the presence of this New Nature in the soul depends our eternal life, for God's Word says, "Except a man be born again he cannot see the kingdom of God" (Jno. 3:3). To be born again is to have a new life imparted, and this life is the New Nature—the eternal life of God Himself. But this is not the primary meaning of the term "the Spirit of life." It will be noticed that in this verse it is contrasted with the old nature and the death which he produces: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2). This "death" which the old nature produces is also spoken of in the preceding chapter: "I was alive without the law once: but when the commandment came, sin revived, and I died" (Rom. 7:9); and, "Sin, taking occasion by the commandment, deceived me, and by it slew me" (Rom. 7:11). This death is the death of the backslider, for Paul is speaking of himself. It is the "death" of a broken fellowship, but not in any way related to our salvation, for Paul was a believer in Christ Jesus and as such had eternal life. This, then, is the death produced by the "law" (control) of "sin" (the old nature) from which the "law" (control) of the "Spirit of life" (the New Nature) frees the soul. The "life" therefore must be a renewed fellowship with God. This is the primary meaning of this verse. Our eternal life, or salvation, depends not upon the control, but upon the presence of the New Nature in us; but our fellowship with God and our enjoyment of that life does depend upon His control. He is called the Spirit of life because as we yield to His control He saves us from the death of backsliding and enables us to enjoy fellowship with God.

(b) He is the Spirit of liberty.

Closer investigation of this verse also shows that by His control the New Nature brings liberty to the soul. As we yield to Him "He sets us free," not only from the bondage of death in backsliding, but also from the bondage of the old nature (sin) which produced that death. This is in keeping with the teaching of Gal. 5:16: "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh (old nature)." Thank God, He has provided victory for us over all the sins of the flesh, and this liberty is ours as we walk in the Spirit, giving Him control in our lives.

(c) He is the Spirit of holiness.

It is not enough, however, that the soul be set free from the bondage of sin. The soul must be sinning or it must be walking in righteousness. It cannot be neutral. And so the New Nature actually produces righteousness in our souls as we yield to Him. He says in verse 4: "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Notice that the righteousness of the law being fulfilled in us depends upon our walking in the control of the New Nature. The righteousness of the law was fulfilled **for** us once forever when Christ died on the Cross; but it is fulfilled **in** us by the soul yielding control to the New Nature. We call Him the Spirit of righteousness in this lesson because His control produces righteousness in our lives.

(d) He is the Spirit of peace.

Still another thing is indicated in verse 6, for God says, "To be spiritually minded is life and peace." To be spiritually minded is to be letting the Spirit control in our minds. As He does this He will produce occupation in the things of the Spirit, which means that we will be occupied in Jesus Christ. As we thus permit the New Nature to control our thoughts and lead us into this blessed occupation, we find that He brings into our souls a most wonderful peace (Isa. 26:3).

Surely all these things are in keeping with Gal. 5:22-23: "The fruit of the Spirit (the New Nature) is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

II. THE HOLY SPIRIT

Four things are also revealed in this chapter concerning the Holy Spirit.

(a) He is the Spirit of regeneration.

Verses 9-10 say, "If any man have not the Spirit of Christ, he is none of His. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." Notice that here the life is dependent upon the presence of the Spirit in us. Notice also that if the Spirit be ours Christ is in us, and we are His. This is nothing more nor less than regeneration. When we believe in Christ the Holy Spirit imparts to us the life of God; we become the children of God; and we are made partakers of the Divine Nature (Gal. 3:26; II Pet. 1:4). Surely this is in harmony with the teaching concerning the Holy Spirit in John 3:5: "Except a man be born of water, even of the Spirit, he cannot enter into the kingdom of God" ("even" is a literal translation of the Greek word "kai." It is necessitated by the Agreement Principle and is authorized by John 7:38-39). Yes, the Holy Spirit is the Spirit of regeneration,

for it is of Him that we are born again.

(b) He is the Spirit of resurrection.

"If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you," says Rom. 8:11. The presence of the Holy Spirit in our bodies is the pledge of our resurrection from the dead. It is noteworthy that it is the same Spirit which raised up Jesus our Lord from the dead which is spoken of here. This surely does not refer to the New Nature which is begotten in the believer by regeneration, for Jesus never needed to be regenerated. It must therefore refer to the Holy Spirit (I Pet. 1:18). The fact that God has given us His Spirit guarantees that He will some day raise these bodies of ours from the dead. This is the clear teaching of the verse which we are considering.

(c) He is the Spirit of "adoption."

In Rom. 8:15 the Holy Spirit is called "the Spirit of adoption." This is akin to the last point which we have considered, for the "adoption" will be the "redemption" or the resurrection of our bodies, according to the twenty-third verse of this same chapter. But it takes us a step further and speaks of the glory which will be ours in that resurrection. The word "adoption" literally means "son-placing." The Holy Spirit is therefore the Spirit of "son-placing." This is the subject of the verses from 15-23. It is discussed quite clearly and fully in these verses, so it will be unnecessary for us here to do more than call attention to the fact that the Holy Spirit, Who now bears witness with our souls that we are the children of God, is the same Spirit Who testifies that one day we shall be manifested in glory as indeed and in truth sons of God. This will be our "son-placing," when we are to be manifestly declared to be the sons of God, and when our true position and possessions as sons of God are to be revealed. It is noteworthy in this connection that God says in Eph. 1:13-14, "In Whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory." The "adoption" being the redemption of our body, it will be evident to the thoughtful student that this passage looks to the same end as that which we have been studying, and that the Holy Spirit is spoken of in both. This confirms the statement that it is the Holy Spirit Who is before us when we study of the "Spirit of adoption."

(d) He is the Spirit of intercession.

The fourth thing which we learn of the Holy Spirit is that He "makes intercession for the saints according to the will of God" (Rom. 8:26-27). What a marvelous blessing is ours in this. Indeed, "we know not what we should pray for as we ought," but thank God, "the Spirit helpeth our infirmities," for He "maketh intercession for us with groanings which cannot be uttered." God commands believers to pray, but our prayers are very poor and imperfect and limited indeed. But the Holy Spirit, Whom God has given to us, takes these poor unworthy prayers of ours and translates them into the language of heaven, making them fit for the ears of God. Thus it is the intercessory ministry of the Holy Spirit which makes it possible for an infinite God to accept the poor, weak prayers of finite beings.

Thank God for the ministry of the Holy Spirit on our behalf. He has given us eternal life through Jesus Christ; He pledges our resurrection from the dead; He now bears witness to our hearts that we are the children of God and that some day He will glorify us together with Christ; and He makes intercession for us with groanings which we could not possibly utter on our own behalf.

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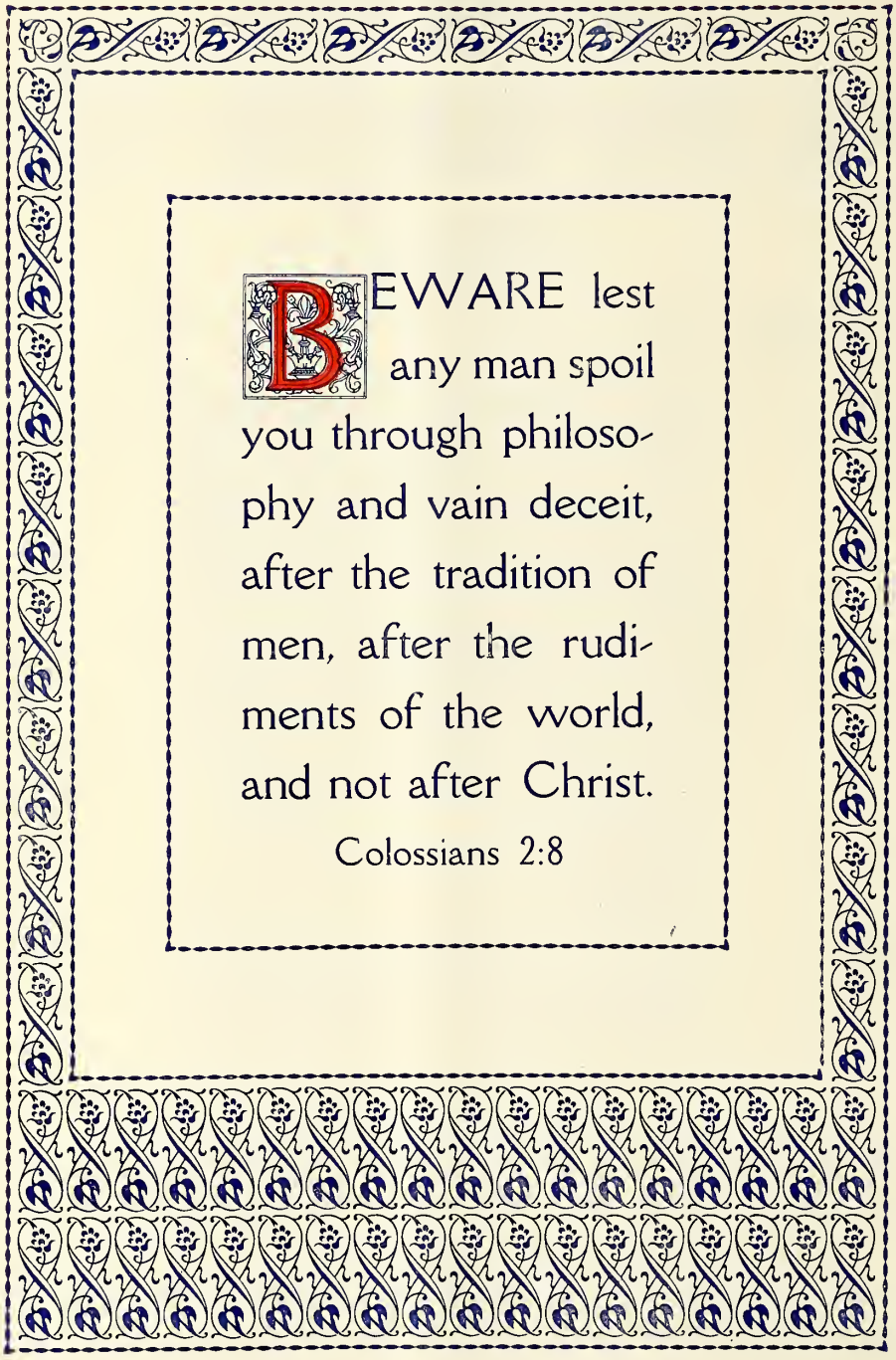


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C O N T E N T S

As the Editor Sees It....223
The Great Tribulation
"To The Death"
The Church Age and The Great Tribulation
Glorying in Tribulation
The Coming Dispensation of Sorrows..H. A. Wilson....226
The Antichrist: The Man of Sin....John Storie....230
The Educational Situation....Frank S. Weston....236
The Seven Trumpets....Maurice G. Dametz..237
Israel's Double Relationship to God....Alfred Schell....240
The Tribulation in Type and Fulfillment....Jesse Roy Jones....242
Last Sunday Night....James H. Brookes....244
Book Reviews....The Editors....245
Outlines for God's Workmen....R. S. Beal....246
Whole Bible Sunday School Lesson Course....H. A. Wilson....247
Chart—The Seven Dispensations....The Editor....225

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2. In the verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.
3. In the personality of Satan. Job 1:6-7.
4. In the depravity and lost condition of all men by nature. Rom. 3:19.
5. In the virgin birth and deity of Jesus Christ. Luke 1:35.
6. In the shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.
7. In the bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.
8. That men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13: 38-39.
9. That the Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer. Jno. 16:8; I Cor. 3:16.
10. In the eternal security of all believers. Jno. 10:28-29.
11. In the personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thes. 4:16-17.
12. In the eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.
13. That all believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.
14. That all believers are called into a life of separation from all worldly and sinful practices. Jas 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.
15. In the obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

"GRACE AND TRUTH"

As The Editor Sees It

The Great Tribulation

IN THE prophecies of the age known as the Great Tribulation is unveiled the Divine picture of the defeat of the enemies of God and the victory and exaltation of His Son and those who trust in Him.

This prophetic foreview of the age which shall follow the dispensation of the Body of Christ and be the stepping-stone to the Kingdom of our Lord and Saviour Jesus Christ, is exceedingly clear in its revelation of the overthrow of Satan and all of his rebellious hosts. Every detail of the picture adds to its central message—"the Day of Vengeance of our God" has come. And since Satan himself is the general of the God-hating beings of that age, it is not to be wondered at that he is the enemy of this unveiling of his final defeat. As the time of the catching up of the Church and the ushering in of this period of awful deception and judgment draws near, the malignant hosts of the Devil seem to increase in their determination to becloud the picture and rob it of its message. They cast aspersions upon the truthfulness of the prophetic picture; discourage men in the study of its details; and raise up date-setters and other fanatics who pose as art critics and seek to befuddle the minds of men concerning its meaning. But the child of God whose faith in the Word is fixed will only turn in more faithful study of prophetic truth, and "knowing . . . . the terror of the Lord" will increase in evangelistic effort to "persuade men."

> God's wrath against the Christ-rejectors will not always be held back. Despite the rantings of men against our God and His Word, the scheduled judgments will some day be manifested. May God use the GREAT TRIBULATION NUMBER to lead His people into the task of faithfully warning men of judgment to come.

But the picture is not only awe-inspiring in its depiction of the coming manifestation of the wrath of God; it is love-inspiring in its portrayal of the exaltation of the once-rejected Christ and of His blessings upon those who place faith in Him. It is with longing hearts that we cry out for the Coming and Kingdom of our Lord Jesus Christ.

Praise God for the unveiling of this dual-inspiring picture of the Great Tribulation. —L. J. F.

"To The Death"

"WILLIAM J. BRYAN found dead in bed"—such is the startling news which was flashed throughout the world on Sunday, July 26th, sending a pang of sorrow to every lover of the Truth. A great defender of the Faith has fallen in action. We sorrow,—but "not as others which have no hope."

As we meditate upon the departure of this man of God "to be with Christ," our minds go back to the almost prophetic words which he uttered on his arrival in Dayton, Tennessee, as the leading figure of the prosecution in the Scope's case. His words were, "The contest between evolution and Christianity is a duel to the death." Little did he or any other man realize that this first skirmish of the open conflict between Christianity and anti-Christianity would mean the death of the most outstanding exponent of Revealed Religion of the present hour. His strenuous efforts in the trial under the disadvantages of intense summer heat proved too great for his strength. For him it became "a duel to the death."

We lift our voices in praise to God for one who was willing to "spend and be spent" for the Gospel's sake, even "to the death." And in our praise we cry out for like-minded men, men whose faithfulness to our Lord shall not be restrained by any affiliation whatsoever, business or ecclesiastical, but whose giving of themselves to the work of spreading the Gospel and the defense of the Faith shall be, in deed and in truth, "to the death." —L. J. F.

The Church Age and The Great Tribulation

IN THE study of the Great Tribulation it is well for the student to keep in mind two very important facts.

The first of these facts is that the Church age and the Great Tribulation age are separate and distinct dispensations. Here is one of those important places where God distinguishes "between things that differ." If God in His Word is careful to make a distinction it is well for us to fall in line if we would avoid drifting into false teaching. That here is a place where God calls upon us to show ourselves approved workmen by "rightly dividing the Word of Truth," is clearly seen in four great distinctions

which are made in the Word between the Church age and the age of the Great Tribulation.

(a) The distinction between the corporate bodies of believers which characterize the two dispensations. God has two great bodies of believing ones. One is the Body of Christ; the other is the Bride of Christ. The first is the corporate body of the Church dispensation and includes all believers from Pentecost to the Rapture. It belongs exclusively to this age. According to the teaching of the Holy Spirit through the Apostle Paul, it is the "Mystery," or "sacred secret," "which in other ages was not made known unto the sons of men," and "which from the beginning of the world hath been hid in God" (Eph. 3:1-9). If the declarations of this passage are received in simple faith, then we must recognize that the Church, which is the Body of Christ corporate, was completely hidden from the Old Testament saints. Those whose names are recorded in the great list of faith-filled ones of Hebrews eleven knew absolutely nothing of the great body in which there is "neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all and in all," which God had purposed should come into existence when Israel rejected her Messiah. The apostle who was called of God to make known this great truth calls the Church corporate the "one body" (I Cor. 12:13; Eph. 4:4), and "His (Christ's) body" (Col. 1:24). In the Church age, therefore, believers are members of a special corporate body which God calls the "mystery" and the "Church." It is this body which characterizes the church age. God's other corporate body is the Bride of Christ and is distinctively Jewish. Israel is always set forth in the Scriptures in this role. Again and again in the Prophets God speaks of her as His Bride, and through John the Revelator He tells us some of the details of the marriage of the Lamb and carefully names the Bride (Rev. 19:6-9; 21:9-14). Never does the Holy Spirit make a mistake and call Israel of the Law dispensation or of the Great Tribulation dispensation the Body of Christ; nor does He ever make the equally confusing statement that the Church is the Bride of Christ. With great faithfulness the Inspirer of Holy Writ carefully distinguishes between the corporate body of believers in this age and that of the age of the Great Tribulation.

(b) The distinction between the Divine manifestations which characterize the two ages. The age in which we live, the Church dispensation, is the age of the silence of God. By this is not to be understood that in this age God has ceased in His dealing with the race and withdrawn His watchcare over His people; nay, He deals in matchless grace with all. It is, however, the age when the miraculous manifestations of other ages is not God's order. It is the age when "we walk by faith; not by sight." Miracles, signs and wonders are not included in His program for the Church dispensation and any Divine manifestations of these elements are exceptions in grace and not by promise. On the other hand, the coming dispensation of the Great Tribulation is an age which is filled with the miraculous. The Infinite comes to the finite with the most astonishing manifestations. Miracles of every conceivable kind, even to the raising of the dead to life, are the order. All previous miracles which were wrought, as they always were wrought, in connection with the preaching of the message, "the kingdom of heaven is at hand," are simply type-prophecies of the miraculous manifestations of the age of sorrows. To the willing student of the Word the difference in manifestations in the two dispensations will be seen with great clarity.

(c) The distinction in name between the two dispensations. In I Thes. 5:2 the Apostle writes:

> "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night."

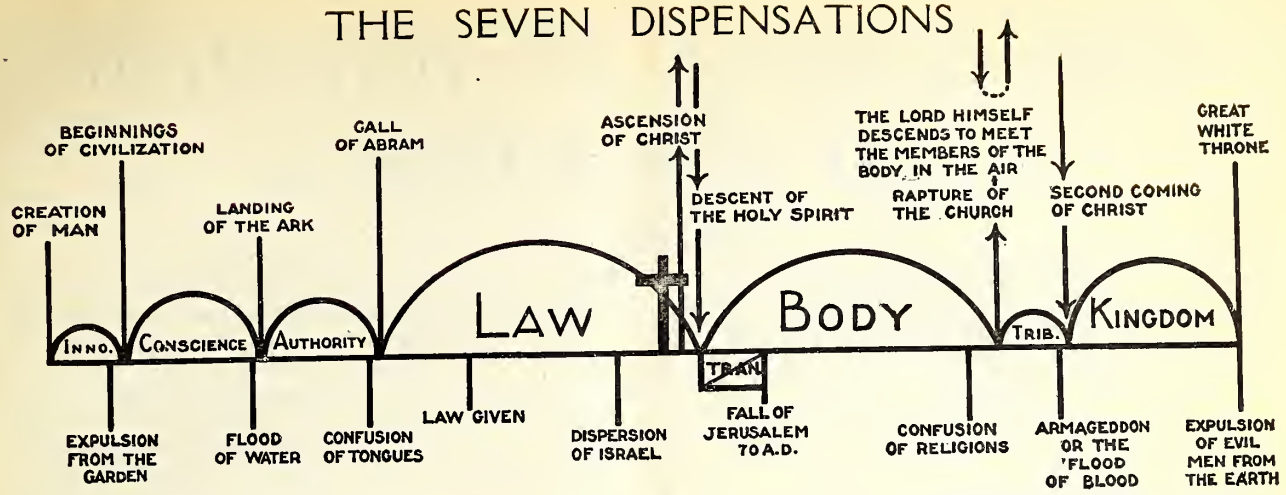
The closing event of the Great Tribulation is the second coming of Christ to the earth, or the "Day of the Lord." Now the apostle says that the "Day of the Lord," or the coming of Christ to earth to set up His Kingdom "cometh as a thief in the NIGHT." And in verse five of the same chapter he writes:

> "Ye are all the children of the light, and the children of the day; we are not of the night, nor of darkness."

That he is making a dispensational distinction is clear from the passage. Those who live in the age when they look forward to the Revelation of Jesus Christ live in the "NIGHT", but we are not of that age, for we are of the "DAY," and have a different hope. God, therefore, makes the distinction clear by the names which He gives to the two dispensations. The Church age is the "day" and the Great Tribulation is the "night."

(d) The distinction in hope between the two dispensations. In our previous point we have already hinted at this distinction. We of this age are not looking forward, as to the event which is imminent, to the coming of Christ to the earth to establish His Kingdom—that hope belongs to those who shall live in the Great Tribulation. Our hope is that at any moment "the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord" (I Thes. 4:16-17). Ours is "that blissful hope" of the coming of Christ in the air and of our rapture into His presence. Those who will be living in the coming epoch of earth's history will expect that "immediately after the tribulation of those days . . . shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory" (Matt. 24:29, 30). Their hope is not that He shall come to take them out of the world, as is ours, but that He will take their enemies out of the world and establish His Kingdom. It will be the experience of Noah repeated on a larger scale when the wicked shall be destroyed (Matt. 24:37-39). The believers of one age look forward to the joy of being caught away TO CHRIST; the believers of the other age anticipate the coming of Christ TO EARTH to bless them and establish His righteous rule.

From these four great distinguishing marks, surely it is clear that the Church age and the Great Tribulation age are not to be confused in any way.



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God has so definitely indicated the distinction in His Word that for us to reach over into the coming age and endeavor to secure some of its miraculous manifestations for the Church dispensation or carry some of this age over into the one to come and teach a split-rapture is only to invite perplexity to our souls. God has made the distinction—let us follow it.

The other great fact which we need to recognize as we study the prophetic truths of the Great Tribulation is that "coming events cast their shadows before them." It is the great fact of the Foreshadowing principle in Bible study. We do not live in the Great Tribulation and therefore do not see the fulfilment of the prophecies concerning that age. When that age comes God will fulfill every prophecy to the minutest detail. When Christ came the first time the details of the fulfilment never varied in the slightest degree from those of the prophcies; God matched prophecy and fulfilment with masterful hand. We expect the same faithfulness to prophecy in the events of the Great Tribulation and the second coming of Christ. But since we live in the age which immediately precedes the Great Tribulation when God shall resume the fulfilment of the Jewish prophecies we may rightfully expect that the events of that age will be seen as shadows in our own time. Furthermore, as the age draws to a close, we may expect that the shadows will deepen and the events of that awful hour of human rebellion will be more clearly seen in the movements of the peoples of the earth. That the shadows of the events mentioned in such passages as the twenty-fourth chapter of Matthew are being cast across the sky with great clearness cannot be denied. The world's greatest war; the spirit of rebellion against all authority, whether of man or God; the movements of the nations toward confederacy all point to outstanding characteristics of the Great Tribulation. But let us not be mistaken. These things are not the fulfilling events—we are viewing the shadows.

Praise God for the Word which is the eliminator of confusion. He asks us to distinguish between the Church age and the age of the Great Tribulation. He asks us to distinguish between foreshadowings and fulfilments. Let us respond to His requests and know the full blessing of a study of the great themes of prophecy. L. J. F.

Glorying in Tribulation

"We glory in tribulations also, knowing that tribulation worketh patience" (Rom. 5:3).

Do you glory in tribulation, or do you groan? If you trust Him you will glory, but if you worry you will groan. What a difference between being anxious and being anxious for nothing! What a contrast between perturbation and resignation! Worry brings us into the bondage of restlessness and groaning, while trust brings us into the blessing of resting in Him and glorying. Unbelief is the mind all stirred up, while trust is the heart all settled down. If we trust Him we will glory in tribulations.

God is constantly searching us, sifting us to bring out the evil that is in us, that we might know ourselves and have fresh opportunities of proving the resources of His grace. It is rough work that polishes; it is rough treatment that gives souls as well as stones their lustre. The more the diamond is cut the brighter it sparkles; and in what seems hard dealing, the Lord has patience, experience and hope as the end in view. What joy, when bruised beneath the flail of tribulation, to lose nothing but the chaff and to yield to God the precious grain of submissiveness. It is a joyous experience to let grace by its matchless art turn the heaviest of our trials into heavenly joy. It is a blessed thing to be driven by the most terrible storm to glory in tribulation. Tribulation brings us into dependence upon God. Through tribulation we are brought into the loving service of God. Through tribulation we come to know Him. Through tribulation comes His conquest of us. Do not murmur against God because of your sorrow. Do not push away the instrument in the Divine Graver's hand, which is chiseling out the finest tracery of Christ's own image in your soul. Remember that "the present circumstance which presses so hard against you is the best shaped tool in the Father's hand to chisel you for eternity." Trust Him, that you may glory in tribulations. God teach us to glory and not to groan! —M. G. D.

Note

The Editor disclaims all responsibility for details of interpretation in contributed and selected articles.

The Coming Dispensation of Sorrows

by H. A. WILSON

THE Word of God prophesies that there is coming a dispensation of sorrows. We call it "The Great Tribulation" because of the description of that time which the Bible gives us. In Matt. 24:21 we read:

> "Then shall be great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be."

Again in Daniel 12:1-2 we read:

> "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

It will be noticed that the second of these prophecies specially connects Israel with that time of climacteric trouble, but promises her deliverance. The context of Matt. 24:21 also links Israel with the Great Tribulation, for the words which we have quoted follow a warning to all that be in Judæa to flee into the mountains, and this is given as a reason for that flight. All of this is in accordance with the statement of Jer. 30:7 concerning the same time:

> "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it."

This shows us clearly that the coming dispensation of sorrows is particularly the dispensation of Israel's greatest sorrow. In order to appreciate this, let us follow the story of Israel's experiences in that time of trouble, as they are unfolded in the prophetic Scriptures pertaining to that time.

Prophesied and foreshadowed in the past, the coming age of sorrows will be fulfilled to the very letter in the future. Wilson permits the Scriptures, which alone can describe that awful hour, to speak for themselves.

I. A HOPEFUL COVENANT

THE Great Tribulation opens with a covenant which must fill Israelitish hearts with hope. We are told of this covenant in Daniel 9:27:

> "He (the prince that shall come, that is the Antichrist) shall confirm the covenant with many (of Israel) for one week (seven years): and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

As we shall see later the establishment of the abomination of desolation marks the time when the Great Tribulation will break in all its fury upon the earth. But when the covenant is made Israel is unaware of this. All she knows is that a great benefactor has arisen to restore to her her right in the Holy Land and in the Holy City. This benefactor permits Israel to build again the temple and to resume her temple worship and sacrifices as in the days of her glory. If the recent deliverance of Jerusalem from the Turks and its possession by Great Britain was the signal for great rejoicing among the Jews, how much more will be this time when by a covenant with a great and powerful king, Israel is once more in possession of her own land, and her national privileges are restored. But alas for Israel! She has returned to the land in unbelief—rejecting still her Messiah—and the covenant founded in unbelief cannot stand, for God says of that covenant:

> "Your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it" (Isa. 28:18).

II. A FALSE PEACE

FOR three and one-half years Israel enjoys a false peace. She is under the protection of Antichrist for that time, for it is not until the middle of the "week" that he breaks his covenant. Those first years are years of peace and plenty for her, as indeed for all the nations of the earth. It looks as though Israel's troubles were at last at an end and that she has entered into the golden age which her prophets have painted in such glowing colors, and of which her psalmists have sung so sweetly. But God says of this time:

> "They have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace!" (Jer. 8:11).

To the truth of this Israel will bear witness when her awakening comes, saying:

> "We looked for peace, but no good came; and for a time of health, and behold trouble" (Jer. 8:15).

III. A HORRIFIED AWAKENING

FOR when the three and a half years are ended Israel will have a horrified awakening. The benefactor in whom they have put their trust, and who by this time will have become king over all the earth, will drop his mask and reveal himself as a blasphemer and a traitor. By imperial mandate the temple worship with its sacrifice and oblation will be brought to a stop, as we saw in Daniel 9:27. The man whom the people of Israel have come to regard as a redeemer will be revealed as the "man of sin,"

> "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God" (II Thes. 2:4).

This he will do by placing an image of himself in the temple, commanding that all men bow down and worship it on pain of death (Rev. 13:14-15). This is the abomination of desolation. Though still in unbelief, Israel will recognize the awful blasphemy of this and will be utterly horrified. Sad to say, however, some will worship and yield allegiance to the blasphemer.

IV. A TERRIFIED FLIGHT

THOSE who see the iniquity of worshipping the Antichrist will flee in terror, fearing for their lives, and rightly so. In speaking of this time of awful trouble the Lord Jesus said:

> "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place . . . . ,
> "Then let them which be in Judæa flee into the mountains:
> "Let him which is on the house top not come down to take anything out of his house:
> "Neither let him which is in the field return back to take his clothes.
> "And woe unto them that are with child, and to them that give suck in those days!
> "But pray ye that your flight be not in the winter, neither on the sabbath day:
> "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.
> "And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened" (Matt. 24: 15-22).

Yes, indeed, Israel will need to flee, for the Antichrist will be slaying all who will not worship him. It is for her a choice between fleeing or else committing the unpardonable sin of receiving the mark which stamps the worshippers of the Antichrist (see Rev. 13:14-17, Rev. 14:9-11). And so in terror of her life, rather than to worship the Antichrist, Israel flees to hide herself in the wilderness.

V. A MIRACULOUS PROTECTION

HERE God miraculously protects and nourishes her. In Rev. 12:13 we read:

> "And when the dragon (the devil) saw that he was cast unto the earth, he persecuted the woman (Israel) which brought forth the man child.
> "And to the woman were given two wings of a great eagle that she might fly into the wilderness, into her place, where she is nourished for a time (one year) and times (two years) and half a time (one-half year, total three and one-half years, the last half of the "week"), from the face of the serpent."

As Israel flees the destroyer follows, but God miraculously saves her from his hands and brings her safely to the place which He has appointed for her salvation. But there she is in the same plight in which she was in the Exodus. She is facing starvation, for there is no food in the wilderness and no man may go out to buy food, for he will be refused and killed when he cannot show the mark of the beast. But God has promised to preserve His people until He brings them into the joys of the Kingdom, and now He manifests His grace and power, as in the days of the wilderness wanderings. Evidently, though we are not told in so many words, He sends again the manna which sustained them through that time of need. For the next three and a half years Israel is nourished by the hand of God, and kept alive in the wilderness.

VI. A UNIVERSAL TESTIMONY

BUT while the larger part of the nation is being protected in the wilderness, an elect remnant composed of one hundred and forty-four thousand sealed Jews—twelve thousand from each of the twelve tribes of Israel—is carrying the testimony of Jesus Christ throughout the world (See Rev. 12:17). This group of witnesses is protected in a special way, so that nothing the combined malice of the Devil, the Antichrist and the false prophet are able to devise can in any way harm them. One who reads the ninety-first Psalm with this in mind will gain some idea of the wonderful protection which is vouchsafed these messengers of the Tribulation. Many who have not yet worshipped the Antichrist will receive their message and be saved, though a great many of them will be martyred for their faith. Jesus was speaking of this testimony when He said:

> "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

VII. A PATHETIC HOME-COMING

AT the end of the three and a half years of Israel's sojourning in the wilderness she creeps back to Jerusalem, evidently hearing that the Antichrist is away for a time. The story of this pathetic homecoming is not told in the Scriptures, but that it will occur is evident from the fact that Israel is once more in Jerusalem in the closing events of the Great Tribulation. What hope inspires her return we cannot say, but return she does, and casts out the image of the Antichrist which has stood in the holy place for so long a time. Thus the sanctuary is cleansed.

VIII. A DESPERATE PLIGHT

BUT now their plight becomes desperate indeed. Antichrist, hearing of their return and of their insubordination, returns with great fury, and with a colossal army, determined utterly to make away with them, and to cut them off from being a people. He is filled with hatred not only for God's people, but also for the God of Israel, and not only is he determined to fight against Israel, but he is determined also actually to fight against God, and against the Lord Jesus Christ. Seeing the Antichrist coming in his fury and knowing his determination to cut her off, Israel cries out:

> "Keep not thou silence, O God: hold not thy peace, and be not still, O God.
> "For, lo, thine enemies make a tumult: and they

that hate thee have lifted up the head.

"They have taken crafty counsel against thy people, and consulted against thy hidden ones.

"They have said, Come, and let us cut them off from being a nation; that the name of Israel be no more in remembrance.

"For they have consulted together with one consent: they are confederate against thee" (Psa. 83:1-5).

IX. A HEARTSICK CRY

ON COME the armies of the Antichrist in their terrible march. Read the second chapter of Joel, in which the description of this fearful march is given. How it grips the heart with very terror just to read of it! On they come! Now they have reached the city! They climb the walls! They climb up on the houses! They enter in at the windows!

"And the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city" (Zech. 14:2).

As the terrified people see the armies slaying their loved ones and their friends and mistreating them before their eyes, in very sickness of heart they cry out:

"Oh that thou wouldest rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence,

"As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence" (Isa. 64:1-2)!

Will God hear their cry?

X. A GLORIOUS REVELATION

AH YES! In response to this appeal the heavens are rent asunder, and the Lord Jesus Christ appears in awful majesty, to fight for His people. Of His appearance the Holy Spirit says through Zechariah:

"Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle" (Zech. 14:3).

Through Joel He says:

"The Lord shall utter His voice before His army: for His camp is very great: for He is strong that executeth His Word; for the day of the Lord is great and very terrible; and who can abide it?" (Joel 2:11).

Through Paul He says:

"The Lord Jesus shall be revealed from heaven with His mighty angels,

"In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

"Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power" (II Thes. 1:7-10).

And through John He says:

"And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war.

"His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself.

"And He was clothed with a vesture dipped in blood: and His name is called The Word of God.

"And the armies which were in heaven followed

AT the beginning of the seven years which in accordance with Gabriel's prophecy are necessary for the fulfilment of promises made to Israel, He (Christ) appears; and the Church is caught up in clouds to meet Him; at the end of the seven years, He shall come for the salvation of Israel, in the clouds of heaven with power and great glory.

—Ford C. Ottman

"GOD has not cast away His people;" and when the present dispensation closes, and the great purpose has been satisfied for which it was ordained, the dropped threads of prophecy and promise will again be taken up, and the dispensation historically broken off in the Acts of the Apostles, when Jerusalem was the appointed centre for God's people on earth, will be resumed. Judah shall again become a nation, Jerusalem shall be restored, and that temple shall be built in which the "abomination of desolation" is to stand.

—Sir Robert Anderson

Him upon white horses, clothed in fine linen, white and clean.

"And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God.

"And He hath on His vesture and on His thigh a name written, KING OF KINGS AND LORD OF LORDS."

"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army.

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

"And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of His mouth: and all the fowls were filled with their flesh" (Rev. 19:11-16; 19-21).

XI. A TREMENDOUS DELIVERANCE

WITH such a Champion one would suppose that Israel would be delivered from her enemies. And such is the case. Those who remain alive are snatched from the hand of the Antichrist, just when it seems that his victory is to be complete. And all of the believers who have died are raised from the dead in resurrection power. Thus is fulfilled the promise of Jer. 30:7:

> "It is even the time of Jacob's trouble, but he shall be saved out of it."

Thus is fulfilled the promise of Daniel 12:1-2:

> "And at that time shall Michael stand up, the great prince that standeth for the children of thy people: and there shall be a time of trouble such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, everyone that shall be found written in the book (Authorized Version).
>
> "And many from among the sleepers of the dust of the earth shall awake; these shall be unto everlasting life: but those (the rest of the sleepers who do not wake at this time) shall be unto shame" (Tregelles Translation).

And thus is fulfilled the promise of Isa. 49:25-26:

> "Thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.
>
> "And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I, the Lord, am thy Redeemer, the mighty One of Jacob."

XII. A BLESSED CONSUMMATION

AND NOW ensues the time of Israel's long hoped-for blessing. She recognizes her Deliverer as the Son of God Whom her fathers crucified, and although she mourns for the deed, she receives Him gladly as her Messiah. He establishes His Kingdom and reigns over Israel, and over the whole earth in peace and righteousness. We can close our study of that coming dispensation of sorrows no more appropriately than by considering the prophetic description of that blessed consummation:

> "In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.
>
> "And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the Word of the Lord from Jerusalem.
>
> "And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up a sword against nation, neither shall they learn war any more.
>
> "But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.
>
> "For all people will walk every one in the name of his God, and we will walk in the name of the Lord our God for ever and ever.
>
> "In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;
>
> "And I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even forever" (Micah 4:1-7).

The Antichrist: The Man of Sin

by JOHN STORIE, of Edinburgh

IT IS essential, in the study of the predicted future, to secure an early and distinct apprehension of what is revealed as to the Man of Sin—the Antichrist; his nature, character, and pretensions; his power, his career, his end. Next only to the predictions in respect to the Lord Jesus Christ Himself, those that bear on the Antichrist are the most full and definite. The Apostle John, writing to his spiritual children, says to them, "Little children, ye have heard that the Antichrist is coming"—as if this were a fact with which they were then well acquainted; a part of the common instruction to God's people. It is a distinct and prominent topic in the ancient prophets, in the teachings of Christ, and of those sent out to preach, and inspired to teach, in His name. If in these later times it has not been so, the neglect is serious and the danger may, even in these evangelized lands, prove fatal to many. If a false Messiah is to arise on this earth before the end—as the Lord Himself foretold, "Showing signs and wonders, insomuch as to lead astray, if it were possible, even the elect" (Matt. 24:24); if it be perdition to acknowledge this false Messiah, as it will be salvation in that time of coming trial to hold to the true—it is almost impossible to overestimate the importance of so understanding these merciful revelations as to enter into the council of God, and to be prepared for the coming temptation and the coming danger.

> Antichrist is the central figure in the awful rebellion of the coming age. To know his character and program is to possess a wonderful understanding of the Satan-inspired efforts of that age. Storie's presentation is clear and faithful.

The chief passages to read and examine are these: of St. Paul, II Thes. 2:1-12; of Daniel, 8:9-14, 23, 28; 11:36-39, 44, 45; 12:1, 11; of the Revelation, 13, 14:7-14; of Isaiah, 14:3-27; of Ezekiel, 28:1-19. Let us take them in succession.

WHAT THEN DOES PAUL SAY OF HIM?

"But concerning the coming and the presence here ("parousia") of our Lord Jesus Christ, and our gathering together to meet Him, I beseech you, brethren, not rashly to let yourselves be shaken from your soberness of mind (your apprehension of the subject), nor to be agitated either by any pretended revelation of the Spirit, or by any rumor, or by any letter supposed to come from me, saying the day of the Lord IS COME. Let no one deceive you (lead you astray) in any manner; for that day will not come unless there shall come first the apostasy; and the Man of THE Sin shall have been revealed, the Son of Perdition, who opposes himself and exalts himself against all that is called God, or that is worshipped, so that he sitteth as God in the temple of the (One) God, taking on himself openly the character of Godhead. DO YOU NOT REMEMBER THAT WHEN I WAS STILL WITH YOU I OFTEN TOLD YOU THIS? You know, therefore, what is hindering (is now preventing) his being revealed, as he will be in his own fixed time. For the mystery of lawlessness is already working: only he who is now hindering will hinder till he is taken out of the way; and then also the LAWLESS ONE will be revealed whom the Lord Jesus shall consume with the breath of His mouth, and bring to naught by the glorious manifestations of His presence ("the Epiphany of His parousia"). But the presence here (parousia) of that Lawless One shall be in the strength of Satan's working, with ALL power, and miracles, and marvelous deeds of falsehood, and ALL the deluding power of unrighteousness taking possession of those who are in the way of perdition; because they would not receive the LOVE of the truth whereby they might be saved. For this cause God will send upon them an inward working of delusion, making them give their faith to THE LIE, that all should be condemned who have refused their faith to THE TRUTH and deliberately chosen (to live) in unrighteousness" (II Thes. 2:1-12).

I. He is, then, to be a MAN—not a succession of men; not the successive heads of an apostate, or apostatising church: but one individual, impersonated MAN, whose pretensions live and die with him. He is to sit, to exalt himself, to show himself as God. He is that wicked ONE, whom the Lord will destroy; a Man, who is to rise here in flesh and blood, to head, in its latest form, the apostasy from the faith, and the revolt of man from God.

He is to be "the Man of Sin"—rather, "the Man of THE Sin." Of what sin? The sin of rejecting and denouncing Christ as a deceiver, an impious imposter—THE sin of this closing age, its final representative, its impersonation and embodiment, its

fa'se and defiant ANTI-MESSIAH.

He is to be "the Wicked One," more exactly "the Lawless One" (ver. 8); that is, the ONE MAN, who, breaking loose from God and claiming to be irresponsible and supreme, treats with proud defiance the law of heaven, and with a sceptical contempt its doctrine of sin, and guilt, and condemnation, of responsibility to a Divine Judge and a coming judgment. He is to reign here for a time as the one King, the one Prophet, the one Lawgiver, the one Conscience, in the fullest indulgence himself of all that the world, the flesh, and the devil can gratify; and emancipating men from every obligation, except his will alone—that is, to confine their passions or restrain the license of their liberty.

He is to be "the Son of Perdition"—as was Judas—in his rise, his inspiration, his treason, and his final perdition (compare John 17:12; Rev. 11:7; 19:20).

II. He is to be "revealed" out of the "mystery of lawlessness" (verses 7, 8). Now "mystery" in Holy Scripture means a purpose or power that has been working long, secret and hidden, but is in its due time to issue in a complete and developed REVELATION. There is, or was, a "mystery of godliness," God's plan and counsel, working on for ages, under type and shadow—and out of this came, in due time, the REVELATION—"God manifest in the flesh" (I Tim. 3:16). So is there "a mystery of lawlessness"—the Satanic plan and counsel—working on during these long ages under the types and shadows introduced by "that woman of Babylon, the mother of harlots"; and out of this is to come, as the final revelation, the Man of Sin, the Son of Perdition, Satan manifest in the flesh (compare Rev. 17:5). The mystery was already working in Paul's day; and it is to work, deepening, darkening, widening, till the Antichrist rises in full growth from its pregnant womb. When the apostasy is complete; when knowledge and education have spread; when Christianity, become feeble and effete, has lost its hold on the convictions and the life of intellectual men; when the nobler and freer manhood of the coming day has risen beyond the barbarous tenets of a religion and a God that require blood and sacrifice and atonement, and is renouncing a FAITH so degrading and a GOD, cruel, exacting, avenging! When the tendencies, intellectual, moral, religious, social, have reached their full development—as in the closing period of this age they are to do—then, as all the great movements in human history, for good or ill, have been gathered to a head in one impersonating, representative agent, so in this mystic movement of sin and lawless insurrection—working on, energising long, insidious, undermining, corrupting—to find its "apocalypse," its "revelation," its embodiment, and its head in him—the coming man, THE MAN OF SIN. Then at length is THAT WICKED ONE REVEALED.[1]

III. He is a man; but in mission, power, and, finally, in person, he is to be more than man. He is to be the immediate agent and minister of him who is the god of this fallen world—his rise, his power, his immense authority, is by "the immediate ENERGY" of Satan; the working of Satan IN him and FOR him, and he is to be sustained, through his whole career, by "powers, signs, and wonders,"[2] proceeding direct from Satan—so startling and miraculous that, "if it were possible, he should deceive the very elect"—these in support of "THE LIE" he seeks to establish. And what is this "lie?" That Jesus the Crucified was a deceiver, an impostor; not the Son of God, and not the true Messiah. Who is THE LIAR but he that denieth that Jesus is THE Christ? This is the Antichrist (I Jno. 2:22).

IV. While rising into power he is in league with the unbelieving Jews (Dan. 9:26, 27); granting them protection, if not aid, while gathering back to their old land, building their city, and rearing a temple for sacrifice and oblation. He joins them in their rejection of Jesus as their promised Messiah. He denies with them and denounces "the Father and the Son" as impious blasphemy, and a Triune God as a God unknown to the prophets. He then proceeds farther, "opposing ALL that is CALLED God or that is worshipped," not only in the Jewish but in every land—yet not in the spirit of avowed Atheism, but as an enlightened revolutionist and bold reformer, having a mission and revelation from the throne of power, and backed by superhuman miracle. It is the ONE TRUE GODHEAD he is raised up to reveal and his worship to establish: a deity more

MOTHER earth has seen many a dark day; she has listened to many groans of dying; she has heard the tale of awful woes; she has turned a listening ear to the drop, drop, drop of many a bleeding heart, but her darkest days are yet to come; her lightning will be more Satanic and her thunders will be more diabolical when the great midnight of darkness the tribulation—has come.

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1 The word "revealed" in verses 7, 8, "That Man of the Sin l... *revealed;*" "that Wicked One is *revealed,*" is the same word that ... used in respect to the personal advent and appearing of the Lor... "In the day when the Son of Man is revealed" (Luke 17:30; I Co... 1:7; I Pet. 1:7, 13; I Thes. 1:7).

2 There are no pretended nor counterfeit miracles, but acts of pow... superhuman. The words that here describe them are the same use... to denote the miracles of Christ: "Jesus of Nazareth, a Man *approv*... of God among you" (the same word rendered, "Showing himself th... he is God," verse 4) "by *miracles*, and wonders, and signs." The sam... three words are used (II Cor. 12:12; Heb. 2:4). One of these term... *power* or *mighty works*, is used (Matt. 11:20-23; Luke 5:17; 9:1; A... 4:33; 10:38); the second, *miracles* (Mark 9:30; Acts 8:13; 19:11; G... 3:5; I Cor. 12:10, 28, 29). Again, *signs* and wonders (Acts 2:44; 4:3... 5:12; 7:36; Rom. 15:19). As to Satanic miracles, compare Exod. 7:1... 12; Rev. 13:14, etc.

worthy of these times of light that have dawned on men; and, only in the last stage of his career, when fully possessed and sustained by Satanic influence, he assumes, as the true representative and incarnation of the Divine, the place of the supreme; exalts himself above every god that is named on the earth; and, pushing into the Holy Land, "seats himself in the temple of God (in Jerusalem) showing himself that he is God" (compare Matt. 24:15).[3]

V. The perdition of the Antichrist is determined, its time ordained, and the nature, means, and mode of that perdition revealed in this prediction, for "the Lord shall slay him with the breath of His mouth, and bring him to naught by the glorious manifestation (the "Epiphany") of His presence (His "parousia") here," when He descends to judge and reign (verse 8—compare Rev. 19:20).

WHAT DOES DANIEL SAY OF HIM?

FIRST: We have the prediction (chap. 8:9-12, 17, 19, 23-26), "And out of one of them"—that is, of one of the four sections of the Alexandrian empire—"there came forth a little horn, which waxed exceedingly great toward the south, and toward the east, and toward the Glorious Land; and it waxed great even to the host of heaven; and some of the host and of the stars it cast down to the earth and trampled on them. Yea, it magnified itself even to the Prince of the host, and by it THE DAILY SACRIFICE (or daily service) was taken away; and the place of His sanctuary was cast down; and a host was placed over the daily sacrifice by the WICKED ONE—the rebel; and it (or he) cast down the truth to the ground and accomplished its (or his) desire and prospered" (Verses 9-12). "And Gabriel said to the prophet, Behold, I will make thee know what shall be IN THE LAST TIME OF THE INDIGNATION, FOR IT BELONGETH TO THE APPOINTED TIME OF THE END" (verse 19). "IN THE LAST TIME, when transgressors shall have come to the full, a king of hard countenance and understanding dark sentences"—i.e., intrigues and mystic words—"shall stand up, and his power shall be mighty, but NOT BY HIS OWN POWER; and he shall destroy (or corrupt) wonderfully, and shall prosper and do; and he shall destroy the mighty and the holy people; and through his policy he shall make deceit to prosper in his hand; and he shall magnify himself in his heart; and IN THEIR SECURITY shall he destroy (or corrupt) many; and against the Prince of princes shall he stand up; and he shall be broken without hand; and the vision of the evening and morning which hath been told is true. But shut up the vision, for IT BELONGETH TO MANY DAYS TO COME" (verses 23-26).

Here, too, a MAN, an individual man, is evidently indicated, and in Antiochus Epiphanes and his career of impious and dire oppression the prediction has no doubt, in some of its features, received a precursive and anticipative fulfilment. He rose to power from the stock of the Syrian kings, and in one of the four divisions of the Macedonian empire. His conquests were all in the directions named in this vision. His deadly persecution of the faithful Jews, his profanation of the temple, and his blasphemous audacity in defying the God of Israel—all accord with what is predicted here. But there are words and deeds in this prediction that carry it forward into the farthest future, and go beyond the deeds of a mere man. In no less than four distinct forms of warning is the prophet informed that "the vision is for the time of the END" (verse 17); "the LAST TIME of the indignation" (verse 19); "when the transgressors HAVE COME TO THE FULL" (verse 23); "it belongeth to MANY DAYS YET TO COME" (verse 26)—and, in fact, to the last seven years in Daniel's great prophecy (chap. 9:17).

The Jews themselves, in Jerome's time, looked for its fulfilment in ONE yet to arise in whom the wickedness of a fallen world should have its full consummation (Dan. 9:24), and whose end should be in the great day of Almighty God. "This is also OUR understanding," says Jerome, "concerning the Antichrist whose shadow has thus been projected before us." He is to be a king, rising in Syria, humble in origin, but waxing great toward the south and the east, and finally toward the Land of God; in character, ambitious, stern, insolent, overbearing, skilled in crafty and fraudulent devices; dealing in magic, miracles, and mystery. He advances to a position of marvelous influence and spiritual sway never rivalled on the earth, and, from first to last, by a power and impulse "NOT HIS OWN," for "the dragon gives to him his power and his throne and his great authority" (Rev. 13:2); until at length,

THE HOPE OF THE CHURCH AND THE GREAT TRIBULATION

NOW we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him,

That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition,

Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. —II Thes. 2:1-4

3 That the temple in Jerusalem is here intended, there is really no room for doubt. "Temple" is used in four senses:

(1) The Temple of God in Jerusalem. (2) The Body of Christ (John 2:19, 21). (3) The body of the believing Christian in whom the Spirit dwells (I Cor. 3:16, 17). (4) The whole body of believing Christians "groweth into *a* holy temple in the Lord" (Eph. 2:21). In the passage before us the definite article is prefixed—"Sitteth in *the* Temple of God." Beside the difficulty or impossibility of any other, this itself determines the application of the word here. And that it has always been so held by the fathers as the teaching of God, see the closing note, "Opinions of the Fathers."

insolent and defiant, and backed by the strength of the revolted angels, he ventures to assail even the hosts of heaven (verse 10); and some of the heavenly host he drags down or causes to be cast down to the earth (compare Rev. 12:4-9), and in mad arrogance tramples on them. He magnifies himself even against the Son of God, the Prince of the heavenly host (verse 25); denies His Divine nature and His title to be recognized as the Messiah of Israel (verses 9-12); wars against the saints of God still left on the earth (verses 24, 25); breaks that seven years' covenant which he made with the Jewish people (9:27); invades and assails them with overbearing violence; puts a stop to the morning and evening oblations; "accomplishes at length his own desires" by placing himself in the seat of the God of Israel within the temple in its most sacred shrine "the abomination of desolation" (Matt. 24:15); and, having desecrated the sanctuary, he casts it down in ruin, and places over it a body of armed men to prevent its restoration and the revival of its worship (verse 12).[4] Here, too, the time is fixed in this great prophecy, the number of days permitted for this daring impiety: "I heard a holy one, and he said to the one who was speaking, How long shall be the vision of the daily service and the transgression of the desolator—the GIVING UP of both the sanctuary and the host to be trampled on? And he said unto me, Unto two thousand three hundred evening-mornings; then shall the sanctuary be justified." The end of his career is fixed; its date decided; and that end is that he shall be broken in pieces, without hands (verse 25), of man or angel; destroyed by the breath and glorious manifestation of the Lord (II Thes. 2:8).

SECOND: In chapter 11:36-45, he is presented as a KING—the WILFUL king (verse 36). This is the ruling element in his character as the Man of Sin: selfish, free-thinking, free-doing—many in these darkening days will be found to aim at and cultivate as manly independence; but it is the essence of sin, the sin of fallen angels, the sin of ruined man; and it is the sin which is to be embodied in the Antichrist. "The king shall do according to HIS WILL" (verse 36). He acknowledges no law in earth or heaven beyond his own will (I Thes. 2:8), and this he imposes on man as with the voice from Sinai, "and he shall exalt himself" in pride of heart (compare Dan. 4:30, 31); and "magnify himself," not only above every man, but "above every god, and speak marvelous things against the God of gods" (compare Rev. 13:5)—things which, in their defiant arrogance, first startle and then impose on men; "and he shall prosper for a time, till the indignation" of heaven at man's mad apostasy "be accomplished; for that which has been determined in the purpose and decree of heaven SHALL be done." It is further said that "he will treat with no regard the God of HIS FATHERS" (he is then a MAN descended from a race of fathers!); nor THE DESIRE OF WOMEN —verse 37 (that is, the Messiah, the seed of the woman); and if so, then he may possibly be a Jew by birth; "nor will he regard any god," that is, any god hitherto known or worshipped, and why? "For he will magnify himself above all." Yet again, it is no atheistic revolution he is forcing on the nations. Amidst demolished temples and shattered faiths,

4 Compare in Psa. 74 the cry of the faithful of Judah: "O God, why hast Thou cast us off forever? . . . .Remember Thy congregation which Thou hast purchased of old, . . . and Mount Zion wherein Thou hast dwelt. Lift up Thy feet unto the perpetual rains; all the injuries that the ENEMY hath done *in Thy sanctuary*. Mine enemies roar in the midst of *Thy congregation* . . . . They have burned Thy sanctuary with fire to the ground. They have defiled the habitations of Thy name. We see not our miracles. There is no *more* a prophet (i.e., since the two witnesses are gone—Rev. 11:11) . . . O God, how long shall *the enemy* reproach? Shall *the enemy* blaspheme Thy name forever? . . . . Remember this, that the enemy hath reproached, O Lord, and that the foolish people *have blasphemed Thy name* . . . . . Remember that THE FOOLISH MAN REPROACHETH THEE all the day" (verse 22).

Though the past war, "World-wide" though it be, cannot from Scripture be held to be the great Armageddon; yet arising out of it, and from other most certain signs, we feel confident that we have arrived at "the hinge of the age," the end of this dispensation, and that we are on the brink of most mighty coming events; that the coming of the Lord for His Church draws near.

—C. H. Titterton

there is ONE he is striving to reveal, "whom he honors with gold and silver, and precious stones, and pleasant things" (verse 38); "the god of forces and fortresses—the god of Mauzzim"—the god whose messenger and incarnation he professes to be: "One whom his FATHER knew not" (verse 38); the god whose temples are military munitions; the god of those spirit forces which inspire wars and animate autocratic sway—forces of which he claims to reign here as the living and invincible impersonation (compare Heb. 13:4): "And by the help of a strange god he shall deal as he will with the strongest fortresses;" "Whosoever will consent to acknowledge him, he will make them to rule over many, and he will distribute the land (of Israel) as a reward" of their apostasy. "And at the time of the end . . . . . we shall enter into the glorious land, and many shall fall in it" (verse 41; compare Zech. 13:8, 9) . . . . . "And he shall rule over the treasures of gold and of silver, and over all the precious things of Egypt (verse 43), and tidings out of the north, and out of the east, shall trouble him; and he shall go forth in great fury to destroy and utterly to make away many; and he shall plant the tents of his palace between the seas at the GLORIOUS HOLY MOUNTAIN; and he shall come to his end (there), and none shall help him" (verses 44, 45). His god of Mauzzim fails in this last hour of his agony. He who wears upon His vesture the name written "LORD OF LORDS AND KING OF KINGS" shall descend from His seat in these heavens with the army of His mighty angels, in the glorious Majesty of His Epiphany; and with the breath of His lips will smite this wilful and impious king alive, down into the lake of fire (II Thes. 2:8; Rev. 19:10).

Here, too, the time WHEN is fixed by these three marks. First, "It shall be a time of distress, such as never was since there was a nation, even to that time" (12:1); that is, the time of tribulation that is immediately to precede the Lord's Epiphany (compare Matt. 24:21; Jer. 30:7-9). Again, it is the time "When Michael shall stand up, the Great Prince who standeth for the sons of Thy people" (12:1); that is, when Satan is by Him cast down from his place in henaven, and when the faithful Jews are driven by the hosts of the Antichrist into the wilderness, and sheltered there by God's miraculous mercy "for a time, times, ad half a time" (Rev. 12: 7-9, 6, 13, 14). And, finally, it is to be a time of resurrection—the first resurrection, when many of them that sleep in the dust of the earth shall awake . . . . to everlasting life" (12:2).

But HOW LONG to the end? This, too, is here declared, "And one said to the man clothed in linen, which was over the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, . . . when he lifted up his right hand unto heaven and sware by Him that liveth for ever, that it shall be for a TIME, TIMES, AND A HALF;" that is three years and a half, or twelve hundred and sixty days; "And when he shall have ceased to break in pieces the powers of the HOLY PEOPLE, all these things shall be fulfilled. And I heard, but I understood not, and I said, My Lord, what shall be the ISSUE of these things? And He said, Go thy way, Daniel, for the words are closed up and sealed TILL THE TIME OF THE END. Many shall be PURIFIED and made WHITE and tried; but the WICKED shall do wickedly: and NONE OF THE WICKED WILL UNDERSTAND, but THEY THAT BE WISE SHALL UNDERSTAND. And from the time that the DAILY SERVICE shall be taken away, and the abomination that maketh desolate set up, there shall be A THOUSAND TWO HUNDRED AND NINETY DAYS. Blessed is he that WAITETH and cometh to a THOUSAND THREE HUNDRED AND FIVE AND THIRTY DAYS. But go thou thy way unto THE END; and thou shalt rest and RISE UP TO THY LOT AT THE END OF THE DAYS" (Dan. 12:6-13).

The exact bearing of these three dates it may not be possible at this time to define. It may be that the Lord's Epiphany, when He casts the Son of Perdition into the lake of fire, is fixed for the 1,260th day after that on which the FULL REVELATION of the Antichrist takes place. This Epiphany may be in the same month, Nisan, and on the same day in that month on which He rode as King into Jerusalem and was rejected. The month Nisan—the first month of the Jewish sacred year (Ex. 12:2)—may thus be intended to be also the FIRST MONTH of the Lord's millennial reign. In this month, then, the Jews, miraculously delivered from this second Pharaoh, ought to celebrate their great Passover, and in their own land; but they may not. They of the tribe of Judah are UNCLEAN; they are the guilty tribe; they are still stained with the blood of the Messiah; and it is written in the law, "If any of you or YOUR PATERNITY shall be unclean by reason of a dead body, . . . yet he shall keep the passover of the Lord; but on the fourteenth day of the second month (that is, THIRTY DAYS LATER) they shall keep it" (Neh. 9:10, 11). So these restored and rescued Jews, being unclean, must wash in the fountain opened for their sin (Zech. 12:9-14; 13:1); and thus the 1,290th day, the thirtieth after their restoration to their own land, would be the day on which they might for the first time rejoice in this glorious Passover Feast. FORTY-NINE days later should be the Feast of Pentecost—the feast of this great harvest, when the scattered tribes are once more home; and the land of God is full (Isa. 10:20, 21; Jer. 31:10-12). But the days may be, in the grace of their redeeming God, shortened to forty-five; and so the 1,335th may be the day of special blessedness.

CLOSING NOTES

It may be well to conclude this paper with a few brief extracts in proof that the exposition given has been from the earliest ages the teaching and faith of the Christian Church.

1. A. D. 180, Irenaeus writes: "The Antichrist . . . . will desire to be worshipped as God . . . He will indeed do away with idols in order to persuade men that he is God; but he will extol himself as the only idol . . . . Moreover, he has manifested that fact, which has been treated by me at length, that the TEMPLE at Jerusalem was built by the authority of God, for the apostle calls that directly the temple of God . . . In this temple the adversary will sit endeavoring to pass himself off as the Christ, as the Lord also says, 'When ye see the abomination of desolation,' etc."

2. So also Tertullian, A. D. 200: "Enoch and Elias were translated, nor did their death ever take place, but was only deferred. They are reserved to suffer death, that

by the shedding of their blood they may extinguish the Antichrist."

3. So also Hippolytus, A. D. 220: "It remains that we declare to you the peculiar wickedness of Antichrist; and, as far as we may set forth from the Scriptures, his wandering through the whole earth and his advent of iniquity . . . . As Christ was born of the tribe of Judah, so Antichrist will be born of the tribe of Dan . . . The patriarch Jacob uttered a prophecy as well concerning his son Dan, as concerning Judah: 'Dan shall be a serpent in the way,' etc. Who is a SERPENT but that seducer, who from the beginning is noted as having tempted Eve and overreached Adam? HE WILL CERTAINLY SPRING FROM THE TRIBE OF DAN, . . a severe judge and a devil . . . Christ sent apostles to all nations; he also will send false apostles . . . The Jews especially, as I have said, . . . will go to him and thus address him, 'We all obey you; . . . we all expect to attain salvation from you.' . . . Then, being raised into his kingdom, he will prepare war, and, roused to wrath, will smite three mighty kings . . . . Then he will build the temple at Jerusalem . . . Then he will be lifted up in heart against all men. Then that wicked one, proud of soul, will gather his demons clothed in human form, and will scorn those who invited him to the kingdom, and will defile many souls . . . . And will cry with a mighty and powerful voice, ... 'What prince is so powerful as I? Who beside me is the great God? Who can resist my power?' etc."

4. So Origen, A. D. 225: "Through the assistance of his father, the devil, the wicked one will perform miracles and signs and wonders of a lie; . . . . and concerning this Antichrist Paul speaks of him as the Man of Sin, etc."

5. So Lactantius, A. D. 300: "Not that king will himself be most foully wicked, but the prophet of lies will both call and set him up as God, and command him to be worshipped as God."

6. So Hilary, A. D. 350: "Antichrist is called Abomination by Daniel for this reason, that he shall come forth as an adversary to God, and arrogate to himself the glory of God; . . . and, being received by the Jews, he will stand on the consecrated spot, in order that, where God used to be invoked by the prayers of His saints, there he may be received by unbelievers, and addressed with the honor due to God."

7. So Cyril, A. D. 360: "Antichrist sits in the temple of God. But what is the temple spoken of? The Jewish temple. If he came to the Jews as the Messiah he would surely wish to be worshipped by the Jews that he may deceive them as much as possible."

8. So, too, Methodius, of Patara, A. D. 360: "Now the Son of Perdition is of the tribe of Dan, as the patriarch Jacob prophesies, 'Dan is a serpent in the way,' etc. He will then work many signs and wonders on the earth. The blind will see, the lame walk, the deaf hear, the demoniacs be cured, etc."

9. So, too, John Chrysostom, A. D. 400: "That Antichrist is to stand in the holy place, one saith thus: 'He will rebuild the sanctuary which was once erected in Jerusalem, and will abide there, that the Jews on seeing him may believe in him,' etc."

10. So, too, Augustine, A. D. 400: On II Thes. 2 he says, "No one doubts that the apostle is here speaking of Antichrist and the day of judgment . . . . It is not the temple of any idol or demon, but the apostle names it the temple of God, etc."

11. So the Venerable Bede, A. D. 700: In Gen. 48: "Dan shall judge, etc. Some say that Antichrist is by these words predicted as about to arise from that tribe; others that he will spring from that of Judah; . . . others refer this prophecy to Antichrist because in this place Dan is declared to be both a serpent and a biting serpent . . . . When Antichrist cometh Christ will come after him with a swift advent, that He may slay him with the breath of His mouth."

12. So, too, Mesphylact, A. D. 900: In II Thes. 2: "St. Paul calls him the apostasy, as being one who will cause many to apostatize, and even, if it were possible, the elect. But he calls him personally the Man of Sin. He is likewise the Son of Perdition. But who will he be? Satan? No; but a man receiving all the power of Satan."

13. So, too, Martin Luther writes: "This prophecy applies entirely, as all expositors unanimously agree, to the Antichrist, whose spirit is the Pope, but whose body is another—who corporeally oppresses, destroys, and persecutes the congregation of the Lord."

14. Godet says: "This name, with the idea represented by it, is Jewish in origin and character. The anti-Messiah, as the Messiah Himself, is necessarily a product of Judaism. St. Paul confirms this idea. He lays it down that the Man of Sin realizes in himself the spurious Jewish Messiah set up by carnal Israel in opposition to the Messiah of God. This personage will be the Israelite who shall consent to that act of felony to which Jesus would not consent—doing homage to the sovereignty of the prince of this world in order that He might receive from his hands the gift of universal empire. To him Satan will fulfil the promise, 'If thou wilt fall down and worship me, all these things will I give thee.' . . . . We can easily comprehend how it should come to pass that, as it was from the Jewish nation there issued the most perfect fruit of humanity, so from it there should proceed the worst—CORRUPTIO OPTIMI PESSIMA. Again. 'The Jewish nation comprehends within it both extremes,' says M. Renan; 'nothing can equal in wickedness the wickedness of the Jews: at the same time, the best of men have been Jews. In blasphemy, as in adoration, the Jew is the foremost of mankind. To blaspheme with energy is not in the power of every man—for that a character by nature religious is needed. The Roman will never excel in that, nor we of the Western nations. HE must spring from a holy race that is to be impious with fervor and force. It is only an apostate who can blaspheme with all his heart. No one can form any idea of the hatred which an anti-Christian heart can feel towards the Gospel till he has seen it gleaming in the eyes of a Jew. None but Israel could have given birth to a Judas; and it alone is in possession of that capacity for opposing to Jesus Christ the rival who, during the time marked out, shall hold seriously in check the Kingdom of God on earth (I Thes. 2:15, 16)."

The Church of Jesus Christ will escape the Great Tribulation, and will be "glorified together with Him."

—Henry Ostrom

The Educational Situation

by FRANK S. WESTON, D. D.

WHEN Christ came into the world there were three great centers of learning—Ephesus, Corinth and Athens.

Ephesus was the chief educational city of Asia. Farrar says of it, "Its markets glittered with the produce of the world's arts. Nor was any name more splendidly emblazoned in the annals of human culture." In this cultured educational center Paul labored for over two years. As a consequence many of these Gentiles became Christians. To these Paul wrote:

> "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,
>
> "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph. 4:17-18).

Notice the point Paul makes in this epistle. These people were separated from God through the ignorance that was in them. It was ignorance that kept them from God. But Ephesus was the center of education. This education, however, was the cause of their alienation from the life of God.

Corinth was another city of culture. Paul spent eighteen months there. After his departure he wrote:

> "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21).

The world had reached a place where it did not know God. It was wisdom that brought this issue. Wisdom here denotes the world's philosophy and the world's science—in other words, the world's education. At Corinth the world's education led to ignorance of God.

Athens was the world's third center of education. More than this, she was the fountain of the world's education. What did Paul think of Athens?

> "Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.
>
> "For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, Him declare I unto you" (Acts 17:22).

The city was in ignorance. Education in Athens culminated in art, science, ethics, philosophy, and ignorance.

Thus the education at Ephesus, Corinth and Athens was ignorance. This word "ignorance" is a peculiarly appropriate one, for it indicates the principle and process of that pagan education. Socrates was the great educator of Athens and the father of its educational principles. What was his theory of education? The Encyclopedia Britannica says, "Socrates' theory of education has for its basis a profound and consistent skepticism." The whole Greek education, both in science and philosophy, was rooted in DOUBT. Now the exercise of doubt is ignorance. The Greek word is "agnosia," which means "agnostic," "one who does not know."

This old Greek culture was repudiated by the early Christians. They would have nothing to do with it. Tertullian denounced it as godless. He saw nothing in it but a robbery of God. This was the position of many and only through a desperate struggle did it continue. Luther met and denounced it in strong terms.

Today this system reigns supreme in the schools and colleges of our land. Says a recent writer, "The educational system of today from the public school through college and university is pagan." Its methods are anything but Christian.

The question is often asked, "Why are so many of our educated men skeptics?" How can they be anything else? The basis of modern training is doubt. Students are persistently trained to doubt. A classical education is four years in doubt. The theory most upheld this moment and recognized by colleges and seminaries is a "profound and consistent skepticism." A university man writes, "The educational processes of our time are largely analytical and critical. They consist chiefly in analyzing the subjects taught and sitting in judgment. The process presupposes an inquiring, if not a skeptical mood. Doubt is the pedagogue which leads the pupil to knowledge." A professor in Wesleyan University writes, "In every sphere of investigation the student should begin with doubt and he will make the most rapid progress who has acquired the art of doubting well. We ask that every student of theology take up the subject precisely as he would any science: that he begin with—doubt."

This is simply the old heathen system of education revived. Men educated under this system have no settled convictions. The process alienates from God.

Faith is the Christian method.

> "Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things

Weston's analysis of the present educational situation is refreshingly true. In the conditions which he describes are to be seen foreshadowed man's climacteric effort at self-improvement which will be made in the coming age.

which do appear" (Heb. 11:3).

Faith is the grand element of a Christian education.

> "And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true; and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life" (I John 5:20).

This certainty of knowledge we have, not by the exercise of reason guided by doubt, but by revelation unfolded to faith. The Christian education is set over against the world's education, both as to methods and results. It begins with faith and ends with truth known.

Why should the books from pagan and infidel minds be put above the Word of God in education? Is this Christian? Yet Christian colleges do it.

The world says, "Doubt, investigate, and you will know." God says, "Believe, take, and you will know." David said, "I believed to know." This is the right method. The child believes A, B, C, D, etc. This is faith-work. Later he knows. You stumble on a watch. Holding it up you say, "What is this? How came it here? Who made it?" While you are in doubt, one appears who says, "I made that watch." If you believe, your attitude is changed. His word now becomes the important factor. He knows. Apply this to the world. The world's education shuts out God. It takes man's speculation and gives no heed to God's explanation. Man's thoughts are all. God is nothing. Our colleges are full of this sort of teaching.

The Seven Trumpets

by MAURICE G. DAMETZ

The judgments of the Great Tribulation fall in rapid succession. This article by Dametz will be found helpful in a study of those judgments.

THE Great Tribulation is a dispensation of judgment, and when we think of the present evil days we do not wonder that a dispensation of judgment is to follow this age in which we live. The judgments which are to fall in the Great Tribulation are found in Revelation, chapters 6 to 19, and are forty-two in number. They are spoken of as seals, trumpets and vials.

From the first occurrence (Ex. 19:13), trumpets are connected with the gathering or assembling of the people, sometimes announcing the gathering to worship; other times a signal for judgment, as in the event of the fall of Jericho. In the Revelation, the trumpets are signals for judgments. It is necessary that we should distinguish between the seven trumpets, especially the seventh trumpet, and the "last trump" and the "trump of God" mentioned in I Cor. 15:52 and I Thes. 4:16. The "last trump" or the "trump of God" is the signal for the gathering of the Church, both dead and living, unto Him at the rapture; while the seventh trumpet is the signal that He is coming to set up His kingdom.

It is well also to remember that the Church will not go through any part of the Great Tribulation, because "There is therefore now no condemnation (judgment) to them that are in Christ Jesus;" because we are "of the day" (Body Dispensation) and "not of the night" (Great Tribulation Dispensation) (I Thes. 5:5); and because "God hath not appointed us unto wrath" (I Thes. 5:9), and the Great Tribulation is a dispensation of wrath and judgment. So, blessed be God, while the judgments we are to consider are upon the earth, and ever growing in fierceness and intensity, we shall be above them all.

It is well also to remember that the trumpet judgments which we are to consider are very, very real. These are the Divine fiats of the Almighty. With these facts in our minds, let us proceed to consider the seven trumpets.

THE FIRST TRUMPET

> "The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up" (Rev. 8:7).

WHILE symbolical messages are clearly set forth in these trumpet judgments, they are nevertheless literal in character and in this study it is our purpose to consider them solely as such. The judgment of blood and fire, which has long been foretold (Joel 2:30), is directed in the realm of the trees and grass, or green things of the earth. It is an hour of retribution upon earth dwellers. One-third of earth's vegetation will be destroyed. The beasts of the earth will groan. The pastures shall be devoured by fire. The trees of the field shall be burned. We

believe that Joel 1:18-20 describes the results of this judgment. The effects will be far-reaching. It is almost impossible to forecast the effects of this first trumpet judgment.

THE SECOND TRUMPET

"And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood:

"And the third part of the creatures which were in the sea, and had life, died: and the third part of the ships were destroyed" (Rev. 8:8-9).

THE great burning or blazing object was not a mountain, it was like one. The Holy Spirit carefully guards all the words of Scripture. We cannot understand the miracle of it—that salt sea water shall be turned into bloody water as the burning object is cast into the sea—but we believe God, and His Holy Word to us is final.

The results of this judgment will be severe. One-third of the sea will be turned to blood, one-third of the creatures in the sea will die, and one-third of the ships will be destroyed. In the first trumpet judgment one-third of fruit and field will be cut off. Now one-third of the fish and tonnage of the ships of the sea, commerce and transportation will be demoralized. Think for a moment of a bloody sea filled with sinking ships and dead, putrifying fish, upturned on the surface of the scarlet waters. Think of the stench and pestilence arising therefrom to be carried by the sea breezes inland. The Tribulation days have come. These be the days of vengeance.

EARTH, what a sorrow lies before thee,
Unlike it in the shadow's past,
The sharpest throes that ever tore thee,
Even though the briefest and the last!
I see the shadows of the sunset,
I see the dread avenger's form.
I see Armageddon's onset,
But I shall be above the storm.
There comes the moaning and the sighing,
There comes the hot tears heavy fall,
The thousand agonies of dying,
But I shall be above them all.
--Selected

THE THIRD TRUMPET

"And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters:

"And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter" (Rev. 8:10-11).

THE second judgment issued in what had the appearance of a burning mountain; the third issues in what has the action of a meteor. The sea was the object of the second judgment, the rivers are the object of the third. A great star fell upon the third part of the rivers and fountains of waters. The name of the star is "Wormwood." Though astronomers do not have this star classified, or placed on the map of the heavens, yet God has it classified. Depend upon the veracity of God's Word—this star will appear and the judgment will fall. The name and nature of the star agree. The rivers and fountains of waters will be made bitter and undrinkable. Once, man in enmity and hate gave the bitter gall to Jesus to drink; now, the cup is at the lips of man, and man must drink its bitter dregs.

THE FOURTH TRUMPET

"And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise" (Rev. 8:12).

AS in the sixth seal, the sun, moon and stars are now the object of God's visitation. Both day and night are to be darkened, and thus terrors already commenced in the three former trumpet judgments are added to. Light will be diminished one-third—the light of the sun by day and the moon and stars by night. Jesus spoke of this judgment by saying, "There shall be signs in the sun, and in the moon, and in the stars" (Luke 21:35). Joel, the prophet of the "day of the Lord," foretold this day: "The sun and the moon shall be dark, and the stars shall withdraw their shining" (Joel 2:10).

Let us get it clearly—the sun is not some emperor; the moon is not the Church; the stars are not ecclesiastical leaders—no, we are not dealing in generalities or uncertainties here—these are literal heavenly bodies, and these events will literally take place in the tribulation days.

Think of the result of the diminishing of light, both in the day and night, especially in the light of the former trumpet judgments. Already one-third of the fruit and the field are destroyed. One-third of the fish and the ships are destroyed and one-third of the rivers have been made undrinkable. The fourth trumpet will reduce the light of earth's luminaries and the earth will become chilled and vegetation retarded. Who can imagine the result upon the earth and its inhabitants? This is only the beginning of sorrows.

This judgment is past and an eagle flies in the midst of heaven. This is an eagle instead of an angel. The Greek word is the word for eagle. This eagle cries with a loud voice:

"Woe, woe, woe, to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!" (Rev. 8:13).

This cry separates the first four trumpets from the last three. The eagle as a messenger of God speaks out the triple "woe" of coming world catastrophe and cataclysm. The judgment scene grows darker.

THE FIFTH TRUMPET

AT THE sounding of the fifth trumpet the first woe begins (Rev. 9:1-12). Here we are introduced to the underworld of spirits. The bottomless pit is opened. It will be a "woe" to the inhabitants of the earth because of what will come up out of the earth. A vast array of demons come forth. They will be shaped like unto locusts and horses, with faces as those of men, with hair as women, with teeth as lions, and with power as scorpions. These "Satanic cherubim" will have a king over them—Apollyon—whom we believe will be Antichrist. Their power is to last five months, and they are to hurt nothing but men—being prohibited to touch anything else. Their power is to torment men, inflicting bodily pain. These are the deathless days of the demon plague. One woe is past, two more are to follow (Rev. 9:12).

THE SIXTH TRUMPET

AT THE sounding of the sixth trumpet (Rev. 9:13-21) there is a voice commanding the loosing of the four angels at the river Euphrates, upon which the demons come forth to slay the third part of men during a period of thirteen months. We have heard a great deal of the "Four Horsemen of the Apocalypse," but here are the two hundred thousand thousand horsemen of the Apocalypse. What a cavalry! These are not ordinary creatures; they are demon incarnations. This is the demon drive of two hundred million horsemen. The horses' heads are as the heads of lions, and fire, smoke and brimstone issue from their mouths to consume men. What a furnace this world will be in the amazing final days before the Lord comes!

THE SEVENTH TRUMPET

> "The second woe is past; and, behold, the third woe cometh quickly.
>
> "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever" (Rev. 11:14-15).

THE sounding of this trumpet produces great activity and stir in heaven. The scheduled time has come for Christ to leave the glory and take the sovereignty of earth. It is nothing less than the proclamation of the coronation of Christ the King. It is the signal that the hour has come for the kingdoms of the earth to become the Kingdom of our Lord Jesus Christ. It is the herald of the glorious news that His Kingdom is set up. It is the announcement that the prayer of ages—"Thy Kingdom come"—is about to receive its answer. The hour has come for all rival powers to relinquish their authority and give it unto Him. He will rule everywhere and of the increase of His government there shall be no end. The time has come for righteous government upon the earth. All this, and more, is involved in the seventh trumpet. To the utterance of the loud voices is added the utterance of the Twenty-four Elders (Rev. 11:16-18). The final scene before the inception of the Kingdom is described. It is Armageddon. The nations were angry, and God in wrath is come. It is also the time of the judging of the dead, the rewarding of the servants, prophets and saints of Jewish ages, and the destruction of them that destroy the earth—namely, Antichrist and his followers. For all this, the Twenty-four Elders give thanks that God has taken His power. The time of His absence and exile from the earth is finished. His heavenly work will give way to the exercise of His earthly power, and the trumpet proclaims and the elders give praise as the event draws near. The long ages of foretelling are about to reach their fulfilling. The Kingdom long promised is about to be established. The Word of God which is now hated and banned is about to be vindicated. The King once rejected is about to return and reign. At the sounding of the seventh trumpet the scheduled time has arrived.

> "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ, and He shall reign forever and ever."

This is the official announcement of heaven. Thus will the dark days of judgment end. Days of horror are ahead for this old earth; days of shifting scenes of judgment; days when the flood-gates of hell will be opened; deathless days of the demon plague; days of horror enhanced by physical disturbances; but, blessed be God! days that shall end in that blessed day of days, when the throneless King of heaven comes to take the kingless throne of earth, and reign for ever and ever.

Truly, all that is within us cries out, "Even so, come, Lord Jesus, come quickly!"

THE PSALMIST'S DESCRIPTION OF THE GREAT TRIBULATION

WHY do the heathen rage, and the people imagine a vain thing?

The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His Anointed, saying,

Let us break their bands asunder, and cast away their cords from us.

He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

Then shall He speak to them in His wrath, and vex them in His sore displeasure.

Yet have I set my King upon my holy hill of Zion.

—Psa. 2:1-6

Israel's Double Relationship to God

by ALFRED SCHELL

OF THE many differences between Israel and the Church of this Age, perhaps none are more important in order to an understanding of Scripture than the fact that while the people of Israel had a double relationship to God, the members of the Church have but a single relationship to God.

The Israelites, born of Abraham, Isaac, and Jacob, were, by virtue of this fleshly birth, the people of God. They were His sons, His servants, "to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises" (Rom. 9:4-8).

But, the Apostle continues, "They are not all Israel that are of Israel"; and "Tho the number of the children of Israel be as the sand of the sea, a remnant shall be saved." The people of this remnant are not they only born by natural birth of Abraham, but are also born of God by a spiritual birth through faith unto salvation. Thus by a double link, by a natural and a spiritual birth they are the people of God. But the Gentiles, forming the Church of this Age, are not so; for as Gentiles they had no link with God. As the Apostle writes to the Ephesians: "Wherefore remember, that ye being in time past Gentiles in the flesh . . . were without Christ . . . . having no hope, and without God in the world." "But now in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ." Thus the spiritual birth through faith is the only link between God and the members of the Church of this Age.

> The Scriptural distinction which is here set forth is an exceedingly important one. Unless it is faithfully recognized in studying the truths connected with the Great Tribulation, great confusion will result.

The language of Scripture is always according to these facts. The larger part of Scripture from Genesis to Revelation is concerning the calling, training, chastisement, and restoration of the people of Israel.

God speaks to them, and of them, as His people, regardless of the fact that the larger part of them would neither listen to Him nor believe in Him.

But as their unbelief became increasingly manifest, especially in the days when the Lord Jesus came among them, the remnant within the nation is recognized in such expressions as, "Behold an Israelite indeed", i.e. there were Israelites who were not "Israelites indeed." This word "indeed" is translated "true" in John 4:23 and this expression "true worshippers" like "Israelites indeed" implies two classes in Israel. Israelites, born of Abraham, all worshipped the God of Abraham; but only a remnant were "true worshippers." This word "indeed" is found in John 8:31, and the word "disciple" means a "follower"; and one could follow the Lord, as many did, for the loaves and fishes, without following His teachings and thus becoming "disciples indeed."

We find this manner of speech throughout the Gospels, while the Lord was still dealing with His Jewish people; and it also more or less prevails in the Catholic Epistles, written to the Hebrews," to "The twelve tribes scattered abroad," to "The strangers scattered," etc. viz: Hebrews, James, Peter, etc.

But in the Pauline Epistles, which are the direct Scripture to the Church, this manner of speech is not found. Paul never speaks of "true Christians," as if there could be Christians who were not true Christians; for the Gentiles out of whom the Church is formed, had no relationship with God by nature. ONLY those who have believed the Gospel are Christians. ALL OTHERS are NOT Christians at all. In the Pauline Epistles we find no such expression as "true believers." One is either a believer or an unbeliever. The Gospel is "the power of God unto salvation to everyone that believeth." We are never told to "really" or "truly" believe; and to use such expressions implies the insufficiency of believing. Even in the Old Testament, "What saith the Scripture? Abraham believed (not really believed) God, and it was counted unto him for righteousness" (Rom. 4:3). "The just shall live by faith." Throughout the Gospels also it is always "He that believeth (not really believeth) on the Son hath everlasting life." The Apostle James, writing to "The twelve tribes scattered abroad," commends those who believe there is "one God." Even the devils believe there is one God, and therefore tremble. But surely Scripture never offers SALVATION to those who even "really believe" that there is ONE GOD. "Without shedding of blood there is no remission;" and the Gospel of our SALVATION is that Christ died for our sins

. . . He was buried . . . He rose again the third day according to the Scriptures."

This, and nothing less than this will save sinners; for, thank God, this Gospel IS the "power of God unto SALVATION to EVERYONE that BELIEVETH" (Rom. 1:16).

If then we bear in mind this distinction between Israel and the Church we shall avoid much confusion and perplexity. For instance, if we compare the Judgment of the "Talents" in Matt 25, with the Judgment of the Church described in I Cor. 3:11-15, we find that the man who had one talent, and buried it, is given his place in "outer darkness," in "weeping and gnashing of teeth," he is LOST. But in the judgment of I Cor. 3, the man whose work is burned shall suffer loss, "but he himself shall be SAVED." Evidently these two judgments are not of the same people at the same time; for they result so oppositely in the case of the one who comes short in his work. The judgment of I Cor. 3 is unquestionably that of the members of the Church, as we may learn by the address of the Epistle; and the context shows that only those who are on the "foundation" Jesus Christ have any part in this judgment which takes place when the Lord comes for the Church (I Cor. 4:5) and includes only those "in Christ" (I Thes. 5). None but saved people are there and they are there, not to find out whether they are saved, but to find out what "reward" or wages they have earned during their Christian life. Hence even in the extreme case of one whose "work shall be burned" he shall suffer loss (the loss of his wages); but he himself shall be saved."

But if the judgment of I Cor. 3, is OUR judgment, then the judgment of the "Talents" is NOT OUR judgment, for they do not agree. The context of the parable of the Talents shows that that judgment takes place when the Lord returns to the earth to regather His Jewish people. "He came unto His own" many many years ago, and "delivered unto them His goods," gave to His Jewish people "much advantage" (Rom. 3:1-2; 9:4-5) over the Gentiles. Ere He returns to them again, some of them will have repented, and have gone to work in His vineyard. Converted by the preaching of Elijah and his companion during the Great Tribulation, they will have become "Israelites indeed" whose talents gain other talents. But "they are not all Israel that are of Israel." Many in those coming days will refuse Elijah as they refused John the Baptist, and will receive the Antichrist. They are Israelites, but not "Israelites indeed." They are "servants," for they are "of Israel;" and yet not Israel, for they are unbelievers. They manifest their unbelief by their doings. They make no use of the "advantage," the "talent," which as Jews they have been given; and how shall they "escape" if they neglect so great salvation?"

The unbelieving Jew, though born of Abraham, not being born of God, is "cast into outer darkness: there shall be weeping and gnashing of teeth."

"Then shall the kingdom of heaven be likened unto ten virgins which took their lamps, and went forth to meet the bridegroom" (Matt. 25:1). "Ten virgins" having "lamps," for all Israel had been given the "oracles of God" as a "lamp unto their feet:" they had been given the Holy Spirit as "oil in their lamps;" but, as Stephen declares, "Stiff necked and uncircumcised in heart and ears" many of them "always resist the Holy Ghost," their "lamps had gone out." "While the bridegroom tarried, they all slumbered and slept," "according as it is written, God hath given them the spirit of slumber" (Rom. 11:8).

But God will send them another "voice in the wilderness," a cry at midnight, "Behold the bridegroom cometh;" and the nation of Israel will awake from its long slumber only to manifest once more that "they are not all Israel that are of Israel;" for five of the virgins had "no oil" no light from the lamps within their hands, no understanding of the "oracles of God," the Scriptures they have been given, and yet have not believed, and of all such, though they be "virgins," and "of Israel," the Lord declares, "I NEVER knew you."

Thus these Scriptures of the Gospels just exactly fit the Jewish times, and Jewish people for whom they were written, while the Pauline Epistles just as exactly fit the Church of God. Beloved, let us "try things that differ" (Phil. 1:10 margin): let us "study . . . to rightly divide the Word of Truth" let us "hold fast the form of sound words" let us "give none offense (stumbling) to Jew, to Gentile, nor to Church of God."

This the rest 'mid earthly turmoil,
This the balm 'mid all its pain.
This the joy amid our sorrow,
Christ is coming back again;
Coming surely, coming quickly,
It is but a little while
Till we hear His voice so tender,
Till we see His welcome smile.

He will hush earth's tribulation,
He will make her wars to cease,
Bring in everlasting justice,
Bring in everlasting peace;
It is not for death we're waiting,
But for Him Who then will bring
Life and health and joy and blessing,
Earth's exalted, holy King.

—Selected

The Tribulation in Type And Fulfilment

by JESSE ROY JONES

God's revelation of truth through type has been as a sealed book to many Christians. The beauty of this little study will encourage many to enter into more earnest study of the inspired photographs of Scripture.

ONE of the things which make the Bible the unique Book of all books is the way God sets forth in type in the events of the past those things which will actually find their fulfillment in the future. Man could not even think of writing such a book, to say nothing of his having the audacity to attempt it. Only God is capable of such wisdom.

In the Book in which "God hath spoken" the nation Israel stands alone in the peculiar relationship which exists between her and God and the other nations of the world. "What advantage then hath the Jew? . . . . Much every way: chiefly, because that unto them were committed the oracles of God" (Rom. 3:1-2). And, in addition to this fact, we find that about nine-tenths of the entire Bible has to do with God's dealing with the Jewish nation. At present His dealing is remarkable because of the silence which characterizes it. But in the future (no one knows just when) this silence will be broken and again He will show forth to the whole world through this nation, which is looked upon as the tail of the nations, that He really is "the God of Israel," and she will be established, through His mighty power, as the head of all the nations of the earth. In the meantime, God has revealed to us by a striking analogy between Israel's past and her prophesied experience in the future the details of what His dealing with her shall be.

Every one is more or less familiar with the events which center about Israel's exodus from the land of Egypt. Let us merely consider a few of the outstanding ones and see how remarkably they compare with what God says her experience shall be in the Great Tribulation. The method of demonstrating Scripture truth by an extended analogy is set forth in God's Word, and is of inestimable value.* For the "Fulfillment" side of our analogy we will take the experience of the "woman" which is discussed in the twelfth chapter of the Revelation. It must be recognized at the outset that this "woman" is Israel. Should there be any question in the mind of the reader as to the Scripturalness of this fact, the analogy itself should clear up all doubt in the mind.

Let us now consider the analogy:

THE TRIBULATION IN TYPE	THE TRIBULATION IN FULFILLMENT
1. Israel SUFFERED persecution at the hands of Pharaoh, a world ruler (Exod. 1:11-14).	1. Israel WILL SUFFER persecution in the future at the hands of Antichrist, who is to be a world ruler (Rev. 12:13).

Notice how striking this first point in our analogy is. The record of God's Word is that Pharaoh set taskmasters over the children of Israel "to afflict them with their burdens" and "made their lives bitter with hard bondage" (Ex. 1:11, 14). This experience, which marks the eve of Israel's exodus out of the land of Egypt, sets forth in type in a marvelous way how this hated nation will suffer hideous persecution at the very hands of the devil himself in the person of the Antichrist in the Great Tribulation, which will be but a precursor to a series of torments which he will inflict upon her during that awful period which is still future.

2. In bringing about Israel's deliverance, God smote the Egyptians with terrible plagues (Ex. 3:20).	2. In bringing about Israel's deliverance in the future, God will smite the nations in the Great Tribulation with the awful judgment of the Seals, Trumpets, and Vials (Rev. 6 to 16).

In some respects the Tribulation element in both type and fulfillment in this point is more outstanding than in the others because of the general effect of the judgments. The whole of Egypt was affected by the plagues. In the Great Tribulation the whole world will be affected by the awful judgments which God will pour out upon the rebellious nations of the earth. Egypt never witnessed before or since such persecution as she experienced under the plagues which God inflicted upon her. The world never has and never shall witness such judgment as shall befall her during the Great Tribulation. Both the type and the fulfillment, in a very peculiar sense, speak of a time of GREAT TRIBULATION.

* A discussion of the Analogy Principle is given by Dean Fowler in his series on *"The Eighteen Principles of Divine Revelation,"* in the October, 1923, issue of *"Grace and Truth."*

3. Israel was borne on eagles' wings as she fled from the hands of her persecutor (Ex. 19:4; Ex. 14:5).	3. Israel shall be given great eagles' wings on which to fly from the hands of her persecutor in the Great Tribulation (Rev. 12:14).

How marvelous is the accuracy with which God promises to fulfill His prophecies—even to the minutest details. God says that He "bare them (Israel) on eagles' wings" when He delivered them from the hands of Pharaoh, who "would hardly let" them go. And when Antichrist shall seek to further his persecutions against the "woman," who is none other than the nation Israel, God gives her "two wings of a great eagle, that she might fly . . . from the face of the serpent." Surely such accuracy challenges us to greater faith in the very words of Holy Writ.

4. Israel fled into the wilderness, where she was led of God (Ex. 13:18).	4. In the Great Tribulation Israel shall flee into the wilderness to "a place prepared of God" (Rev. 12:6).

We see here that God was very careful to make full provision for the safety of His people after their deliverance from the hands of the enemy. He did not want them to meet with any more opposition at that time, lest they might have changed their minds and returned to Egypt, where they would be forced to submit to Pharaoh again. Likewise, in the Great Tribulation, God will be very solicitous for His chosen people and will see to it that a place of security is chosen for their protection. The record is that the God of Israel will choose the wilderness for this place, just as He did in the past. The type and the fulfillment continue to remain true.

5. Israel was nourished by manna from God in forty-two stopping places (Num. 33).	5. Israel shall be nourished by God for forty-two months in the Great Tribulation (Rev. 12:6, 14).

Here is an example of God's miraculous provision for the children of Israel during their wilderness wanderings. They were miraculously delivered and miraculously fed. He will exercise the same miraculous watchcare over His people in the Great Tribulation. Israel shall be miraculously delivered and led into the wilderness; then God says she shall be fed there "a thousand two hundred and threescore days" (or forty-two months). Such accuracy of detail as we have exhibited from the Word of God in this point of our analogy reveals that only God Himself is capable of directing the affairs of His people so that in the fulfillment of the type which He has given the events which occur shall be in exact accord with the prophecy.

6. Israel was opposed by great waters, and was miraculously delivered (Ex. 14).	6. In the Great Tribulation Israel shall be met by the opposition of "water as a flood" and shall be miraculously delivered (Rev. 12:16).

The Great Tribulation will be a time of miracles. In the type we see it marvelously set forth when Israel comes to the Red Sea and is delivered. The Bible record is that God caused the sea to go back by a strong wind and made the sea dry land, and the waters were divided (Ex. 14:21). In the fulfillment we find that Israel will almost be overcome with the the flood of waters (symbolically "the flood of nations"—Isa. 17:12-13) which the serpent shall cast out of his mouth. But we find that the earth will open her mouth and swallow up "the flood which the dragon cast out of his mouth" (Rev. 12-16).

7. Pharaoh and his followers made war with Moses and God's people, and were overcome (Ex. 14:9; Deut. 7:6).	7. Antichrist and his followers shall make war with the Lamb and the chosen people, and shall be overcome (Rev. 17:14; Rev. 13:17; Rev. 19:11-21).

This is the final point in our analogy, and sets forth the culmination of the Great Tribulation, both in type and fulfillment. Pharaoh and the Egyptian hosts declared war on the children of Israel and pursued after them with all the horses and chariots of Pharaoh and his horsemen. It must have been a tremendously awe-inspiring sight to see the mighty arrayed forces of Egypt pursuing the poor little despised nation of Israel. Humanly speaking, there was no possible hope for them. But the Egyptians were forced to testify that the Lord fought for Israel, and the Lord overthrew the Egyptians in the midst of the sea (Ex. 14:25, 27). Pharaoh little realized that the God of Israel was "a Man of war" (Ex. 15:3). What a wonderful photograph of Israel's experience in the future! Armageddon will be the fulfillment of the type. Antichrist will gather together an array of forces that will extend from Esdraelon to Edom. He will reveal his folly by actually purposing to battle against Almighty God—"the Lord mighty in battle" (Ps. 24:8). The Devil will send forth his emissaries unto the kings of the earth and of the whole world to gather them to the battle of that great day of God Almighty (Rev. 16:14). Poor little oppressed Israel! Surely there is no help for her, humanly speaking. But the Lord shall fight for her in the future just as He did in the past. The Lord shall have the hosts of Antichrist in derision. "He that sitteth in the heavens shall laugh" at their puny efforts to fight against the "King of kings and Lord of lords." The Lord's victory for Israel in the Great Tribulation will be just as spontaneous and just as instantaneous as it was when He overthrew Pharaoh and his chosen captains in the Red Sea. The record is that they shall be destroyed "with the brightness of His coming" (II Thes. 2:8), and shall be "cast alive into a lake of fire burning with brimstone" (Rev. 19:20). This marks the doom of the Antichrist and False Prophet; and thus shall end the Great Tribulation of the nation Israel, just prior to her entering into the Kingdom age (Rev. 20:1-6).

In the analogy we have found the Great Tribulation faithfully set forth both in type and fulfillment. Surely the striking agreement as found in our little study should increase our confidence in the "sure Word of prophecy." And, in the light of Israel's heart-breaking experience both in the past and in the future, we should thank God that He has seen fit to spare us, who are in Christ Jesus, from these awful experiences. Let us, therefore, take courage and give ourselves to Him for greater faithfulness in life and deed ere that dark and hideous age, which from all indications is close upon us, shall fall upon this old world.

Last Sunday Night

by JAMES H. BROOKES

ON a cold and stormy Wednesday night a pastor was aroused from his slumber between one and two o'clock, by an urgent request to visit a dying man, who greatly desired to see him. It was not long before he reached the street and the house that had been designated, and was ushered into an upper room. A single glance took in a sad scene. A man not more than twenty-five years of age was gasping for breath. The clammy sweat was on his face, his eyes were rolling wildly, and it was painfully evident that he had only a few minutes to live. On one side of him was his young wife wearing an expression of unutterable grief and horror; on the other side was his mother with her head bowed in speechless sorrow. At the foot of the bed was a cradle containing an infant quietly sleeping, and before the fire stood a physician looking down, as if conscious that he was utterly powerless in the presence of death.

The servant of the Lord took the hand, that felt like the hand of a corpse, in his own and said, "My friend, you are dying, and I have come to tell you of Jesus." "Too late! too late!" hoarsely whispered the sufferer. "I was at your church last Sunday night, and was deeply impressed by the sermon. I knew I was a sinner and needed salvation, but as I walked home I reflected that I was young, and had just started into business, and deliberately made up my mind that I would put off the subject for a few years. Now I am dying, and I have sent for you, not to talk to me, but to pray that my wife and child may not go to the world of woe I am about to enter."

It was in vain that he was reminded of the dying thief, of the blood that cleanseth from all sin, of the grace that saves the chief of sinners, of the welcome extended to the prodigal, of the call of love sounding out at the eleventh hour. Nothing that was said elicted any other answer than a groan of despair, and in a little while lifting his hand as if waving back the shadows he murmured, "Last Sunday night! Last Sunday night!" He moved his head convulsively on the pillow, the death rattle was heard in his throat, and he was gone. His young wife who had been bending over him fell upon the bed, and the minister said to the mother, "Look to your daughter; she has fainted." But after calling and shaking her, she suddenly started up with a scream to flee from the room, a raving maniac.

As the pastor returned to his house along the silent streets, and facing the biting wind, he could only pray that God would spare him the agony of witnessing another such scene. But alas! what groups are gathered every day, even in so-called Christian lands, around Christless and hopeless death-beds. A vast majority of all who have heard the gospel die unbelieving and therefore, unsaved, for it is plainly written, "He that believeth not, shall be damned" (Mark 16:16); "and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). "Fools make a mock at sin" (Prov. 14:9), or as Young translates it, "Fools mock at a guilt-offering," and set up their foolish opinions against the distinct and oft-repeated testimony of the Lord Jesus Christ about the everlasting punishment of unbelievers; but if they continue to despise or neglect the guilt-offering, they will certainly spend eternity in hell.

This Gospel article is especially appropriate to this issue since it gives a faithful warning of coming judgment. May God use it to impel some lost soul to flee to Jesus.

Yet of all who die unsaved, how few intended to despise or neglect to the very end the offering which Christ made for sin, how few expected to leave the world without faith in His atoning sacrifice! There came a time in their history, when the still, small voice of the Holy Spirit spoke in tenderness to the conscience and heart, or when the thought of a judgment to come made them pause in the pursuit of business and pleasure. Like Agrippa they were almost persuaded, like Felix they trembled; but they never got beyond the ALMOST, and, although the convenient season returned again and again, they gradually became more and more callous, until at length the two fearful words were written against them, "past feeling" (Eph. 4:19).

There is an old story that the devil once summoned a council of demons to consider the best method of enticing men to the bottomless pit. One proposed that he would seek to convince them that

there is no God, another that there is no hereafter, another that there is no Christ, another that there is no sin, another that there is no retribution; but Satan scoffed at these various suggestions as too shallow, and too easily refuted. Finally one said he would journey through the world, and whisper in the ears, "Time enough." At this the prince of darkness laughed and said, "Go thy way, and thou shalt succeed better than any of my hosts."

While the devil is saying "time enough," God is saying, "Behold, now is the accepted time; behold, NOW is the day of salvation" (II Cor. 6:2) "Wherefore as the Holy Ghost saith, TO-DAY if ye will hear His voice, harden not your hearts" (Heb. 3:7). Moses asked Pharaoh when he should entreat the Lord for him, and the king of Egypt answered, "To-morrow" (Ex. 8:9-10), and was at last overwhelmed in the Red Sea. "It is a fearful thing to fall into the hands of the living God" (Heb. 10:31). There is not a single promise in the Bible to the sinner for to-morrow, but only for TO-DAY.

Book Reviews

by THE EDITORS

CHRIST THE INCOMPARABLE

Dr. Riley's latest. A genuine book by a genuine man. Good books are multiplying very rapidly, but it would be hard to find a book dealing with the Deity of Christ in which such clear, uncompromising arguments are presented. Christ is unapologetically set forth as the Incomparable One, the One to Whom are ascribed the names, "Wonderful Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." The One Whose claim of Deity is forever settled in heaven and in earth.

The wonderful plan of Redemption through the finished work of Jesus at the Cross impresses one more and more powerfully as one reads this convincing gathering together of Biblical declarations on the great theme of the pre-eminence and Deity of the Lord Jesus. Dr. Riley divides his discussion into twelve sections giving a delightfully Scriptural exposition of both our Lord's true Humanity and His real Deity. In this day of awful apostacy when men of every tribe and clan are seeking to repudiate the Deity of Jesus Christ, enough cannot be said in praise of a testimony that so fearlessly and beautifully presents this much controverted truth.

"Christ the Incomparable," by W. B. Riley, pastor of First Baptist Church, Minneapolis. 217 pages, cloth cover, 7¾ x 5¼ inches. Fleming H. Revell Co., Publishers, Price $1.50.

—C. R. L.

TWELVE LECTURES TO YOUNG MEN

A new edition of a series of twelve lectures delivered some years ago by Henry Ward Beecher. It is a book of advice to young men, dealing with the important problems, the proper handling of which is so essential in the training of every young man's life. Doctor Beecher has attained a world-wide reputation as a Master Preacher and Writer, and it is said that of all his published works none has attained such a wide circulation as have these live talks for young men. These subjects are discussed from the general standpoint rather than the specific, nevertheless they do not lack the compelling influence which such talks must possess in order to provoke thought and action on the part of the reader. The frisky young shieks of this Jazz Age would look upon the book as prosey, but it contains just the standards so greatly needed to be emphasized on every hand. Our new fangled Youth Movement devotees would do well to adopt this old fashioned book as their constitution.

"Twelve Lectures to Young Men," by Henry Ward Beecher, published by Geo. H. Doran Co., N. Y. 303 pages, 5½ x 7¾ inches. Price $1.50.

—C. R. L.

THE PHANTOM OF ORGANIC EVOLUTION

Disregarding the opinions of the scientists of pro-evolution tendencies, George McCready Price has faithfully held to a sane and balanced teaching of the sciences relating to the origin of the universe. His writings have aided much in lifting the subjects of biology and geology out of the realm of the speculative and placing them on factual bases.

This latest book from his pen is an effort to deal with the theory of evolution in such a way as to make it possible for the general reader to understand its fallacies. His discussion follows the general outline of Genetics, Palelontology, Embryology, and Natural Selection. While the style is that of a deliberate scientific writer, it does not lack the occasional "punch" which is necessary to keep the mind active and make the book interesting reading. It is deserving of the most careful study by every Christian who would have his own soul steadied in this hour of conflicting opinions and who would also be used in delivering others from the delusion of organic evolution.

"The Phantom of Organic Evolution," by George McCready Price. Size 5½ x 7½ inches, cloth cover. Fleming H. Revell Co., New York. Price $1.50 net.

—L. J. F.

MRS. MARY'S GO-TELL

Here's another book by Mrs. S. R. Graham Clark, the author of "Forty-eight Bernard Street," which was reviewed in this magazine some months ago.

This book is not lacking in the commendable qualities which so characterized the former book, but presents the same truths with even added force and veracity.

The narrative centers around a Sunday School Class called the Go-Tells. One of the members of this class whose name is Frances Stuart having taken a definite stand for Christ, seeks to live a life of separation from the world. In so doing she is opposed by her mother, but finally because of the testimony she bears her mother realizes her mistake and confesses her wrongs. Many characters are introduced which adds much to the interest of the story. Throughout, the spirit of Christ dominates.

"Mrs. Mary's Go-Tell," by Mrs. S. R. Graham Clark. 128 pages, illustrated, two colors, art stock cover, 25c; cloth, 75c net. Bible Institute Colportage Association, Chicago.

—C. R. L.

REMEMBER THE MISSIONARIES!

Our Missionary Subscription Fund which is used to send "Grace and Truth" without charge to those who labor on mission fields is entirely exhausted. One Dollar and Fifty Cents will send the Magazine to a Missionary for a year. No extra charge for foreign postage. See page 254 for testimony of the blessing brought through the monthly visits of our paper. Send your offering to the Business Manager,

"GRACE AND TRUTH"

Outlines for God's Workmen

Conducted by R. S. BEAL

PRAYER

PROTECTS GOD'S CHILDREN
Eph. 6:18
REVEALS GOD'S TRUTH
Jer. 33:3
ANSWERS GOD'S ENEMIES
I Kings 18
YIELDS GOD'S PROVISION
Matt. 7:7
EDIFIES GOD'S CHURCH
Jude 20
RELEASES GOD'S POWER
Jno. 14:14

—H. A. W.

RECONCILIATION
THE WORK OF THE CROSS

Eph. 2:13—18

I. IT UNITES JEWS AND GENTILES IN THE BODY
Vss. 14, 16
II. IT SATISFIES THE LAW
Vs. 15
III. IT MAKES PEACE WITH GOD
Vss. 14, 15, 17
IV. IT GIVES ACCESS TO THE THRONE OF GRACE
Vs. 18

—H. A. W.

BEHOLD!

I. THE BEHOLD OF PROPITIATION
Jno. 1:29
II. THE BEHOLD OF INVITATION
II Cor. 6:2
III. THE BEHOLD OF CONDEMNATION
Acts 13:41
IV. THE BEHOLD OF REGENERATION
I Jno. 3:1
V. THE BEHOLD OF EXPECTATION
I Cor. 15:51
VI. THE BEHOLD OF REVELATION
Rev. 22:12

—H. A. W.

PROFITABLE SPEECH FOR GOD'S CHILDREN

Col. 4:6

I. GRACIOUS SPEECH—The Manner
"Let your speech be always with grace"
II. SCRIPTURAL SPEECH—The Matter
"seasoned with salt" Lev. 2:13
III. EFFECTIVE SPEECH—The Motive
"that ye may know how ye ought to answer every man"

—H. A. W.

THE BLESSED HOPE IN FIRST THESSALONIANS

I. THE BLESSED HOPE THE CONSUMMATION OF OUR SALVATION
Chapter 1
II. THE BLESSED HOPE AN INCENTIVE TO A FAITHFUL MINISTRY
Chapter 2
III. THE BLESSED HOPE A STABILIZER OF FAITH
Chapter 3
IV. THE BLESSED HOPE A POWER IN PERSONAL HOLINESS
Chapter 4. "Comfort" also means "exhort"
V. THE BLESSED HOPE A DOCTRINAL SAFE-GUARD
Chapter 5

—H. A. W.

PAUL'S PERSONAL ADDRESS

Rom. 1:8—15

I. THE CHRISTIAN WORKER'S JOY—vs. 8
Thanksgiving for their faith and testimony
II. THE CHRISTIAN WORKER'S FUNDAMENTAL SERVICE—vss. 9-10 The service of intercession, "Making request"
III. THE CHRISTIAN WORKER'S GUIDANCE—vs. 10 "By the will of God"
IV. THE CHRISTIAN WORKER'S PURPOSE—vss. 11-13, "I long to see you"
V. THE CHRISTIAN WORKER'S RESPONSIBILITY —vs. 14, "I am a debtor"
VI. THE CHRISTIAN WORKER'S READINESS—vs. 15, "I am ready"

M. G. D.

THE BELIEVER'S RESURRECTION STANDING AND STATE

I. THE BELIEVER HAS A STANDING BEFORE THE THRONE OF GOD AS A RESURRECTED BEING
A. He has been created anew.
II Cor. 5:17
B. He has been raised up with Christ.
Col. 2:12
Eph. 2:5, 6
C. He has received deliverance from the Satanic powers for they were crucified with Christ. The powers of Satan are (I John 2:16)—
1. The World.
Gal. 6:14.
2. The Flesh.
Rom. 6:6
Col. 2:11-14
The law was also done away at the Cross (Col. 2:14; Rom. 10:4), but it is not one of the tools of Satan, for it is holy and just and good (Rom. 7:12). The law has been used by Satan to deceive the soul through the Flesh or Old Nature (Rom. 7:8-11).
3. The Demons.
Col. 2:15
Words "Principalities" and "powers" are used to refer to angelic and demoniacal powers (Col. 2:10 and Gal. 6:12).

II. THE BELIEVER MAY HAVE HIS RESURRECTED STANDING MANIFESTED IN HIS STATE ON EARTH AS MOMENT BY MOMENT HE YIELDS HIMSELF UNTO GOD.
A. He may walk in newness of life.
Rom. 6:4
Rom. 7:6
B. He may walk as a resurrected being.
Gal. 2:20
C. He may walk in complete victory over the Satanic powers which controlled him in his old life. His victory may extend over—
1. The World.
Gal. 6:14.
2. The Flesh.
Col. 3:1-17
Rom. 6:6, 11-13
3. The Demons.
Col. 2:15-19

—L. J. F.

Whole Bible Sunday School Lesson Course

Expositions by H. A. WILSON

Lesson 18 Sunday, August 2, 1925

MAN: HIS CREATION

Genesis 1:26—31; 2:7, 18—25
Golden Text: I Corintians 11:7

In our former study of the creation of man we considered the difficulties involved and the typical teaching presented. In this lesson, therefore, let us give our special attention to the creation itself and to the circumstances which surrounded it. Five things call for our careful consideration. They are the power manifested, the pattern followed, the position given, the perfection evident, and the purpose in the mind of God.

I. THE POWER

The creation of man was a signal manifestation of God's power. The Word tells us that "the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul" (Gen. 2:7). Science confirms this statement. The human body has been chemically analyzed and found to be composed of a large proportion of water and smaller quantities of common minerals. Alone they are mere dust, and most, if not all, of them are actually present in the dust of the ground. The scientist can determine exactly what the ingredients in the human body are. But given all these ingredients in their proper proportions there is not a man living who can make a human body. Perhaps it is true that they can make something resembling bones or muscle tissue. And possibly if they could preserve their productions long enough they could actually make some sort of a body, though this is exceedingly doubtful. But there their work of necessity must end. They could not possibly produce the fine co-ordination of the parts which we see in our bodies, and they could not possibly impart life. Consider, therefore, how great was the power which actually molded man from the dust of the earth, making that dust into living tissues, endowed with marvelous physical capabilities, with every part fitting perfectly into every other part and co-ordinating perfectly. And then consider how much greater even than that was the power which implanted in this body a soul with the almost incredible powers with which it is endowed. What marvelous power was manifested when God made man!

Of course some so-called scientists and their cheap sychophants among the clergy, flatly deny that man or anything else in the universe came into being by creation. They insist that all are the production of a "fortuitous concurrence of circumstances." They ridicule the Bible account of creation which they call "the story that God made man out of mud and stood him up against the fence to dry." This is because "the natural man receiveth not the things of the Spirit of God for they are foolishness unto him, neither can he know them because they are spiritually discerned" (I Cor. 2:14). They prefer to believe in a far more incredible and humanly conceived theory of evolution rather than in a Divinely revealed act of creation. They will not admit that God created man, for that would be to admit a miracle. They are unwilling to believe in miracles because this would bring them face to face with Divine power, and would make them responsible to worship the God Who is above nature. They do not wish to recognize any Being higher than themselves. They do not like to retain God in their knowledge, consequently God has given them over "to a reprobate mind" (Rom. 1:28).

But in spite of the fact that man refuses to believe it, the record of God's Word is true. Man was created by a special and miraculous manifestation of God's power.

II. THE PATTERN

Even more amazing, if possible, than the power displayed is the fact that God patterned man after His Own Image. (Gen. 1:27). A great many discussions have been written on this subject. Some attempt to prove that the meaning of this has entirely to do with the physical being of man. Others insist that it refers to his moral characteristics. Still others relate it to his intellectual powers. It is difficult, if not impossible, finally to determine which is right. The difficulty lies in the fact that sin has affected every part of man's existence, physical, moral, and mental. Perhaps there is some truth in all their contentions. But no doubt also there is even more in this statement than any man has yet suspected. The nearest we can come to understanding it is to consider that Jesus Christ is repeatedly said to be the express "image" of God's person. Heb. 1:3; II Cor. 3:18; Col. 1:15.

That sin has marred the image to some extent is certain, but in spite of this God still says that man is "the image and glory of God" (I Cor. 11:7). How great then is our redemption in Christ. God says that in the resurrection we shall be "conformed to the image of His Son" (I Cor. 15:49; Rom. 8:29; Phil. 3:21). This is better even than the glory of Adam's creation. He was made in the image of God and we still bear His likeness. But there is still something greater and better awaiting us by the grace of God. **"It doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is" (I John 3:2).**

III. THE POSITION

The fact that God made man in His own image would logically lead us to the conclusion that He intended for him a position of honor. But it is not necessary for us to rely upon logical implications, for it is definitely stated that God intended man to have such a position. "God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle and over all the earth, and over every creeping thing that creepeth upon the earth" (Gen. 1:26). What an honored and exalted position God gave to man! He was God's deputy to rule over the earth. Surely one would think that man should be satisfied with such a position.

We have already seen in former lessons that Adam's position in the creation is typical of Christ's position in the Kingdom. Let us briefly recount for the sake of some who may not have access to those lessons some of the points of analogy which show the typical teaching. When first created, Adam was sinless, being innocent even of the knowledge of good and evil; so the Man Who will reign upon the earth during the coming Kingdom will be the sinless Son of God, Christ Jesus (Heb. 7:26; Rev. 19:11-16). Adam had dominion over the whole earth, and Jesus, too, will rule throughout the whole earth (Zech. 9:10). In the garden of Eden, Adam was united with his bride; likewise in the Kingdom Jesus will be united with His bride. Rev. 19:7-8). Adam's bride was presented to him through the wounding of his side; Jesus' bride will be presented to Him through the shedding of His own blood, in which His side was wounded (Rev. 19:7-8; Rev. 7:14). Surely it is fitting and proper that the man made in the image of God should have had dominion over the earth, when we

consider that the One Whose right it is to reign in the Kingdom will be the One Who is the very Image of God.

IV. THE PERFECTION

When Adam was created he was perfect. This is plainly indicated in the somewhat delicate statement that "they were both naked, the man and his wife, and they were not ashamed" (Gen. 2:25). Not for an instant that in the marriage relation is any suggestion of evil or any occasion for shame. There is not. That God has ordained and sanctified it should be enough to end all questions to realize that before the fall God had said to Adam, "Be fruitful and multiply and replenish the earth" (Gen. 1:28). But shame accompanies the knowledge of sin, and Adam being perfectly innocent and not even knowing evil he could of course know no shame. This is also indicated in the fact that Adam stood before God without fear when God brought the living creatures to him to see what he would call them (Gen. 2:19-20). A man with sin in the life cannot stand unabashed in the presence of God, but the evident indication is that Adam did so. He must, therefore, have been without sin. Again his perfection is indicated in the fact that after the fall God said "the man is BECOME as one of us to know good and evil" (Gen. 3:22). This is as good as saying that before the fall man knew only good, whereas afterward he knew evil also. All these things point to the fact that man in his original creation was perfect and innocent. This surely accords with the Scriptures which positively say that all God's work is perfect (Deut. 32:4).

It must be borne in mind, however, that Adam's perfection was only a created perfection. To maintain it he must do nothing but perfect deeds. A single slip or misstep would and did forever end his perfection. How different this from the condition of the soul justified by God's grace through faith in Christ. For such a soul sin is a sad reality. He has known its sorrows and has suffered its defilement. Now, however, believing in Jesus Christ, his sins, past, present and future, are washed away by the blood. His righteousness is not the righteousness which comes from doing righteous deeds, but that which is reckoned to him through faith in the righteousness of another. Adam's righteousness could be lost as could his soul. But the believer in Christ can never lose either his righteousness or his salvation. His righteousness and his salvation both depend not upon righteous deeds which he has done, but upon the grace of God which imputes to him the perfect and changeless righteousness of the Lord Jesus Christ. Rom. 3:22; I Cor. 1:30.

V. THE PURPOSE

The purpose of God in creating man was doubtless that He might enter into a rich and blessed fellowship with him. This is not stated in the story of the creation, but it is plainly implied. The very fact that God created man in His own image would lead to this conclusion. Only a man in the image of God can have fellowship with Him. And this is as true today as it was then. It is only those who are new creatures in Christ Jesus, in their standing made in the likeness of God, who can have fellowship with Him. The natural man because of his sin has no fellowship with God. To him His presence is an occasion for fear. But the child of God, born again by His Spirit and made partaker of His nature finds delight in His presence. This is also indicated in the fact that God brought the animals to Adam for him to name. It would indicate that God desired to enter into such close fellowship with man that He could make him to partake in His work. It is also indicated in the fact that after the fall God walked in the garden seeking the man. There is no indication that this was a new thing. Rather the implication is that this was a customary action or at least intended to be so. How sad it was that Adam should have fallen so far short of the purpose which God intended in his creation. How sad that through sin he should separate himself from the presence of God. But, thank God, the fellowship which God intended Adam should enjoy is the everlasting portion of all who will believe in Jesus Christ as their Saviour. Truly in this life, while as yet we have not entered into the full enjoyment of those things which are ours in Christ we may lose our fellowship with Him through backsliding, yet in the resurrection we shall enter into a fellowship which cannot be broken. Rom. 7:9-11; I Thes. 4:17.

Lesson 19 **Sunday, Aug. 9, 1925**

MAN: HIS FALL

Genesis 3:1—24; Romans 5:12—14
Golden Text: Romans 5:12

The fall of Adam was the greatest calamity which ever happened to mankind. It was the beginning of all sins which have damned the human family since then. Then were sown all the seeds which have brought forth a harvest of misery and woe in ever increasing measure. And then the whole race was alienated from God. But we must not blame Adam for all our suffering. It is true that he started the ball rolling, but we have all been pushing our hardest to keep it rolling ever since. So, while in a sense we are still suffering for the sin of Adam, it is just as true that our own sins have contributed as much if not more, to that suffering.

As we study the sin of Adam let us notice first its character, then its consequences, and finally its cure.

I. THE CHARACTER

The sin of our first parents set the type for all sin. Every sin to which we are subject exhibits the same characteristics. It was the root of which our sins are the fruit. We may, therefore, very profitably study the character of Adam's sin, for in it we will see the character of our own.

(a) It is well first to note that this sin was a plausible sin. The Word says, "When the woman saw that the tree was good for food and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took the fruit thereof and did eat, and gave also unto her husband with her and he did eat" (Gen. 3:6). How many good reasons could be found for eating of this tree! And yet how empty they were after all. But sin is always plausible. Many good-sounding excuses can be found for every one. But oh! the sorrow which lurks in the depths of the cup which is so attractive to the eyes! Let us profit from the bitter experience of Adam and Eve, and let us not be deceived by good appearances when God has warned us against a thing.

(b) This sin was also a sin of unbelief. God had definitely commanded them, saying, "Of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). Satan insinuated that God's Word was not true by the scornful question, "Yea hath God said?" and then he followed it by a blank denial, "ye shall not surely die." Here was urgent need for the shield of faith, but Eve chose to believe the devil's lie rather than the Word of God. Every sin ever committed since that time has its roots somewhere in unbelief. If men really believed God's Word they would eschew evil and look to the Lord Jesus Christ for strength to overcome (I Cor. 10:13). But they fail to believe God and fall into the snare which the devil sets for their feet.

(c) It was also a sin of false worship. In giving heed to the devil's lie rather than to the Word of God, thus obeying Satan rather than the Lord, Eve was guilty of worshipping the devil. Worship always carries with it the idea of obedience. And true worship is manifested in obedience. It is profitable, too, to note that this sin started with wrong occupation. Had Eve instantly marked the devil's lie as such and met him with the Word of God she doubtless would have overcome. But she listened to the voice of the tempter and gazed longingly upon the forbidden tree. This is where all sin starts. It starts with wrong occupation. Instead of fixing our eyes upon the Lord we fix them upon some wrong thing. When the voice of the tempter speaks

to our hearts we listen to him rather than listening to the voice of the Spirit which condemns the thought of sin. This soon leads to putting something else in the place of God, and whenever this is done, no matter what the thing may be, we are guilty of false worship. How many are worshipping at the shrine of pleasure, pride, and passion today, putting these things in the place of God. And we find it even among the children of God. Let us give heed to the Word of God, and give Him the pre-eminence in our thoughts and affections, thus we shall be delivered from the awful sin of false worship.

(d) But there is another element in this sin which we must not overlook. It was a sin of self deification. "Ye shall be as gods," said Satan. This seed has brought forth an hundredfold in the lives of Adam's posterity. It is true that in all sin man places self above God, which as we have already seen is self-worship. But in many instances this sin becomes even more apparent and is clearly seen to be the deification of man. At present it is self-evident in the Modernist's exaltation of human intellect above the Word of God. And in the Great Tribulation it will be seen in the deification of the Antichrist. Let us, in this, see the hideous character of sin. Let us give God His rightful place and thus avoid the blasphemy of putting ourselves in His place. Rom. 1:21-25.

II. THE CONSEQUENCES

The consequences of this sin were many and far reaching. It is impossible for us to discuss all of them, or to go into much detail. We must of necessity consider them very briefly.

(a) The acquisition of knowledge was the first result. It is undeniably true that the man who has tasted of a sin possesses a knowledge which the man who has not does not possess. It is true that the man who engages in a sin therefrom derives a certain pleasure which the man who does not engage in it does not enjoy. But though there are pleasures in sin for a season (Heb. 11:25) and though there is a sort of knowledge which comes from it, surely that does not out-weigh the sorrow and misery which follow in its wake. The man who plays with a deadly serpent will gain a knowledge which is not possessed by the man who is not bitten, but who would recommend that all be bitten by a snake in order to gain the knowledge which comes thereby? Surely the other consequences of Adam's sin show that in some things it is better to be ignorant.

(b) The alienation of the soul from God was the next result. All sin separates the soul from God. It is this which the Scripture means when it says that the unbeliever is "dead in trespasses and sins" (Eph. 2:1). His sins have forever shut him out from God's presence. They have made him a stranger to God, and a foreigner to heaven, for God is holy and cannot endure the presence of sin (Hab. 1:13). This is the death which Adam suffered in the day he ate of the forbidden fruit. It is far worse than physical death, for it is an eternal death unless God in His mercy grants salvation. Through the sin of Adam and through our own sins the whole race has been alienated from God. This of course ends any possibility of men naturally having fellowship with God. The sin question must be settled before that privilege can possibly be enjoyed. Rom. 6:23.

(c) Still another result is that the whole race entered into bondage to sin. The instant Adam sinned, the old nature was begotten in his soul, and that carnal nature has been transmitted to all his posterity. "In sin did my mother conceive me," says the psalmist (Psa. 51:5). This cannot refer to the act of procreation, for God distinctly tells us that is not sinful (Heb. 13:4). It must therefore refer to the transmission through physical generation of the sinful nature begotten in Adam in the fall. This is the meaning underlying God's reference to the "seed" of Satan (Gen. 3:15). When man sinned, a sinful nature was begotten in him. This was the "seed" of Satan, and this is the meaning of Jesus' statement to the unregenerate Pharisees, "Ye are of your father the devil" (Jno. 8:44). Romans 5:12 traces the origin of the old nature to this same source, "Wherefore as by one man (Adam) sin (the old nature) entered into the world, and death by sin, and so death passed upon all men, for that all have sinned (committed the deeds of the old nature)." Thus through the fall of Adam the whole race came under bondage to the old nature.

Of course it follows that physical death and sickness, sorrow, misery and wretchedness have come as a result of the sin of Adam, but these are mere outward results of the more important spiritual facts which we have faced—the alienation of the soul from God and its bondage to the old nature.

III. THE CURE

The sin of man and its consequent condemnation made redemption necessary if man was again to enjoy fellowship with God and if he was to escape the bitter woe and judgment which sin had brought. No sooner did this need arise, however, than God met it. In two ways He testified to the cure which He had provided in Christ. He promised the Redeemer in the statement that the "Seed of the woman" (a clear reference to the virgin birth of Christ) was to bruise the head of the serpent, though in so doing He was Himself to suffer, (Gen. 3:15). This points us to the Cross of Christ where through death He destroyed him that had the power of death, that is the devil. (Heb. 2:14). He then proceeded to furnish a picture of the coming Saviour Who, through His own death was not only to bear the punishment of the sinner, but also was to provide the covering of His own righteousness for his poor naked soul. This He did by slaying animals and clothing Adam and Eve in their skins. In fulfilment both of the type and of the promise it is a significant fact that throughout the New Testament whenever God refers to the sin of Adam and its sad results He always contrasts to them the blessings which come to the believer through Christ. Christ is the "Seed of the Woman" who provides the cure for the curse of Adam. I Pet. 3:18; I Pet. 2:24; Isa. 53:5-6; Rom. 3:22; Rom. 4:24 to Rom. 5:1; Rom. 5:8-19; I Cor. 15:22.

For one to realize how completely Christ meets the needs of fallen man would necessitate a study of the entire Bible. But even small sections are rich and thrilling in their revelation of His all-sufficiency. Take, for example, the second chapter of Ephesians. The very heart of this chapter is the statement that "Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2:13). This chapter is taken up with showing how the Lord Jesus Christ by the shedding of His blood has brought fallen man near to God. When Adam sinned he died, and through his sin death passed upon all men, so this chapter opens with these words, "You hath He quickened, who were dead in trespasses and sins" (Eph. 2:1). In his fall Adam became a child of the devil, and so this chapter says, "Ye were children of wrath, even as others" (Eph. 2:3); but in Christ we are born again, and God becomes our Father, so we are told that we are "of the household of God," and "have access unto the Father" (Eph. 2:18, 19). In the fall Adam was alienated from God and lost all fellowship with Him, but now the Scriptures tell us, "Ye are no more strangers and foreigners, but fellow citizens with the saints" (Eph. 2:19) and again "Through Him we both have access by one Spirit unto the Father" (Eph. 2:18). When Adam sinned he became a slave to the old nature which led him in paths of sin. This is the natural condition of all men, for this chapter says, "In time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, among whom we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath even as others" (Eph. 2:2-3). But now through faith in the blood of Christ we are told that "We are His workmanship, created in Christ Jesus unto good works which God hath before ordained that ye should walk in them" (Eph. 2:10). Thus we see that the Lord Jesus has fully and completely provided redemption from the effects of Adam's sin. And more than that, and better, He has provided ETERNAL redemption, for when a soul trusts His shed blood that soul is saved forever, and has the guarantee that God will keep him until in the resurrection He has forever put him beyond any possibility of again falling into the snare of the devil. Jno. 10:28-29.

Lesson 20 Sunday, Aug. 16, 1925

SATAN: HIS PERSONALITY AND POWER

Matthew 4:1—11
Golden Text: Revelation 12:9

For the next two lessons we shall be studying concerning Satan. In this lesson, therefore, we will study of the Scripture's teaching about his condition before the creation of Adam, of the exalted position which he then held, and of the sin by which he became the devil as we now know him. We will not attempt directly to demonstrate his personality, but this is incidentally proven as we consider his story. Only a person could do the things which he has done, and only an intelligent personality could be held accountable for his actions.

Three facts are of primary importance as we consider Satan's pre-Adamic existence. They are his perfection, his position, and his presumption.

I. HIS PERFECTION

Satan was not always a wicked and malignant being. Created by the hand of God he, like all of God's creation, was perfect. This we are definitely told in Ezek 28:15, "Thou wast perfect in all thy ways from the day thou wast created, till iniquity was found in thee."

God is speaking to the King of Tyrus, but through him he is addressing the invisible person who is dominating his actions. This is none other than Satan himself. This is evident because God says things to the one addressed which could not possibly be true of any man. Our conclusion in this, that it is really Satan who is in the mind of God, is confirmed by a parallel case. When Jesus told His disciples of His approaching death on the cross, Peter remonstrated with Him. In this he became the mouthpiece for Satan. Jesus, answering, addressed His words to Peter, but He really spoke to the devil who was actuating Peter. He said, "Get thee behind me Satan" (Matt. 16:21-23). So, in the 28th chapter of Ezekiel (which is one of the clearest passages on the subject of the devil, to be found in all the Word) God addresses His words to the King of Tyre who is the devil's instrument, but in reality He speaks to the devil who is actuating the King.

To the devil, then, He says, "Thou wast perfect in all thy ways from the day thou wast created, till iniquity was found in thee" (Ezek. 28:15). Surely this statement needs no explanation. It is a simple declaration that the devil was created perfect, but subsequent to his creation he fell into iniquity. As we proceed in our study of the position which he held at that time we shall see some of the evidences of Satan's primal perfection. But the most complete discussion of this subject to be found in all the Bible is to be found in Ezek. 28:12-15 and the student should by all means familiarize himself with this Scripture.

II. HIS POSITION

The devil's position before his fall was a very lofty one. Indeed he was given the highest position in the universe, aside from that of God Himself. This is revealed first of all in the statement of Ezek. 28:14, "Thou art the anointed cherub that covereth. I have set thee so." According to other Scriptures there are four other cherubim who support the throne of God, and who attend constantly at His bidding (Ezek. 1:4-26; Ezek. 10:1; Rev. 4:6; Isa. 6:1-2). But of the devil He says, "Thou art the anointed cherub which covereth." This reveals to us the lofty position which the devil had. He was anointed for a special work. This was evidently the work of overshadowing the very throne of God. Incidentally this verse shows us that the devil is a cherub—one of the highest orders of angelic beings which God has created.

But there was more to Satan's early position even than this. He was prophet, priest, and king to the demons which dwelt on the earth before Adam. This is not stated in so many words in the Scriptures but it is clearly implied.

That Satan was a prophet we know because the Scriptures call him "Lucifer" which literally means "light bringer" (Isa. 14:12). In order to bring light Satan must have had a message from God. And in order to bring light there must have been some to whom he could minister in the office of a prophet. That he has not brought light but only darkness since the creation of men is patent to all, therefore logically his prophetic ministry must have preceded the creation of man, and must have affected another class of beings.

Again, that he was a priest we know because God says to him, "Thou hast defiled thy sanctuaries" (Ezek. 28:18). A sanctuary is a place of worship in which a priest ministers. Satan, having sanctuaries, must therefore have ministered as a priest in these sanctuaries. And the implication of this verse is that there was a time when those sanctuaries were not defiled, hence also a time when Satan in his priestly office ministered righteously. It is evident, too, that Satan has never ministered in this manner since the creation of man, hence his priestly ministry must have antedated the creation of Adam, and must have been in behalf of other creatures than men.

And that he was a King was clearly stated by our Lord Jesus Christ, for He identified him as "the prince of the demons" (Matt. 12:24 27). This gives us a clue as to who the beings were to whom Satan ministered as prophet and priest. Since he is the prince of the demons what is more reasonable than to suppose that he was also the prophet and priest of the demons? And when we further consider that Satan subverted his prophetic work and defiled his sanctuaries our supposition becomes an inescapable conclusion. Since Satan defiled his sanctuaries he must have led the congregation which worshipped in those sanctuaries into false worship. This would have brought them under judgment from God. The demons are an accursed race, for whom a time of judgment has been determined (Matt. 8:29). There must have been some awful sin to bring them under this judgment. Therefore we must logically deduce that Satan is not only the prince of the demons, but he was their prophet and priest as well, and that their present judgment is due to their following in his sin when he defiled his sanctuaries.

So much for Satan's first exalted position. He was Prophet, Priest and King to the demons in the days before man was created. We cannot now take time fully to discuss the reasons why we believe that the demons lived on the earth before Adam, and it is really not essential for our present purpose that we do so. It is sufficient that we recognize the fact that Satan's threefold minisry preceded the creation of man, and that logically we must conclude that it was connected with another race of beings.

III. HIS PRESUMPTION

We must now consider the sin which brought Satan under the judgment of God and which made him the malignant and wicked creature which he now is.

The Scripture clearly tells us what Satan's sin was. It says "Thou hast said in thine heart, I will ascend into heaven. I will exalt my throne above the stars of God. I will sit also upon the mount of the congregation in the sides of the north. I will ascend above the heights of the clouds. I WILL BE LIKE THE MOST HIGH!" (Isa. 14:13, 14). The sin of Satan was pride— blasphemous, presumptuous pride. In his pride Satan determined to be like God. He aspired to self-deification. It was this sin which brought him under the judgment of God and which called forth the blazing denunciation which follows the verses which describe his sin (Isa. 14:15).

This gives us a clue as to the probable meaning of the expression "Thou hast defiled thy sanctuaries." Since Satan aspired to be a god, he must find someone to whom he could be god. He would be a lonely god without someone to worship him. This leads us to believe that his sin in defiling his sanctuaries was the sin of leading the demons to worship himself rather than to worship God.

Whether this be true or not, this was the unholy ambition which caused Satan's downfall. And it is the thing which he is constantly attempting to do throughout the ages which have followed. It would appear that he succeeded in seducing his subjects, the demons, because they are now under the curse and judgment of God, as we have seen. It would also appear that he has actually succeeded in seducing some of the angels, and leading them to give him their worship and allegiance. This we conclude from the fact that God speaks of hell as being "prepared for the devil and his angels" (Matt. 25:41). As we shall see in our next lesson, this same accursed pride and unholy desire for self-deification has characterized Satan's dealings with the human race since then, and it will continue to do so until the day when his judgment is at last poured out.

Lesson 21 **Sunday, Aug. 23, 1925**

SATAN: HIS WORK AND DESTINY

Eph. 6:10—20; Rev. 20:1—10
Golden Text: Matt. 25:41

We now come to consider Satan's activity since the creation of man, and the judgment which will end his career. For convenience in our study let us divide this lesson into five sections. We shall consider first

I. SATAN IN EDEN

We have already studied somewhat of the fall of man and its consequences. It therefore remains only for us to speak briefly of Satan's part in this. We are told that the "serpent" (which is the devil, Rev. 12:9) seduced Eve, leading her to disregard the Word of God and to eat of the forbidden fruit. He planted in her heart the same seed which had caused his own downfall, i. e., the desire to be "as God." Back of this, however, was the same unholy passion which Satan had cherished from the time of his sin. Through promising the man and his wife that they should be "as gods" he sought to lead them to put himself in the place of God, thus commanding their obedience and receiving their worship. Man weakly listened to his flattery and yielded him homage, thus fulfilling the desire of Satan's heart, but by so doing he incurred the wrath of God.

When God pronounced judgment upon the devil for this blasphemous trick He said, "I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head and thou shalt bruise his heel" (Gen. 3:15). In this way Satan's doom was sealed, and here began a conflict which has lasted throughout the ages. Satan has ever since been trying to defeat God's purpose to judge him by the "Seed of the Woman." To trace the attempts of Satan in this direction is exceedingly interesting and profitable, but it must be left for another time. In the later parts of this lesson, however, we shall consider Satan's climacteric attempt at self-deification and at the thwarting of God's plan for his judgment.

II. SATAN IN HEAVEN

Since the fall of man Satan has been in heaven, accusing the saints before the throne of God. This is his present location, and there he will be until he is cast out in the Great Tribulation. It is in the description of that event that we find the clearest statement as to Satan's present location and activity, for there we read, "The accuser of our brethren is cast down, which accused them before our God day and night" (Rev. 12:10). A clear illustration of this is found in the book of Job, for we read in the first two chapters of two instances in which Satan presented himself before God, both times with an accusation against one of the Lord's saints. Yes, Satan is now in heaven and his primary activity is the accusation of the saints.

This is contrary to the prevailing ideas about Satan, we know. The average idea of Satan is that he is now in hell, managing the place, and tormenting all lost souls who are so unfortunate as to come into his clutches. This is mere camouflage, however, to hide the real character of his activity, and his real location. It is in the same class as the idea of Satan which pictures him as a great red or black ogre with horns, and hoofs, and a tail, and a pitchfork. This is contrary to the Scripture statement that "Satan is transformed into an angel of light" (II Cor. 11:14). So both of these popular ideas are merely a smoke screen which Satan throws out to hide his real character and activity.

The fact that Satan is now in heaven, accusing the brethren, does not mean, however, that he does not, on occasion, come to earth. That he did so in the case of Job is evident from the story itself. And many incidents in the life of Christ reveal his presence and activity.

But we must not say that the devil is personally responsible for every sin that is committed. Certainly he started the trouble by seducing our first parents. But he is not personally active whenever a soul sins. The devil, on the contrary, is a finite being, able to be present only in one place at a time. But he has a host of demons—invisible wicked spirits—who are constantly performing his will in the earth, and it is against these wicked spirits, the representatives of Satan, that the believer primarily struggles in this age. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in the heavenly places" (Eph. 6:12 Marg.). Added to this the believer is constantly attacked by the "flesh" which is the "seed" of Satan, begotten in man through the fall. Everyone has within himself this wicked old nature which constantly seeks to drag him away from God and into sin. The world also, under the control of the demons, and filled with the activity of the old natures of others, is arrayed against the soul. So, while Satan is not ordinarily present, personally engaged in the fight against the believer, he is certainly warring against us through his captaincy of the triple alliance of the world, the flesh and the demons.

III. SATAN IN THE GREAT TRIBULATION

There is coming a day, however, when Satan will be personally present in the earth, superintending his abominable warfare. It will be in the Great Tribulation—the seven year period of earth's greatest trouble—which will succeed the rapture of the church. In the middle of this period Satan, with the angels whom he has seduced, will be cast out of heaven and come down to the earth. Knowing, as he does, that his time is short, he will persecute the people of God with great fury. It is of this time that Peter writes when he says, "Your adversary, the devil, as a roaring lion walketh about seeking whom he may devour" (I Pet. 5:8; Rev. 12:13-17).

It is in this time that the Devil inspires and empowers the Antichrist in his rebellion against God. Himself, the ruler of the nations of the earth, he gives them all into the hands of this "man of sin" until he has power "over all kindreds and people and tongues and nations." This man, the Antichrist, is wounded with a fatal wound, but by the power of Satan his wound is healed. This causes all unsaved men to worship him and to worship the devil who has healed him. Thus we see again the outworking of Satan's blasphemous passion to be deified. He raises up a false prophet to help the Antichrist, and thus he produces a mock trinity. Satan himself assumes the place of God the Father; the Antichrist, as his name indicates, he places in the room of Christ; and the false prophet in the place of the Holy Spirit. Throughout the entire period of their blasphemous pretension Satan and the Antichrist persecute with terrible malice all who will not worship them and give their allegiance to them; at this time all believers in Christ who are not specially protected by God's power will then be martyred for their faith. The climax of this awful blasphemy is the battle of Armageddon. Then, in the power of Satan, the Antichrist and the false prophet gather together the nations of the earth to fight against God and against the Lord Jesus Christ. But their career is brought to a sudden halt by His second coming. They are confounded by the brightness of His

forth-shining, and are cast into the lake of fire. Satan himself is chained in the bottomless pit for a thousand years. Psa. 2:1-6; II Thes. 2:3-10; Rev. 13:1-18; Rev. 16:13-14; Rev. 19: 11-21; Rev. 20:1-3.

IV. SATAN IN THE KINGDOM

At the beginning of the Kingdom Satan is bound in the bottomless pit, and there he shall be throughout the thousand years of Christ's reign upon the earth. During that time the earth will be free from his activity. Men will not then be subject to his attacks. But at the end of that period he is loosed for a little season. He goes forth in his final attempt to overthrow the power of God and to escape his own doom. He gathers together all of the unregenerate among the nations of the earth and leads them against Jerusalem to battle. But before they even reach the city, fire comes down from God out of heaven and consumes his armies. **Thus the concluding event of the Kingdom is the final insurrection stirred up by Satan and the judgment with which it ends. Rev. 20: 7 10.**

V. SATAN IN THE LAKE OF FIRE

And now, at last, Satan is judged for the awful iniquity of his career. He is cast into the lake of fire which God has prepared for him and for his angels. (Matt. 25:41; Rev. 20:10). Then God's justice will be vindicated. Then will be stopped every mouth of those who now question why God does not close His accounts with the devil and give him his just deserts. Then heaven and earth will be purified from his contaminating presence. Then, after the final judgment of the wicked dead, our Lord Jesus Christ will deliver up the kingdom to God, even the Father, and then He shall be all in all. Rev. 20:12-15; I Cor. 15: 24-28.

Yes, Satan's end has been determined. God will settle with him for all his blasphemous pride and presumption. But in the meantime it behooves us to take unto us the whole armor of God that we may be able to stand against the wiles of the devil (Eph. 6:11-18). We cannot be neutral in this conflict. Either we must worship and serve God or we will worship and serve the devil. Having believed in Jesus Christ as our Saviour, and having thereby received God's gift of eternal life surely we should yield ourselves to Him and permit Him to use us in the conflict which now is being waged. This He will do, if permitted, by manifesting His power in our lives, giving us victory over all of Satan's seductions. And this He will do by giving us a testimony through which many shall be brought from darkness and from the power of Satan into the glorious light and liberty of God.

Lesson 22

Sunday, Aug. 30, 1925

ANGELS: THEIR NATURE AND MINISTRY

Heb. 1:1 to 2:4
Golden Text: Psalm 34:7

The Bible is not a book which was written to give us information concerning the devil, angels or demons. It was written to reveal to us our own sinfulness and need, and to show us the salvation which God has provided for us in Christ Jesus. Its primary purpose is to reveal the Lord Jesus Christ, that in the light of His presence we may see ourselves as He sees us, and that as we behold Him we may realize the grace and mercy of God and lay hold on it. The devil, and angels are brought into the story only as their existence touches that of men, or as they are in some way related to our spiritual welfare. There are, therefore, many questions which we might ask concerning these beings which are not answered in the Word of God. Were He to undertake to satisfy our curiosity on this subject it would take several volumes for that alone. And it is not necessary that we know these things, else God would have revealed them to us.

What the Scriptures do say concerning the angels is very satisfying, however. It is clearly shown that they were created even before the earth was made, for they shouted together for joy when God laid the foundation of the earth (Job 38:4-7). They appear in all the visions which we are given into the heavenly places, and we are told that there are ten thousand times ten thousand, and thousands of thousands of them there. In the brief glimpses which we are given of these myriads of angels they are engaged in worshipping at the throne of God, and giving praise to the Lamb that was slain for our redemption (Rev. 5:11-12).

Before we begin to consider the outstanding teaching of the Scripture concerning the angels, however, it is well for us to face the fact that the angels are not the souls of men. There is no Scripture which so teaches, and the only one which seems to teach this we shall consider a little later as we consider the ministry of the angels. Men do not become angels when they die, and they will never become angels. The one fact referred to above—that the angels were present when the foundations of the earth were laid—should forever end all question on this point, and should convince all reasonable souls that the angels are a separate and distinct class of creatures.

Now in our consideration of this subject we will follow the outline suggested in the heading for our lesson because it seems pretty well to cover the Scripture teaching on the subject.

I. THE NATURE OF THE ANGELS

The angels are spirit beings. This is declared in Heb. 1:7, which is quoted from Psa. 104:4, "Of the angels He saith, Who maketh His angels spirits and His ministers a flame of fire." Being spirits the angels are invisible to men, save only when they take on themselves a body in order to appear to men as they many times did in Old Testament times.

This does not mean however that they are unreal beings. The most real thing in the universe is God Himself, and He is plainly declared to be a Spirit (Jno. 4:24). All the material creation which we see and in which we live is merely the manifestation of God's thoughts. The One Who made these visible things is surely greater than the things which He made. This shows us that spiritual realities are even more real than the physical and visible things which to our limited understanding seem to be the only real things. Then again the Scripture declares that the things which are seen are for a time, but the things which are not seen are for eternity (II Cor. 4:18). Surely that which is temporal is of less importance and less real than that which is eternal. The invisible things of the spirit world are therefore more real even than those apparently most substantial things which we see about us on every hand.

Nor does the fact that the angels are spirit beings in any way indicate that they have no form. It is true that they are invisible to our material vision, save only as has been noted when they appear in material form or when God opens our eyes to see the invisible things of the spirit world. But the spirit beings have a form which is as definite and real in the spirit realm as the forms which appear to us in the material. That this is true is evident from the visions of angels which men have seen by the special dispensations of God. For a time the vision of their souls was released from the limitations of habitation in flesh bodies, and those men were permitted to see in the spirit world as the spirits themselves continually see.

But the superiority of angels is further seen in another fact. The angels do not die. In Luke 20:36 it is said of men in the resurrection, "Neither shall they die any more, for they are equal to the angels." Again in Heb. 2:9 it is stated that in order to taste death Christ must be made a little lower than the angels, "But we see Jesus Who was made a little lower than the angels for the suffering of death crowned with glory and honor that He by the grace of God should taste death for every man."

This revelation of the superiority of the angels might lead some superstitiously to conclude that the angels should therefore be the subjects of worship, but against this God clearly warns us. "Let no man beguile you

of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind" (Col. 2:18). Though the angels are deathless spiritual beings of inconceivable power and beauty they are still only fellow creatures and therefore not to be worshipped. Rather, we should join with them in worshipping our Lord and Saviour Jesus Christ. Rev. 22:8-9.

II. THE MINISTRY OF THE ANGELS

The angels are the ministers of God. According to the plain teaching of God's Word their ministry is seen in three realms.

(a) The angels are ministers of the Word of God. To cite only a few instances,—The angel Gabriel appeared to Daniel to give him knowledge and understanding (Dan. 9:21-22); he appeared to Zacharias with the announcement of the birth of John the Baptist; to Mary he appeared with the word of the birth of Christ (Luke 1:11-38); and to the women at the tomb an angel appeared with the testimony that Christ was risen as He had said (Matt. 28:5-7). In addition to this we have two definite statements in the New Testament that the angels were instrumental in giving the Law. These are Galatians 3:19, which says that the Law was "ordained by angels in the hands of a mediator," and Heb. 2:2, which, referring to the Law, says, "The Word spoken by angels was steadfast and every transgression and disobedience received a just recompense of reward." These passages make it plain that the angels had a part in giving the Law of God. And many additional instances in the Old Testament confirm the statement that the angels were ministers of the Word of God.

Let us not, however, be looking for a message from the angels. In this age " we walk by faith; not by sight." God's revelation for this age has been completed and further impartation of truth is not to be expected. The danger in this age is that men will receive lying messages through evil spirits and will be deceived into believing that they are from God. According to Paul's letter to Timothy, the closing days of the Body dispensation are to be marked by Satanic communications with the race: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils (R. V. "demons")" (I Tim. 4:1).

(b) The angels are the ministers of God's judgment. In the Revelation we are given a number of visions of angels performing this ministry. Without taking time to quote the passages which tell of them, it will be sufficient merely to remind the reader of the seven angels with the seven trumpets of judgment, and the other seven angels with the seven golden vials full of the wrath of God. Even the most casual reading of the chapters in which these appear will reveal instantly their judgment connection (Rev. 8:3-12; 9:1-21; 16:1-17). In the parable of the wheat and the tares also the angels are said to be the reapers, of whom in His interpretation Jesus says, "The Son of Man shall send forth His angels and they shall gather out of His Kingdom all things that offend and them which do iniquity and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth" (Matt. 13:41-42). The same fact is seen in the parable of the dragnet in which the angels sever the wicked from among the just and cast them into a furnace of fire (Matt. 13:49-50).

(c) The angels are ministers of deliverance in behalf of God's people Israel. Of this ministry, Heb. 1:14 says, "Are they not all ministering spirits sent forth to minister for them that shall be heirs of salvation?" The book of Hebrews is, by strict interpretation, written to the Jews (1) of the Transition Period of the Church age; and(2) of the coming dispensation of the Great Tribulation. It is written for us but not to us. Since its message is ours only by application and not by interpretation, it is not proper to claim some promise from its message unless we find it corroborated in the books which are especially addressed to us, viz., the Epistles of Paul to the Church. This ministry of angels in delivering God's people is not given by Paul in his Church letters—Romans to Philemon—as belonging to the members of the Body of Christ, hence we must conclude that for us such a ministry does not exist. As believers in this age, however, we do receive a most wonderful ministry, a ministry exceeding that of angelic powers. Those who minister to us are the Holy Spirit, Who is declared to indwell the believer, and the New Nature, "which is Christ in you the hope of glory."

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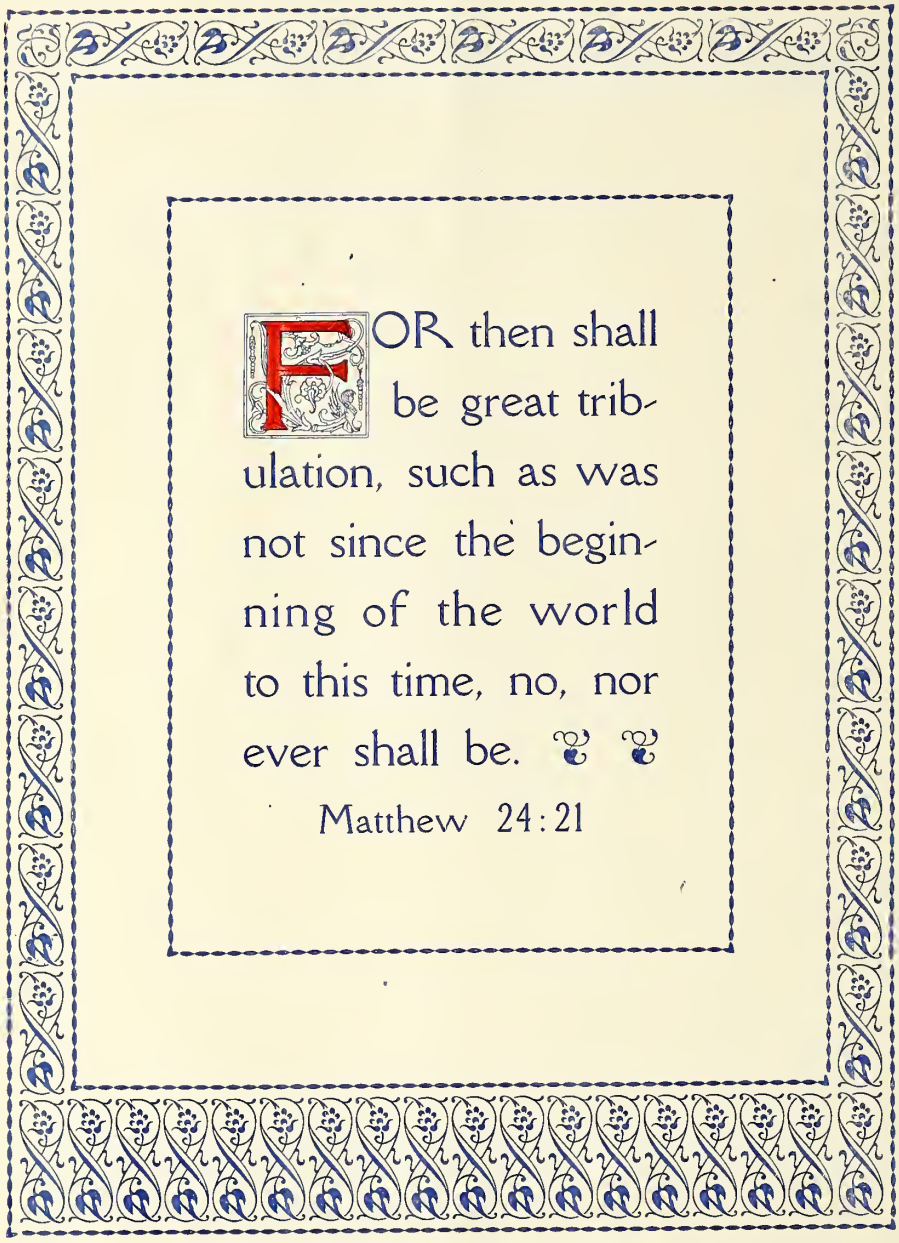
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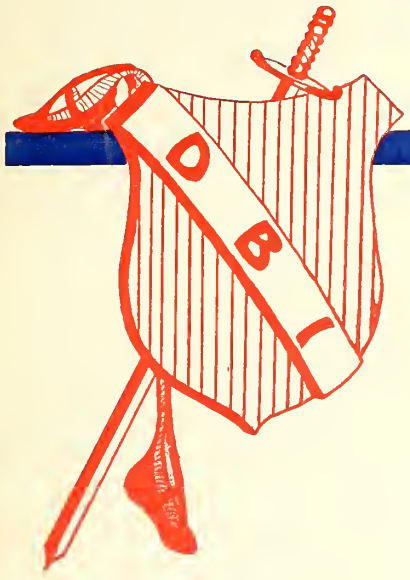


FOR then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

Matthew 24:21

"Grace and Truth came by Jesus Christ." John 1:17

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CONTENTS

As the Editor Sees It.....255

The Spirit of Evangelism
A Needed Expose
Bringing Back the Lord
Where Lies the Difference?
An Opportunity at the Throne of Grace

The Duty and Delight of Evangelism..A. T. Pierson.....258
The Need of an Awakening in Evangelism.....J. Wilbur Chapman..261
Evangelism and the Flood-tide of Heresy.....Maurice G. Dametz..263
True Evangelism.....Henry Ostrom.....264
Personal Evangelism.....A. C. Dixon.....265
Uncle John Vassar, the Personal Evangelist.....L. J. Fowler.....267
My Experiences as an Evangelist.....James M'Kendrick....271
How Can I Know.....James H. Brookes....277
Outlines for God's Workmen.....R. S. Beal.....279
D. B. I. At Home and Abroad.....Jesse Roy Jones.....280
Whole Bible Sunday School Lesson Course.....H. A. Wilson.....281

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3. In the personality of Satan. Job 1:6-7.
4. In the depravity and lost condition of all men by nature. Rom. 3:19.
5. In the virgin birth and deity of Jesus Christ. Luke 1:35.
6. In the shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.
7. In the bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.
8. That men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13: 38-39.
9. That the Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer. Jno. 16:8; I Cor. 3:16.
10. In the eternal security of all believers. Jno. 10:28-29.
11. In the personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thes. 4:16-17.
12. In the eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.
13. That all believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.
14. That all believers are called into a life of separation from all worldly and sinful practices. Jas 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.
15. In the obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

"GRACE AND TRUTH"
As The Editor Sees It

The Spirit of Evangelism

THE spirit of evangelism is the spirit of self-sacrifice for the Gospel's sake. It is the spirit which counts nothing dear in the face of the great need of souls. Home, loved ones, position, even the very best that life has to offer, become but vanishing shadows when the passion for souls grips the heart of the child of God. And the believer who to-day draws back before the call of God to proclaim the good news has not yet permitted to enter his life the true spirit of evangelism.

That the spirit of evangelism is, in the last analysis, the spirit of self-sacrifice, of the giving of ourselves, is not lacking in proof either in the declarations of Jesus Himself or by examples in the lives of the believers of the early church. The words of Jesus were, "If any man will come after me let him deny himself and take up his cross daily and follow me" (Luke 9:23). The self-denying Saviour is to be followed by the self-denying disciples. See how this principle operated in the followers of our Lord. From the day of Pentecost onward, Peter preaches the Gospel incessantly. In this ministry he suffers the scorn and rejection of his brethren and the enmity and persecution of his enemies. But with godly perseverance he proclaims, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). The Apostle Paul, whose ministry was to both Jew and Gentile, lacked nothing in this holy passion for souls. He is in heaviness and continual sorrow for his kinsmen, his brethren according to the flesh, and could wish himself accursed from Christ if only they might be saved. The Macedonian call, though it is a call to suffering, awakens in his soul an immediate response. His ministry of the Word at Colosse was evidently in much affliction and in the face of severe persecution, yet later he is able to write to the believers there, "Who now rejoice in my sufferings for you." In the train of these men followed a multitude of souls with a like zeal. Priscilla and Aquilla, Epaphroditus and many others were willing lay down their own lives for the Gospel's sake. The constraining love of Christ took hold upon their souls and a realistic sympathy for the spiritual needs of others sent them forth with an uncontrollable desire to see men brought to know the grace of God in Christ Jesus. They not only willingly received the Word, but eagerly gave it forth. Such was the spirit of evangelism which dominated their lives.

> O Lord, grant to Thy people greater earnestness and greater faithfulness in the task of telling to a lost and dying world the story of Jesus and His love, is the prayer of the "Grace and Truth" staff as they send forth the Evangelism Number.

The cry is going up that the Church of to-day has lost the spirit of evangelism. If this is true, it is because she has lost the spirit of self-sacrifice. Let the Church of Jesus Christ renounce the selfish spirit of Modernism and turn from the present world system that makes men and women satisfied with themselves and calloused to the needs of perishing millions and we will not lack the spirit of evangelism. Let us enter into the privilege not only of believing on Him but also of suffering for His sake and the spirit of evangelism will abound in our lives.

—L. J. F.

A Needed Expose

WHEN any book dealing with the Person or Work of Christ meets with widespread and enthusiastic popularity among the highly educated, the child of God may well suspect its soundness and real worth. The record of God's Word is, "The world by wisdom knew not God" (I Cor. 1:21). The truth of this indictment is attested by the well-nigh universal skepticism or infidelity of the highly educated toward the Word of God. This being true we cannot expect those works which are true to the Word to gain popular acceptance in such circles.

Perhaps no other book has met with such acclaim in literary circles in the past few years as has Papini's "Life of Christ." But its very popularitywith those who were openly rejecting Christ and the "Life of Christ" which was given by Divine revelation, i.e. the Bible, made many who had not had the opportunity to read the book very suspicious. This uneasiness was deepened when many earnest Christians who had read it reported that they found in it a noticeable weakness, and flatness, and impotence when it came to bringing blessing. It was noteworthy also that those who were most dissatisfied

were in most cases the very ones who had become best acquainted with the Christ of the Bible.

Now reasons for this dissatisfaction are appearing outside of the book itself. The fountain has been discovered to be polluted. We quote Mr. H. H. Pullen in "The Dawn":

> "Giovanni Papini's influence, despite the contrary opinion in England, is an evil one in Italy. He has a great company of readers, he is bitterly opposed to the light of the Gospel as preached and taught in its purity and Scripturalness by Protestant Christians. His attacks, by his books and his newspaper articles (which the iron censorship of the press to-day allows to be printed and freely circulated, though a frank reply would be sternly repressed), heap all scorn on Protestantism, the lands from which its pure teaching comes to Italy, and its exponents. These articles are often couched in language, not only virulent in its character, but even so filthy that in England it could not be printed. In connection with the recent inauguration of the Florence University, he made a great attack on liberty of thought and faith, the principles of the Reformation, and the right of any people to govern themselves! He is working now to get an official proclamation of the immaculate conception of Joseph the carpenter!"

—H. A. W.

"Bringing Back the Lord"

TWO erroneous ideas concerning the Second coming of Christ have gained much credence in the past few years. The first of these is that believers can speed up Christ's coming by earnest efforts at soul winning. The other is that Christ will not come to catch up His church until the Gospel has been preached in all the earth.

Both of these appear in literature sent out by the Great Commision Prayer league within the past few months. In the prayer letter appears a quotation from "The Dawn," edited by D. M. Panton. It reads to this effect

> "Our daily prayer to God should be not only to block revolution and to speed rapture, but to create revival, such revival 'as may yet shake the earth and bring back the Lord.'"

Again in an enclosed tract, giving "A new version of 'The Ninety and Nine,'" these words appear:

> "Lord, when wilt Thou come to claim Thine own?"
> "Not till the wandering the way are shown,
> Not till the wandering My Word have known,
> My wandering dying sheep."

Now we do most earnestly yearn for those things for which our brethren are burdened. We do look with heartfelt and eager longing for the soon coming of our blessed Lord Jesus Christ. Beholding as we do, the heartbreaking need of this sin-cursed old world we cannot help but pray that God in His mercy may be pleased to send a stirring revival to the hearts and lives of His people, such as will enable them to give forth a faithful and radiant testimony in the midst of the prevailing darkness and skepticism of the closing age. And we do passionately desire and labor for the salvation of the lost.

Still we cannot but earnestly protest against what seems to us a confusing misinterpretation of the Word of God. We do not know upon what Scriptures these brethren base their statements, but we recognize and quote them as representative of the position held by many others. And with the Scriptures upon which these others base the same position we are very familiar. Two of those most commonly employed are II. Pet. 3:11-12:

> "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.
> Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?"

And Matt. 24:14:

> "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

In all love, with earnest desire to help God's children to avoid or to escape confusion we desire to call attention to the fact that neither of these Scriptures is speaking of the Rapture of the Church which is the hope of this age, according to I Thes. 4:13-18.

The second clearly refers to the Revelation of Christ to judge His enemies and to establish His Kingdom, which will occur at the end of the Great Tribulation, for careful consideration of the rest of Matt. 24, will convince the careful student that the whole chapter is speaking of the Great Tribulation. The "end," therefore, which will come when the Gospel of the Kingdom has been preached in all the world, is the end of the Great Tribulation. This passage cannot, consequently, refer to the Rapture of the Church, which will precede this period.

Again, though we were to admit what the proponents of this position hold—that the correct rendering of the other passage should be "hastening the coming of the day of God"—still the context self-evidently does not disclose the events which characterize the Rapture. Rather it leaps clear over both Rapture and Revelation and anticipates the events which will follow the close of the millennial Kingdom of Christ, when both heaven and earth shall be made new. (See Rev. 21:1 with II Pet. 3:13.) Add to this fact the recognition that the expression "day of God" is never used elsewhere to refer to the Rapture and the proof is overwhelming that this is not the reference here.

As we cherish the hope of Christ's coming to receive us unto Himself, let us guard against confusing with that hope those things which belong distinctly to other dispensations. Let us heed the command:

> "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth" (II Tim. 2:15).

There is not a shred of Scripture relating to the Rapture which gives the least intimation that anything must precede Christ's coming for the Church. Neither any necessity for so desirable a thing as a world-wide proclamation of the Gospel, nor for the salvation of a certain number of souls or a sweeping revival can for an instant delay that "Blessed Hope."

—H. A. W.

Where Lies The Difference?

FOR MANY a day we have known of the operations of evil spirits among the devotees of heathen religions, and as we have seen develop in our country and in other professedly civilized lands the wild-fire movement of Pentecostalism we have often been struck with similiarity of the two. The jerking and twitching of the limbs, the inarticulate sounds which come from the throat, the complete dominance of the soul by another power—all these and other things seem to characterize the manifestations, whether it be a darkened soul in heathen China under the power of a demon or a Pentecostalist in enlightened America who is getting the so-called "Baptism of the Holy Ghost." And as we have viewed these things we have been compelled to ask in all sincerity, "Where lies the difference?"

Only a few months ago Mr. J. P. Philip, Editor of "Atma Bodhini," a Christian paper issued in Cengannur, Travancore, South India, for the people of that land, had the privilege of seeing heathen spiritism and Pentecostalism operate side by side. He writes to Dr. Gaebelein of the similarity of manifestations in both:

> "There has come recently from your country a people calling themselves Pentecostal mission. They have much financial resources behind them. They have enlisted several native workers by the offer of good financial help. Most of these men were trouble makers and self-seeking division makers in their churches. Meetings are now in full swing in many places. The meetings are the MOST DISORDERLY I have found. Men and women shake, fall on the ground continuing to shake in meagre native dress. THE SIGHT IS HORRIBLE! Native women not sufficiently clad jump up shaking their loose dress in public. Respectable men close their eyes.
>
> "One of our young men got wild mad after 'tarrying for the spirit.' Native heathen say, 'We never thought Christian folks had such wild and horrible demonstrations in their worship.' Some educated Hindus have said to me: 'IS THERE NOT IN THIS THE WILD SPIRITS TORTURING AND TWISTING POOR VICTIMS, SO THAT THEY YELL OUT AND CRY IN UNINTELLIGENT SOUNDS? IS IT REALLY CHRISTIAN? IT IS THE SAME HEATHEN THING WE HAVE.'" (Our Hope, May 1925.)

And we want to ask the same question as that asked by the Hindoo, "Is it really Christian?" Let the Pentecostalists answer us, "Where lies the difference between heathen demonism and civilized Pentecostalism?

Now Dr. Dan Poling in one of his recent talks makes the analogy even more striking by throwing along side of a description of a Hopi Indian Snake Dance another portraying a meeting of the Pentecostalists:

> "A sacred stone stands upon the sun-baked floor of a desert Mesa. Far below the fields of over-ripened maize wait for harvesters who dance about that altar of their superstition in revolting antics of their ancient faith. They grapple with snakes; they fling themselves down with incantations they turn to sate their lust; they violate childhood in some of their baser festivals; they leave the fruits of their season's labors to rot upon its roots; they impoverish themselves in body and soul—all in the name of religion, all in their search, their mad search for God.
>
> "A beautiful Ohio grove has been fitted with tents. There is a central eating-place and a great tabernacle for public meetings. Leaders have come from all sections of the continent and from far places of the world. Presently the night is made hideous with voices that for voulme and vividness could scarcely be surpassed by the exercises of a primitive jungle-worship. Men and women, young and old, loose themselves in a frenzy that leads some beyond their last controls of will and reason. Designing persons join with innocent devotees; gibberish that could be heard nowhere else than in asylums for the insane is given the name of the Pentecostal outpouring that set cloven tongues of fire upon the heads of those who waited in the upper rooms of Jerusalem; homes are broken up; children are conceived and born out of wedlock; churches are divided; Christianity herself is for the moment compromised."

The analogy is perfect. The fruits are identical. The manifestations of Hindoo demonism and Pentecostalism are the same. In the vital points, the manifestations of the Hopi snake dancers and the Pentecostal debauchery differ not one whit. And if the fruits are identical are we not forced to the conclusion that the source of each is identical? If the one is the malignant power of Satan working in the lives of men, then the other must be also. Our conclusion is so inescapable that until Pentecostalism can give to us a more satisfactory explanation than any which they have thus far presented we must persist in asking the question, "Where lies the difference?"

—L. J. F.

An Opportunity at the Throne of Grace

BY THE blessing of God our publishing work has so prospered that the present equipment is wholly inadequate to meet the needs which are now upon us. The work requires larger presses, improvements in the composition room and an increase of equipment for binding. As we face the work at this moment it appears that our immediate need is for equipment in value between four and five thousand dollars. Furthermore, if the work is to keep in step with the demand, we will require an additional amount of ten thousand dollars in another year. The need is so great and our ability so small that we are forced to the Throne of Grace. And our earnest petition to every one who loves the testimony which goes forth in "Grace and Truth" and through our tract and book department is that they shall permit their own souls to be urged to the same place and led into fervent prayer that God's promise in Phil. 4:19 shall be fulfilled for the work which He has started and which is His to sustain.

How God is going to supply this great need we do not know, but we do know that every need is the guarantee to the trusting ones of His provision. It may be through a few large gifts that He will supply the need, or it may be through many small offerings; it may be through the extreme sacrifice of one, or of the willing sacrifice of a large number. Without doubt the supply will come through some who know of the testimony and know of the need. But the supply will come in due time. Present yourself at the Throne of Grace, pleading His promise to supply, then ask Him if He wants you to have any part in it, and if so what part. Let Him make you willing to ask and ask largely of Him and willing to respond and respond largely to Him in every burden which He lays upon the heart.

—L. J. F.

The Duty and Delight of Evangelism

by A. T. PIERSON

"Let the dead bury their dead! Follow thou me! Go thou and preach the kingdom of God" (Luke 9:60; Matt. 8:22)!

THAT is a profound saying, "Let the dead bury their dead!" It has a deep meaning; if at first it seem dull and lustreless, like a fragment of spar, we have only to turn it till the light strikes it at the "Angle of reflection," and it will show rich hues. "Life" and "death" and words that span the infinities; the difference between them is the difference between holiness and sin; the distance between them, the distance between heaven and hell.

This is a world of death. The dead, who know not nor feel the powers of the world to come, may well be left to bury each other; left to magnify the material and mortal, as all burial does. But for those who will hear and heed, Christ has a message of life. First of all, "Follow me!" for "he that followeth me shall not walk in the darkness" of death "but shall have the light of life." Then, "Go, preach the kingdom of God!" Having the spirit of life, we are to speak the word of life. Christ came not to bury, but to raise and quicken the dead; and they who follow Him first get life, and then preach Him and so give life. Our first duty is to come unto Him that we may ourselves have life, and leave the ranks of the dead for those of the living; our foremost duty and our highest delight must then be to bring other dead to life; instead of burying them more deeply from sight and contact of the Lord of life, we must take away the stone, that the dead may hear His voice and live and come forth.

Evangelism is simply this,—rolling away the stone, and giving the dead a chance to hear the word of life. It is bringing the evangel, or gospel, into contact with the unsaved; and it is for CONTACT, NOT CONVERSON, that the church is responsible. We are to do our part and leave God to do His.

Paul says: "Christ sent me, not to baptize, but to evangelize."[1] Baptism is not to be reckoned, like repentance toward God and faith toward our Lord Jesus Christ,[2] among the primary terms of salvation. We must not lift it to a level with faith. Faith justifies the soul which, in believing, appropriates Christ; baptism justifies faith, as one of its fruits and proofs, attesting faith as genuine.

Every child of God may truly say, "Christ sent me to evangelize." This a foremost duty and may be the highest delight. To evangelize is the first duty in the order of TIME, for there must be believers to be baptized, and converts to become confessors, in order to form the Church; it is first in the order of IMPORTANCE, for it is accession and growth that keep the Church in being. To the household of faith, as to the family of man, the condition of continuance is obedience to the law of increase. The propagation which keeps God's seed alive on the earth, and eventually spreads that seed over the earth and subdues it, is evangelism. Everything therefore, both as to existence and enlargement of the Church of God, hangs on evangelizing men.

> IF you have found your soul becoming deadened to evangelism, Pierson's helpful teaching of the Word is sure to arouse you from lethargy and mpel you to joyfully undertake the task which God has given to you and to every Christian. Give God a chance and He will teach you both the duty and the delight of winning the lost to Christ.

The Church must continually "go, disciple all nations," becoming to human souls everywhere a nursing mother. So far as she fails to bring the gospel to the knowledge of the unsaved, she disobeys the last command of her Lord, declines in spiritual life, forfeits her commission, and risks the removal of her candlestick out of its place.

That other duties are important we do not deny, but we do affirm that the importance of evangelism is primary. Our Lord enjoined upon us first to DISCIPLE all nations and then to TEACH them to observe all His commands. In the authorized version the two Greek verbs[3] are both rendered by the same word "teach," but the mistake is corrected in the Revision, for they represent two great branches of our duty and trust; first, to go out and gather in disciples; and then to teach and train the new converts in the knowledge and practice of truth and duty,—first, to "disciple" men, and then to "discipline," or develop disciples into sanctified and serviceable workers.

A great orator and sage, Sydney Smith, has said that the most effective figure in rhetoric is repetition. Probably the principles we thus lay down may seem axioms not needing demonstration, and scarcely requiring statement; but familiarity with truths takes away their force and blunts their edge, even as the tread of many feet wears away the inscriptions on

1 I Cor. 1:17, *euaggellomai* 2 Acts 20:21

3 *Mathateusate* and *didaskontes*, Matt. 38:19-20

memorial pavements, unless from time to time they are re-cut. And so we seek to give greater emphasis to admitted truths by frequent and varied statement. As with mallet and chisel, blow on blow, we would cut deeper that great inscription on the very threshold of church life, "GO EVANGELIZE!"

The Church is to bear and rear children; but she must not shrink from the throes of birth through which alone God's household grows. We have seen that the last command is followed by a promise of His presence. The precept and promise are joined by a living link, for only as the precept is obeyed can the promise be enjoyed. If the Church is faithful in making and training disciples, she basks in the sunshine of His smile. If zeal in evangelizing gives place to cold neglect of souls, her sun suffers obscuration if not eclipse, so surely does He withhold or withdraw the tokens of His gracious presence and glorious power. The glory of the Shechinah pales whenever passion for souls gives place to cold indifference.

> THE evangelical creed merely held and defended becomes a fossil, only a thing of interest; but the evangelistic life which feeds upon evangelical truth is a force against which the gates of hell cannot prevail.
>
> A. C. Dixon

In various ways, by forms and figures both forcible and beautiful, the great Head of the Church has sought to impress this double duty of evangelism and edification. Two laws of church life are expressed and enforced throughout the New Testament; first, the law of inward growth, and secondly, the law of outward extension. This is the key to much of the teaching of our Lord and His apostles. In the interview between the risen Redeemer and His disciples, recorded by John,[1] we find first a word of salutation, "Peace be unto you;" then a word of commission, "As my Father hath sent me, even so send I you;" and then a word of conferment, "Receive ye the Holy Ghost." He not only gives the commission, but He bestows the power to carry it out,—a divine enduement.

The word is great, but for it we have conferred by Him both authority and adequacy. The Church long since came to her Damascus and had her vision of the Holy One. She needs no longer to ask, "Lord, what wilt Thou have me to do?" for He has set before her the primary duty. With pierced hands He points to the millions who have not even heard His name, and says, "Go, out into the streets and lanes, the highways and hedges, and compel them to come in!"

When Mr. Webster, at the laying of the corner-stone of the Bunker Hill shaft, besought the vast concourse of people to "stand back," lest the crowd should break through the speaker's platform at peril of life or limb,—the answer was, "It is impossible!" "Impossible?" thundered the American Demosthenes, "Nothing is impossible at Bunker Hill!" And when we remember who gave us our marching orders, and who left us the pledge of His perpetual presence; when we stand beside that Cross on which He bore our sins, and remember that He is the propitiation for the whole world,[2] we dare not talk of impossibilities. In the lexicon of the Christian life there is and there ought to be no such word as "fail!" NOTHING IS IMPOSSIBLE AT CALVARY!

Canon Wilberforce tersly puts in four words the whole law of Christ,—"admit, submit, commit, transmit." The first three concern the relation of the believer to his Lord. He is to ADMIT, to his mind and heart, the truth and Him Who is the truth; SUBMIT his wayward will to His will; and COMMIT all things in trust to His keeping. The last of these four words expresses the relation of the believer to his fellow-men; henceforth he is to TRANSMIT; to become the medium through whom by lips and life, the light and love of God shall be transmitted to others. In these four words all the duties of the disciple are briefly summed up and comprehended. They are the cardinal points in the horizon of his spiritual life.

We are called not to BE SAVED only, but to SAVE. The watchword, the very motto on the banner of the Church, is SERVICE. The chief end of man is "to glorify God and to enjoy Him forever;" to glorify Him is the necessary preparation for the highest enjoyment of Him. The work is committed to the weak; God hath chosen the poor and base and despised,—those who are nothing in the eyes of men, that all dependence may be upon Him and all the glory be to Him.

God calls every disciple to DIRECT EFFORT to save men. The confession of Christ with the mouth, the preaching of Christ with the life and the translation of faith and hope and love into living forms, and of precept into practice,—all this is a mighty witness for Him, and His gospel, but it does not exhaust the demands of duty. The command means more than this: it means PERSONAL WORK FOR SOULS.

The methods are so various that they are not defined or prescribed; but they embrace the whole range of opportunity, the whole scope of possibility. From the lisping infant in the cradle to the savage

1 John 20:19-22

2 I John 2:2 R. V.

cannibal on the isle in the sea, we are to see in every human being a soul to be taught the way of salvation. In the quiet home and the busy mart, in the rural retreats or city streets, at workman's bench or school-boy's desk, wherever a child of God confronts a child of man, there must be a voice to speak because there is an ear to hear. Even prayer is not effectual, energetic,[1] which does not lead us to DO something. Till the field at your feet, and send others to till the fields which you cannot reach. Only thus will the world-field ever be sown with the seed of the kingdom, and wave with harvests for God. We have too much faith in God to believe that He would leave to us a work which we cannot do. A loyal soldier of England's Queen, when asked how long it would take the British army and navy to carry a proclamation from Her Majesty to the ends of the earth, replied, "About eighteen months." We have no conception of the rapidity with which the flag of the Cross could be borne to the limits of the globe, if the enterprise were really undertaken by the whole body of believers. In 1835, in Hamburg, seven men in a shoemaker's shop resolved to attempt to spread the good news. Within twenty years they had organized fifty churches, gathered ten thousand converts, scattered half a million Bibles and eight million pages of tracts, and preached the gospel to fifty millions of people. At that rate, two hundred and fifty disciples could reach the whole population of the globe in thirty years!

If today there were but five hundred disciples on earth, and each of them and of their converts should bring to Christ one soul each year, by this simple geometrical progression the number of converts would swell so fast, as to include the whole race in twelve years. Or if there were but ONE disciple and he should be the means of converting one soul each year, and every new convert do the same, thirty years would multiply the number to more than thirteen hundred millions.

What does all this show? That the bulk of professing disciples neglect this foremost duty to a dying world, and practically DO NOTHING WHATEVER IN DISCIPLING OTHERS. In the question of personal salvation, service is forgotten. One fixes his thought on worldly treasures and pleasures, and buries himself out of sight and of contact of the lost, in the sepulchre of self-indulgence; another turns his thought to heavenly treasures and pleasures, but it is all about HIS OWN SALVATION that he thinks. This is all selfishness. The miser and the monk are alike, each lives for himself, and for himself seeks to lay up treasures; only the treasures differ in kind. It is a vicious type of piety that idly sits and sings,

"When I can read my title clear," etc.

Service is self-abnegation, self-oblivion. Moses was willing to be blotted from God's Book, and Paul could wish himself accursed from Christ, rather than have Israel cast away forever. He who would save others must not be unduly absorbed in saving himself. He who seeks first the kingdom of God will find his own salvation added to him, without fail.

To you and me then is committed a dispensation of the gospel. If we do this thing willingly we have a reward, but if against our will, nevertheless there is a solemn commision. If there be some who cannot "go into the dark mine," like Carey, they can "hold the rope," like Fuller. But woe is me, if in some way or other I preach not the gospel to a dying world!

1 John 20:19-22

TAKE away the honest, hearty belief that without Christ souls are lost, and you have broken the main-spring of evangelistic activity, paralyzed the nerves both of sensation and motion.

When God gives a command, the command is the pledge of power to fulfill it.

--Arthur T. Pierson

The Need of an Awakening in Evangelism

by J. WILBUR CHAPMAN

IT IS not the purpose of this article to discuss the awakenings of the past, they are a part of our Church history, with which any one may easily familiarize himself. The briefest outline, however, may at least be suggestive.

There was the awakening in the sixteenth century called the German Reformation under the leadership of Luther.

The awakening of the seventeenth century, known as the Puritan Revival, in which the doctrine of God's sovereignty was necessarily presented.

During the awakening of the eighteenth century, with Wesley and Whitfield as leaders, the Church was in a sad state.

Religion had lost all spirituality. Isaac Taylor calls the Church of this period, "A fair carcass;" and Blackstone says that he went to hear every preacher of note in London and that there was not one whose discourse indicated whether he was a follower of Confucius, or of Mohammed, or of Christ. Religion seemed to consist in its outward and formal observances. The great spiritual truths of Christianity were neglected. There was a profound lack of spiritual earnestness. The teachers of religion had little experience of its power. Wesley himself had been in the ministry thirteen years, and had served as a missionary in Georgia for two years before he had a deep experience of the spiritual truths of the Gospel. He tells us in the journal of his homeward voyage that he "who went to America to convert others was never himself converted to God."

The awakening of the nineteenth century in the first half of which Finney was the leader and man's free agency was prominently preached.

In the latter half, D. L. Moody was the leader with the love of God as his theme.

The history of American revivals began before the middle of the eighteenth century, then followed the great awakening in New England, under the leadership of Jonathan Edwards. It was during this time that the preaching of Whitfield was such a factor for good.

During the next era the leaders were Dr. Griffin, President Dwight, and others, and later on came such representative revivalists as Nettleton and Finney.

The next special era was that which embraces the work of Mr. Moody, and without reference to him and his work, no book on revivals in general or present day evangelism in particular would be complete.

We are now well past the threshold of the twentieth century and in many parts of the Church we are being asked, "Is there to be during the twentieth century a great religious awaking such as occurred in the sixteenth, seventeenth and eighteenth centuries, and in both the first and second half of the nineteenth?"

IT IS hardly necessary to ask if an awaking is needed. This is apparent on every side. It is more fitting that we should try to determine what sort of an awakening is to-day an absolute necessity. Beyond doubt we are all of us agreed that it must be world wide in its scope. It is needed in America, but elsewhere too.

"I have it on the authority of two leading German pastors, that only four per cent of the population of the great towns in Germany ever go to or enter a place of worship. How many of that four per cent, have life in Christ?"

In the annual letter of Yorkshire Convention of the Society of Friends in which the condition of England is discussed, it is declared, "We are faced by a practical paganism which finds its nourishment in an unparalleled increase of wealth, and which under a thin veneer of Christian phraseology is debasing our civilization."

Canon Hensley Henson, in his paper read before the Church Congress which recently concluded its session at Northampton says, "A spirit is abroad amongst us which threatens the basis of social order. It is a spirit of lawlessness, a hunger at the hearts of men—a law of anarchy. It pervades our literature, degrades our politics, disturbs our streets, defiles our homes!"

JUST what sort of an awakening is needed?

First there must be an awakening in the matter of Bible study. Because of the recent experience of the churches in the discussion of the creeds very many people have been unsettled as to their faith, and since there has been a disposition to question the integrity of the Scriptures, some have given up the careful and prayerful study of the Bible. Others have lived inconsistent lives and inconsistency always blinds the reader to the beauty of the Word

TO a church dominated by Modernism and calloused by worldliness, the appeal of God comes, 'Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light!" May God use Chapman's ministry anew to awaken us to evangelistic effort We gratefully acknowledge the priviledge granted us by the Fleming H. Revell Company of republishing this splendid article.

of God. Still others have been positively indifferent. There never can be an awakening until we go back to the faithful study of the Bible, and reverently approach it as God's divine revelation to a lost and ruined race.

Second: There must be an awakening in the matter of prayer.

"The pivot of piety is prayer. A pivot is of double use; it acts as a fastener and as a center; it holds in place, and it is the axis of revolution. Prayer is also the double secret; it keeps steadfast in faith, and it helps to all holy activity. Hence as surely as God is lifting His people in these latter times to a higher level of spirituality, and moving them to a more unselfish and self-denying service, there will be new emphasis laid upon supplication, and especially upon intercession.

"This revival of the praying-spirit, if not first in order of development, is first in order of importance, for without it there is no advance. Generally, if not uniformly, prayer is both starting-point and goal to every movement in which are the elements of permanent progress. Whenever the Church is aroused and the world's wickedness arrested, somebody has been praying. If the secret history of all true spiritual advance could be written and read, there would be found some intercessors who, like Job, Samuel, Daniel, Elijah, Paul and James, like Jonathan Edwards, William Carey, George Muller and Hudson Taylor, have been led to shut themselves up in the secret place with God, and have labored fervently in prayers. And, as the starting-point is thus found in supplication and intercession, so the final outcome must be that God's people shall have learned to pray; otherwise there will be rapid reaction and disastrous relapse from the better conditions secured."

Third: There must be a revival of family religion. A missionary who had been absent from this country for twenty-five years, not having accepted his furloughs, was asked on his return what impressed him most in America. He did not say the marvelous inventions, nor the rapid progress made in the matter of education and benevolence, but declared that that which impressed him most was the decadence of religion in the family life. When he left America, a quarter of a century ago, he said there was hardly a home without a family altar, that since he had returned he had hardly found one with this source of blessing. This is a horrible condition of affairs.

Fourth: There must be an awakening in the matter of benevolence. Let us not be deceived by the fact that the Church is in such a healthful condition because her benevolences have been so munificent, for the giving has been confined practically to a few and the offerings of the many have been selfishly withheld. Forget it not that it is when we bring the tithes into the storehouse that He will pour out His blessing upon us.

Fifth: There must be an awakening in the matter of holy living. Inconsistent, worldly living on the part of the follower of Christ presents an almost insurmountable barrier, in the way of coming to Christ of those who are lost. It is said that there is an increase of worldliness in the Church; if so God pity us.

A DISTINGUISHED preacher recently said that frequently it was true that the reason why the world did not join the Church was found in the fact that in certain places at least the Church had almost joined the world. From this enthralldom we need to pray for deliverance. If there is to be a genuine awakening, it will be,

First: The outcome of much prayer.

Second: It will be in accordance with divine revelation.

Third: It will be in close harmony with the time honored doctrines of the evangelical and reformed faith.

Fourth: It will give great prominence to the work of the Holy Ghost.

Fifth: "A genuine revival will carry with it as a conclusive proof of its Divine origin a transforming power over the lives of men. It will be a loud and emphatic call to personal holiness—a holiness that will reflect the character of the Master Himself by giving the world living illustrations of what men may become who are partakers of the Divine nature. This transformation of life will exhibit a visible consecration to God's service of time, talents, money, and all that is in the possession of the individual. It will solve the question of the evangelization of the world, for when men are purified and empowered by the Divine Spirit, their personal response to the Lord's call will be: 'Here am I, send me'. There is no great issue, religious, political, or social before the minds of men at the present moment that may not be solved, and solved forever, by a world-wide revival in Apostolic power. They are right who tell us that sin lies at the foundation of all human woe. Political legislators deal with the suffering, but overlook the sin. Genuine revival in the power of the Holy Ghost will lead us first of all to God. When we are right with Him, the problems that worry us will become secondary, and finally disappear."

The church which ceases to be evangelistic will cease to be evangelical.

Alexander Duff

Evangelism and the Flood-tide of Heresy

by MAURICE G. DAMETZ

WE LIVE in a heresy-ridden age. As the beginning of this dispensation was marked by heresy, so is the close. Of the closing days of this age we read:

> "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth" (I Tim. 4:1-3).

> "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts will heap to themselves teachers having itching ears" (II Tim. 4:2-3).

In its religious thinking, the world to-day is in confusion. Voices are speaking on every hand, contradicting each other and each one claiming to be the truth. How shall the one engaged in evangelistic effort meet the situation. The answer given by Dametz is worth prayerful consideration.

Anyone with open eyes and a willing soul can see that the conditions prophesied in these passages, are the prevailing conditions today. In the early years of the Church, the heresies were Gnosticism, Montanism, Manchaeism, Arianism, and Ebionism; today the same old heresies are tricked in new and attractive clothing under the names of Christian Science, Seventh Day Adventism, Millennial Dawnism, New Thought, Spiritism, Modernism and Pentecostalism; and added to this list are a vast array of other cults, so that when we try to keep account of them, we start nowhere and end everywhere. Every large city is a religious curiosity shop, with a variegated menagerie of cults. Strange, bizarre, fantastic, pseudo-Christian cults have sprung up all over the country. The cities fester with these fads, freaks and fakes in the name of Christianity; the country is gangrened with them. In facing these conditions we are made to exclaim, "The prophesied days have come! The flood tide of heresy is here!"

It is a well known fact that these conditions have brought about a confusion, mental and doctrinal. There are so many pseudo-Christian gatherings that the uninstructed person grows dizzy and confused, and knows not which way to turn, or what to believe. This, alone, makes evangelism difficult as the ordinary uninstructed person has little or no confidence in the evangelist or in any church as he has been brought to such a state of confusion through the present-day conditions. One false religion beckons, saying, "You must come our way and keep Saturday as the Sabbath to be saved"; and another false religion points out a different way, as the way of salvation and each excludes and brands all others as non-elect and lost. Not only does the confusion of religions cause a mental confusion which makes evangelism difficult, but evangelism is made more difficult by doctrinal confusion. The evangelist (and in using the word "evangelist" we not only mean the servant of God who is designated "evangelist," but we mean also the evangelistic pastor, for every pastor should be an evangelist and a teacher),—the evangelist today has to deal with those who have been brought under the legalism of Seventh Day Adventism, the restitutionism of Millennial Dawnism, the intellectual know-nothingism of Eddyism, the blighting lies of Modernism, and the wildfire ideas of Pentecostalism. Aside from these well-known false religions, there are multitudes of lesser cults, and sects, and these only add to the confusion mentally and doctrinally, making the problem harder to meet. Each cult has its own ideas about the Bible and salvation and it is not unusual to find one who has a mixture of false notions taken from each false religion. Multitudes are at the cross-roads, not knowing which way to turn. The flood-tide of heresy is in! Evangelism must cope with the situation!

IT IS WELL for us to face some of the causes of this present religious confusion. We are told that in the United States there are eleven million adherents to fifteen heretical cults, and that nine million five hundred thousand of these were once members of evangelical churches. What is the cause for all this chasing after spiritual will-o'-the-wisps? Sensationalism in the pulpit is one of the causes, for sensationalism in the pulpit does not satisfy hungry souls. Without doubt the sensational preacher is the one who prepares the soil for the production of modern heresies which spring up like mushrooms. A moldy, damp soil is the best place for toadstools, and the church which has a sensationalist pastor is the best place for the growth of Eddyism, Spiritism, Theosophy, Holy Rollerism and other quick-growing

fads. Again, if churches had spent a fraction of the same energy and foresight in looking after their members, teaching them and enlisting them in service, as they have to get men to profess faith in Christ, the tide of losses to the cults would have been reduced to a mere rivulet. Had the churches been feeding the spiritually hungry and the scripturally undernourished, the efflux to false religions would have been hardly noticeable. This brings us face to face with the supreme need of evangelism at the present moment.

IT APPEARS that the orthodox people have been sleeping while thousands have been leaving the churches. Conditions today call for an evangelism which teaches the fundamental facts of the Gospel. The evangelism of the day to a very large extent has not seen the needs of the uninstructed, or if it has seen the neeeds it has failed to key its preaching to meet the needs. The Scripture lays emphasis on an evangelism that teaches. The Apostles were all evangelists and the definite command was given them that they should teach all nations (Matt. 28:19-20). Of the Apostles we read, "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:42). Of all the evangelists Paul and Barnabas, we have the record, "Paul also and Barnabas continued in Antioch, teaching and preaching the Word of the Lord" (Acts 15:35). Again we read of Paul concerning his ministry at Corinth, "And he continued there a year and six months, teaching the Word of God among them" (Acts 18:11). Paul's Ministry of evangelism was a teaching ministry, so much so that he was called "a teacher of the Gentiles" (I Tim. 2:7; II Tim. 1:11). His preaching and teaching consisted of the simple presentation of the truth; he preached the gospel "not with the wisdom of words, lest the Cross of Christ should be made of none effect" (I Cor. 1:17; 2:4). It should be remembered also that much of the Apostle Paul's ministry was given over to the refutation of heresies. It is all-important that we should see this. His ministry may be summarized under three great headings, viz., doctrine, personal application, refutation of heresy. This is the Divine pattern for all our preaching and evangelism today. Only as the truths of the Word are faithfully presented, the application of them to our lives is carefully made, and the denials and perversions of them are clearly revealed and refuted will God's people be stabilized and steadied and the outflow from the churches into false religions diminished. The need of today is a positive teaching and preaching that exposes false teaching, warns against it and gets the teaching of God's Word into souls. Evangelism worthy of the name, involves this kind of teaching and preaching. Preaching the Gospel involves engaging in polemics and controversy. Professor J. Gresham Machen has recently said, "The gospel, I am well aware, is unpopular in many places in the church; and many are the voices which would have us keep silent about it and engage in a non-doctrinal and non-controversial type of preaching which shall be more palatable to the world." Such preaching is unpopular, but such God uses to awaken souls and steady them, and such is the need of the hour. God strengthen us to maintain this path, that we may preach and teach God's Gospel in all its clarity and fulness, and with all its implications, polemical, controversial and otherwise, without fear or favor, with searching and pricking and burning. Thus will souls be awakened, steadied, strengthened and fortified. Thus must evangelism meet the flood-tide of heresy.

True Evangelism

by REV. HENRY OSTROM, D. D.

GAINING members into the church can constitute a work of human propagandism, but it does not represent a work of evangelism. The evangel does not appear until the gospel of the grace of God is clearly sounded forth. Connected closely as the evangel is with the origin and enforcement and triumph of the gospel, the root and all fruit of it must be essentially in contrast with all psychological tricks, emotional exhibits and mathematical estimates.

IF DR. OSTROM'S idea of Biblical evangelism is correct, then there are many so-called evangelists who couldn't qualify. As for us, we praise God for the clarity of the teaching here set forth. May God give us more Scriptural evangelists.

Difficult as it may appear in our methods of publicity (methods adopted largely because of the tangled confusions of the populations of our cities) to relegate to its proper place the ability or peculiarity or commendable record of the evangelist, evangelism, real, true God-given evangelism, cannot appear so long as the worker is so in evidence that his personality obscures the real work of the Holy Spirit.

We have to look back, back of all outward exhibit to find real evangelism. The idea that there are teachers and then there are evangelists in contrast one with the other may prepare the way for a most serious error regarding evangelism. For, then, there is the danger of concluding that the dry analytic teacher is in one legitimate class and the story-telling trick-worker is in another legitimate class. Teacher there may be. and evangelist dimly contrasted. But in the gospel

plan there is no place for the un-evangelistic teacher or for the un-teaching evangelist. You get the import of it all in First Timothy fourth chapter. There you read in verses three and four a plain lesson on teaching and then in verse five, "Do the work of an evangelist." It is all addressed to the one man. Probably nothing has so actually hindered the gospel among people who have inclined toward it as the so-called evangelism which has in it no teaching.

We are forced to the conclusion that real evangelism must put forth God's Word. We settle back upon the conviction that that Word is the most effective evangelizing instrument God has given, and that, if that Word does not succeed nothing really will succeed. O, there may be emotions and expressions and accessions but we are talking of that which can be built into God's eternal triumph of Truth, of passing up on high to God that which He can accept as a part of the structure of Truth's enduring triumph, of, in short, really gospelizing people: and we say His Word is the one and sufficient instrument. Let that be opened, announced, connectedly emphasized in the Holy Spirit's power and you have in clear evidence genuine evangelism.

It is not at all impossible that the present Bible Conference movement in America shall yet appear (what even now it may really be) the most actual evangelistic movement of the past century. Certain it is that these Bible Conferences and the Bible Institutes are honoring the use of the only real instrument of evangelism—The Word of God—and it is true also that we do find people accepting Christ in many of these efforts. O, that more may do so! We might well proceed to rid the field of two classes of workers—the un-evangelistic teachers and the un-teaching evangelists. We need to get down firmly on God's Word. We need to dismiss entirely the subtle dream that we can add a little to its effectiveness. We must not handle it deceitfully nor dare we handle it coldly. There is more in it of convicting truth, warm appeal and saving power than has yet been realized. It is the best that God can give. If the searchlight of God's Truth cannot discover the lost sheep and if it cannot show the lost sheep the way to the fold then let us despair of the lighting of little parlor matches of human wit doing so. We seem to think that because we are appealing mainly to Gentiles that therefore we do not need to give them so surely to believe that He Who came is really God's Son and that He Who gave His life for the sinner's salvation is really the long-promised One, and that "faith cometh by hearing and hearing by the Word of God." Let us be sure that we do not call it evangelism when we encourage them to "climb up some other way." The sooner we cast away our little parlor-match trickery and come to the using of the search-light of God's Word the sooner we shall see "in action" the real actual Gospel Evangelism. The Word of God is as sharp as a two-edged sword that pierces. Commend to us no other instrument as superior to it.

Personal Evangelism

by A. C. DIXON, D.D.

THE DIFFERENCE between the sermon and the conversation is that in the sermon the preacher does all the talking, while the people remain silent, but in conversation there is an interchange of thought, the opportunity for repartee and argument on both sides.

THE master personal worker is Christ Himself. Dixon unfolds the best known of Christ's personal interviews in such a way that the lessons for us are made radiantly clear. We are indebted to the American Tract Society, for permission to republish this study from "Evangelism Old and New."

In the conversation of Jesus with Nicodemus we learn how God searches for man through personal contact and by fair inference we may deduce the following rules:

1. Get the inquirer alone.

It is not well to talk on so sacred a theme as the relation of man to God when you may be heard by uninterested listeners. The consciousness that an inquirer is being listened to and criticized will prevent him from opening his heart to you or Christ. Consult him, if you can, as to the time and place. Nicodemus chose the time of his visit. He came at night, doubtless in order that the conversation might be private. To say that he was afraid to come in the day is beyond the record. He was doubtless a very busy man as a member of the Jewish Sanhedrin, and it was more convenient for him to come at night, as well as more private. It is something when you get a man face to face with Jesus, and when you talk with inquirers you ought to be so full of Christ that they shall be face to face with their Lord.

2. Let the inquirer speak his mind and give you what he believes.

Christ did not begin the conversation. Nicodemus confessed what he believed: "We know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him." This creed of Nicodemus acknowledges Christ as a teacher with divine credentials and that, like Elijah and Elisha of old, he was able to perform miracles. It has in it a patronizing tone. Mr. Ott, in his book, "The Fifth Gospel," expresses the belief that Nicodemus came to Christ as the representative of the Jewish Sanhedrin, who had some time before passed judgment upon Jesus but did not execute the sentence for fear of the people. He thinks that the

"we" includes Nicodemus and his counsellors. They were willing to admit the claim of Christ as an instructor divinely commissioned, and as a miracle-worker, if He would withdraw His claim that He was divine. Such a creed Jesus will not accept. He pays no attention to the compliment it contains, but proceeds to do what we should do in talking with every inquirer.

3. Answer his need.

"Except a man be born anew, he cannot see the kingdom of God." Jesus does not reply to his creed, but to his need. After all, the need is deeper than the creed. "Your first need, Nicodemus, is not that I should instruct you as a teacher sent from God, or that I should perform a miracle for your benefit, but that you should be born anew. You are a cultured, educated man, but there is a need of the soul deeper than culture can supply. You are religious, a Pharisee, who says his prayers and pays his tithes, but there is a need of soul deeper than religion can supply. You have a high position, Nicodemus, as a member of the great Sanhedrin, but there is a need of soul greater than honor can satisfy." Education, religion, position, important as they may be, do not constitute the new birth.

We need not be careful to answer curious questions. Even the most earnest inquirers are apt to be full of interrogation points, and each point may be a sword to parry off too near approach. "How?" is the question most frequently asked. Curiosity in most people is very strong. They desire to know the modus operandi of everything. In this inquisitive age that takes little for granted, they want a full explanation. The fact that a man may be born anew suggests to Nicodemus the possibility of beginning life afresh. Many of us would like to blot out the past and start anew from our mother's arms. If we could forget our mistakes and sins, destroy our very personality, and begin life anew, some of us might be tempted to try it, but Jesus informed the Jewish ruler that it was not re-birth, but new birth; it is not beginning as an infant in the flesh, but in the Spirit. If a man could become an infant again he would still be fleshly. "That which is born of the flesh is flesh," and never can evolve into spirit. "That which is born of the Spirit is spirit," and cannot be degraded into flesh. The new birth makes us partakers of the divine nature. We become two men in one, the flesh warring against the spirit and the spirit against the flesh. It is every child's right to be well born the first time; but however high the lineage and noble the parentage or godly the environment of the first birth, nothing can make it other than a birth of the flesh. Better than to be re-born of our natural parents is to be new-born of God.

4. Press upon him his personal need.

Jesus comes now very close to Nicodemus. He lays down the principle that all men, to see the kingdom of God, must be born anew. He tells him that it is a spiritual and not a natural birth, that he may wonder as much as he pleases at the mystery of God's part, for he is "a God that hideth Himself." All life is mysterious. And now he presses upon him his personal need: "Marvel not that I said unto thee, Ye must be born again." I can see our Lord looking the Jewish ruler kindly in the face, showing great love and earnestness in every feature, as He says, "Ye must be born again. It is something that concerns not the world in general, but you as an individual, personal matter; and I press upon you, Nicodemus, the importance of attending to it at once." In dealing with inquiries it is not enough to lay down general principles and proclaim abstract truths. We should press upon each one his personal need, and urge him to accept Christ at once.

5. Faithfully instruct.

Jesus proceeds to teach Nicodemus three things;

A. As to the nature of the Messiah. "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." In these words Jesus proclaims His own divinity. It is stronger than a dogmatic assertion. It leaves the inquirer to draw his own inevitable conclusion. In substance Christ says: "I who talk with you, the Son of man, am in heaven while I am here on earth. I am omnipresent; I am God Himself."

In dealing with inquirers there must be no flinching on this point. Jesus Christ is God, and before Him they must bow the knee. He will not compromise upon any flattering confession of His humanity. He is either God to be worshipped, or a man to be rejected. There is no middle ground.

B. Our Lord proceeds to give Nicodemus the plan of salvation; "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." In other words, "Here is your part, Nicodemus. The Israelites, bitten by fiery serpents, at the command of Moses looked to the uplifted serpent of brass. I, the Son of man, am going to be lifted up on a cross, and you, to be healed of the bite of the serpent of pride and unbelief, must look by faith to me." The plan of salvation is the uplifted Jesus and the looking sinner. You are not called upon to understand the relation between the look and the life it imparts; it is yours to do what is a very simple thing in itself, and God will do the rest.

C. And now that Jesus had unfolded to him the plan of salvation, He proceeds to give him the philosophy of salvation. "For God so loved the world that He gave His only begotten Son; that whosoever believeth in Him should not perish, but have everlasting life." The explanation of this uplifted Christ is the love of God. The explanation of the uplifted serpent in the wilderness was God's love. He loved the people so much that He wished to save them from the terrible effect of the poison. He did not see fit to remove the serpents; they remained, while He gave an antidote for their bite. God's love does not lead Him to banish sin from the world, but through the uplifted Christ to save men from their sins. Love is the philosophy of eternal life. God does not love us because Jesus died for us. Jesus died because God loved us. The foundation of our salvation is the love of God manifest in the death of Christ on the cross.

Observe these five rules in personal conversation and you will not fail to win some to Christ.

Uncle John Vassar, the Personal Evangelist

Edited by L. J. FOWLER

EVANGELISTS there have been a plenty, but evangelists like Uncle John Vassar there have been few. As an evangelist to the individual he stands out as one of the most remarkable figures in American history. He obeyed the command of Christ, "Follow Me," and knew to an unusual degree the fulfilment of the promise, "I will make you fishers of men."

John Vassar, or "Uncle John," as he was familiarly known, was born in Long Island in 1813 of a family of Baptists—nonconformists of the English State Church—who had fled to America to escape persecution and enjoy religious liberty. Although reared in this religious atmosphere, he was not converted until he reached the age of twenty-eight. So deep was his conviction of sin at this time that upon returning from a meeting where the gospel was preached, he aroused his wife from her sleep with the cry, "How can you rest when your husband is going right down to hell?" His entrance into the new life in Christ Jesus was just as real as the realization of his utter hopelessness without Christ had been. In connection with his acceptance of the Saviour, he wholly and unreservedly gave his life to the Lord for service. "No talent lent him was allowed to rust from disuse. As fast as he received he gave. He believed it as wrong to hoard grace as gold."

DO YOU feel that your personal work is somehow failing to be all that God would have it be? This brief study of the life of Uncle John Vassar is sure to contain some helpful suggestions for you.

The work of Uncle John Vassar was primarily individualistic. As a colporteur of the American Tract Society he worked from coast to coast. He ministered to the needy souls of the neglected districts, to the soldiers of the Civil War, and to the miners of Colorado and California. To every soul he met, after the customary salutation, was propounded the vital question, "My friend will you kindly permit me to ask, have you been born again?"

Some of the characteristics of this master in personal evangelism, as outlined by his nephew, Rev. T. E. Vassar, will prove of great blessing to every soul who longs to be more fully used of God in winning the lost.

1. Unflinching loyalty to the Lord Jesus Christ, based on an adorable love, was the mainspring to all he was and all he did.

Somebody has said of Arnold of Rugby that "the central fact of his experience was his close, conscious and ever-realized union and friendship with the Lord Jesus; and that in the ever-flowing fulness of his heart every expression of affection that might pass between earthly friends passed between him and the Divine Man whom as a friend he had in heaven, and to Whom with an exhaustless enjoyment he clung." A picture in words is this of Uncle John. An irreverent mention of the Saviour's name would cause him keen distress. While we were residing in Lynn, Mass., he made us several flying visits, on one of which a Unitarian gentleman of the city said to him, in a flash of irritation, "Sir, to pay divine honor to this Jesus of Nazareth of whom you talk so much is in my opinion insulting to the Almighty." It was hours before Uncle John got over that. It pained him more than if child or brother had received a cruel thrust.

And he was just as sensitive if there was no recognition of that Name where he thought it ought to have a place. One day he came out of W—— Street church, where a noted minister had preached, and with a grieved, disappointed look and a quivering voice he said, "Oh, T——, he never mentioned the name of Jesus once."

And in all this there was not a particle of pretence or cant. This love of Christ was not a fancy or a sentiment. It was a principle, a passion, an abiding motive. It was an antidote against worldliness. It was the incentive to action which this world could not understand, and for which it sometimes had nothing more than scorn. Heavy loads and hard toils grew light when with this affection the heart glowed. Poverty, reproach, death even—what were they but the passing flurries of an April day? Who that was intimate but has heard him say:

> "One smile, one blissful smile of Thine,
> My dearest Lord, outweighs them all."

2. Out of this attachment grew what was probably the next most prominent feature of his life, and one of the mightiest forces in his work—his habitual and almost unbroken intercourse with God in prayer.

A man who came so near a literal compliance with the apostolic charge, "Pray without ceasing," few Christians in these latter days have known. One long his pastor, and longer still his friend, bears testimony on this point that a stranger might think

The gospel of a broken heart demands the ministry of bleeding hearts. As soon as we cease to bleed we cease to bless. When our sympathy loses its pang we can no longer be the servants of the passion.

J. H. Jowett

too strong, but every word of which hundreds would indorse.

"He absolutely prayed day and night. Prayed about everything. Prayed over everything. Prayed for almost everybody, and prayed with almost everybody whom he met. He prayed when he went out and when he came in. He prayed before every religious service, and then prayed all the way through it. I have roomed with him night after night, and rarely went to sleep without hearing him at prayer, or awoke without finding him at prayer. He seldom, if ever, came into my house or study that he did not propose a season of prayer, no matter how brief might be the call, or what the errand that brought him there."

His gift in prayer was remarkable—more remarkable, we think, than his gift of speech, though that was sometimes wonderful, and always of a more than ordinary kind. Several special supplications of his have already been referred to, and prayers very like them others will recall.

In a prayer-meeting he was a host. If a spirit of dullness or heaviness pervaded it, somehow it seemed, as he began to wrestle, to be lifted off. One of the members of his own church who has already been quoted tells what animation his simple presence gave to the little company that met there in the usual devotional meetings of the week.

Few phrases are more common among Christian men than this, "the privilege of prayer;" but it is greatly to be feared that many who use it would more correctly represent their own personal feeling if they were to say "the drudgery of prayer." At least an honest conscience would compel them to say that it was a dull duty; uninviting often, and sometimes positively irksome, and engaged in as much to keep a sense of obligation quiet as for anything else. Now to John Vassar prayer was a privilege, a blessed privilege, and a real deep delight. It was a lament of the prophet over the degeneracy of God's people, "None stirreth himself up to take hold of Thee." That is, devotion was a droning, drawling thing. There was no holy energy about the exercise. This was not true of Uncle John. He seemed to know the meaning of those mysterious expressions, "Praying in the Holy Ghost," "With all prayer in the Spirit;" and so his supplications were intense. There was a specific object to attain. Coming to the throne of grace was not a romance or a pious farce. He could not approach it "with easiness of desire." He could not tamely beg. There were "deep-swelling sensibilities," as Dr. Phelps calls them, to be relieved. It was deep calling unto deep.

3. Interwoven with these qualities there was in Uncle John a mighty faith.

No place and no case seemed too hard or too hopeless for him to grapple with. Forbidding circumstances and a gloomy outlook never shook his trust nor tied his tongue. Indeed, he saw no gloomy outlook, for he did not look out so much as up. If asked what the prospect was in any direction, he would have said, with Adoniram Judson, "As bright as the promises of God." He did not believe simply in the God of ages ago. He believed in the God of today. He could not be persuaded that the wonder-working Spirit finished His operations at Pentecost. He could not be convinced that the supernatural was no longer to be looked for. He could see no reason why the modern Saul of Tarsus should not be as sharply called and as suddenly turned as the ancient persecuting zealot was. When going on what others regarded as "a forlorn hope," he would go into the closet and beg for a special anointing, an enduement of power from on high, and then with a deepened confidence start out. "One day he went to call on a lady whose husband was a skeptic and a bitter opposer of religion. The man saw him entering the gate, and stepping to the door, said, 'You are coming here to pray with my wife, I presume. Now let me tell you I don't allow any prayer in this house. Leave at once, and never show your face here again! Uncle John hesitated a moment, then left, and going to his stopping-place plead long and earnestly for help to reach that case. Rising from his knees, and 'nothing doubting,' he went straight back to the house from which he had been less than an hour before repulsed. The man again met him, and after a moment's parleying told him that if he would not pray he might come in. Uncle John refused to make any such promise, but nevertheless got in. An urgent message from God was soon ringing in the unbeliever's ears, and before the interview ended, humbled and subdued he was bowing by the side of Uncle John listening to supplications for his own salvation.

Again and again when assured that a contemplated effort would be fruitless, that it would be the sinking of a bucket in a dry well, and the bringing of nothing up, he would beg the privilege of trying. He would get a church or a school-house open, and

then explore the region to invite the people out. Almost invariably a revival would commence. Often God would triumph gloriously. Converts would be multiplied. Dull churches or dull Christians would get aglow. There would be apostolic work because it was underlaid and pushed with apostolic faith.

4. His acquaintance with the Bible was very intimate and thorough, every promise and penalty and precept and prophecy being apparently at his command.

To him Scripture was the one standard of Christian truth. To its teachings nothing was to be added; from its decisions there could be no appeal. In dealing with errorists, the only question he would allow himself to look at was, What has God said? The moment anything like quibbling or cavilling was near, out would come his well-worn Testament, and text after text would be turned to till captious lips were closed. The inspired Word was the book he studied most. It was to him exactly what it claims to be—"the sword of the Spirit;" and what was the hilt, and what was the blade, and how to get hold of the one and smite with the other, was what he sought to know. The authenticity of Scripture he never stopped to argue. He boldly assumed that, and then by its utterances every opinion must be hewed and squared.

We make a great mistake, however, if we get the impression that he studied the Bible chiefly as a controversialist. It was not so much an armory whence to draw weapons as a well whence to draw waters for a thirsty soul. The daily draught was a refreshing and a delight. Out of the divine testimonies he drew help and comfort in every case. If he found himself after a day of hard labor with half an hour of spare time before an evening meal or meeting, he would seize the inspired volume as eagerly as he would a letter from home, and some sweet promise, read perhaps for the thousandth time, would bring a smile to his face, and put audible praise upon his tongue.

Nor was it only the doctrinal and devotional portions of Scripture that he pored over and enjoyed The prophecies were a mine of wealth that he dug into as a treasure-seeker might dig into beds of precious ore. Along their dimmest passages, and in their obscurest recesses, he traced the footprints of his Lord. Christ coming or Christ to come again, and the fortunes of His cause between the first and second advents, he saw promised and presaged at every step. And it is but just to say that while some might not accept his interpretations of prophecy, or the views to which they led, none could doubt that that his knowledge of their letter was extensive and exact.

This exhaustive acquaintance with God's Word could not fail to make itself felt. Men saw that he was not dogmatically insisting on his own notions or impressions or conceits. They were asked not to listen to him or believe him, but the message which God had sent. The very reverence with which he treated the message showed that he regarded it as God-sent. And when he came with comfort, though the manner might be human, the matter was divine. It was not the weak uncertain words of earth he spoke; it was the strong infallible words of heaven. Such utterances must carry weight. What man may think or feel is perhaps of little consequence; what God says is of vital importance to a thoughtful soul.

5. Perhaps the quality that would be noticed soonest and most deeply felt was the man's burning zeal. It glowed in the awful earnestness with which he pressed his personal appeals. We use the word "awful" advisedly and deliberately, for no other would be as exact.

A writer in the Watchman, of Boston, refers to it in this story—a story so characteristic that any one who knew Uncle John would have inferred that he was the man referred to had no name been given.

"While laboring with me a few years since in Boston, he wished to call on a Christian gentleman who was living at one of our fashionable boarding-houses. A young friend of mine who went with him to show him the place reported what occurred. While waiting in the parlor to be shown the gentleman's room, he opened conversation with a very fashionable and proud-looking lady who was sitting in the room. With great concern he began to urge the necessity of the new birth and immediate acceptance of Christ upon her. She was thunderstruck, and protested that she did not believe in any of those things. Then followed a most fervent appeal, texts of Scripture, warnings against rejecting Christ, the certainty of a wrath to come for any found in impenitence, till at last my friend said he was fairly alarmed at the boldness of the assault. Suddenly the gentleman came in for whom he was waiting and called him out. The friend sat watching from behind his newspaper for the effect of the interview. In a moment the lady's husband came in. 'There has been an old man here talking with me about religion,' she said. 'Why did you not shut him up?'

Five thousand souls on an average pass into eternity every hour, three thousand of whom have never heard of the love of God in Jesus Christ.

he asked gruffly. 'He is one of those persons who can't shut up,' was her reply. 'If I had been here' he said, 'I would have told him very quickly to go about his business.' 'If you had seen him you would have thought he was about his business,' was her answer. No truer tribute could be paid to him than that. Never did I see one who could 'close in with a soul,' as the old Puritans used to phrase it, like him."

6. More than this, Uncle John possessed remarkable persistency of purpose.

Zeal is sometimes flashy and fitful. It is good for a dash, but not for a siege. It takes hold well, but it does not keep hold. In the heathery turf of Scotland there is a plant whose roots run but a little distance and then terminate as squarely as if they had been chopped off. The superstitious country folks around assert that great medicinal virtue originally dwelt in these roots, and that to destroy it the great enemy of man bit them off. A quaint fancy of course, but something very like is the fact in many a life. Good plans are frustrated; praiseworthy schemes issue in nothing; pious activities result in failure, because an inconstant will is allowed to bite them off.

Uncle John's tenacity was wonderful. It was hard to shake him off. We entered a house of our congregation with him one day where we met a young man from Virginia who had come North to attend school. The others present being Christians, Uncle John soon fastened all the conversation on him. We never saw him so press and pull a soul. He had found a lost sheep, and seemed determined, "shepherd's dog" that he was, to keep at it till he had worried it home. Again and again we feared that he was crowding too hard and too far. But he had been out on many such a service before, and what he was about he knew very well. Before the house was left, a sincere penitent was on his knees pleading for mercy, and was soon rejoicing in Christ as his portion. Three or four years have gone since then, and the one so wrestled with, a useful and earnest Christian now, has many a time blessed the Lord that he was not given up that day.

7. His tact was a characteristic that should not be underestimated or left unnamed.

"He seldom made a blunder. His knowledge of human nature seemed almost intuitive. He read men at a glance, and pierced the surface of things as by magic. He knew how to approach men, what to say to them, and when to have done with them. He adapted himself to all classes and conditions when talking of Christ. The school-girl or the college professor, the millionaire or the hard-handed son of toil, a sailor or a soldier—with equal readiness and skill he met them all. His mind was a perfect storehouse of Scripture, and he had a verse on his tongue's end to serve him at every time." It must be a very dull man whom he could not make to see, a very hard man whom he could not make to feel, a very stubborn man whom he could not to some extent bend, and a very sharp one whom he could not match. When any one attempted to foil him he would head them off by a move that might be called a piece of strategy. "On one occasion" (this from Dr. G. M. Stone) "he went to visit a young lady for religious conversation. She saw him approaching, and went upstairs to avoid him. Uncle John, upon coming in, comprehended the situation at a glance, and requested that the door of the stairway might be opened. He then knelt at the foot of the stairs and sent up a melting petition to God in behalf of the person named."

He was equal to any emergency that might arise. If any imagined that, because his heart was so tender, he could be easily out-generalled; that, because he was guileless and unsuspecting, he could be taken at a disadvantage and put in an awkward place or plight, they would quickly find out their mistake. The Christian Intelligencer must be held responsible for this story—a story which illustrates this feature in his character, and is too good to be lost:

"While laboring in the Army of the Potomac he was called out of bed one night by a messenger, who represented that a soldier in a certain tent was in great distress of mind. On reaching the tent indicated he found several officers seated around a keg of beer which had been brought from Washington, and he was invited to join them and take a drink. Taking in the situation at a glance, he told them he could not do it without first asking the blessing of God. So, grasping the arm of the principal man, he fell on his knees and poured out an ardent prayer for the company, after which they were glad to let him go. The story got out, and for months face without being asked about the prayer-meeting afterward one of those men could hardly show his they had set up. Uncle John was too much for them."

8. This enumeration of characteristics would be incomplete if we failed to mention the broad and catholic spirit of the man.

Denominationally he was a Baptist. He refused, however, again and again, to leave the service of the Tract Society to engage in purely denominational work. He felt he could reach more men on its union basis than he could if laboring in the interests of a particular sect. And to turn men to righteousness was more important in his estimation than the gathering of them around this particular standard or that. He rendered a loyal allegiance to the ensign of his own particular corps, but the one flag on which the cross was blazoned he would lift over all. Around that first he would rally men, and then afterward have them go into such church relations as each might choose.

This being his great aim, he went among all churches holding an evangelical faith, little caring what the name might be. And we doubt whether the sharpest-eared or keenest-eyed critic would have detected the slightest difference in the testimony which he bore. One message he everywhere voiced. One need he emphasized. One Helper he pointed out. And it might be added that the style of working and the results witnessed were everywhere much the same—the same in kind at least if not in measure. We have in this volume statements from representative men in the Methodist, Baptist, Presbyterian, Lutheran, Congregational, Episcopal, and Reformed churches, touching this man and his labors, and so much alike are the opinions which they pass, and the affection they express, that all of them might have been written by a single hand.

The strongest points in the man's character have now been sketched. It will seem like a poor, dull picture to those who knew the original when he was at his best. It may help, however, to show what made him such a power. Give to any man such qualifications in any such degree, and he will make himself felt. Nothing so gets hold upon the world, nothing so keeps hold, as an unselfish, consecrated life.

It is very evident that men of this stamp are the great need in all our Christian work. The age is positive, active, driving, and its wickedness is of a similar type. Men of God who are going to meet it must match it in resoluteness and aggressiveness. The question once asked by the Master must be the question of those who follow in his train, "Wist ye not that I must be about my Father's business?" The motto of the hour is, "At it, and ever at it, till He comes." The prevalent piety is not of such a tone. Most of it is of a lower grade. It is decent, moderate, quiet. Spiritual indolence is in these times the worst foe our holy religion has to encounter. It is not that men openly reject and make war upon it, but that they drowsily sleep around its altars. It is that they are content with such paltry satisfactions and tinsel comforts as the senses can bribe them with, heedless of what bids them claim communion with the skies. It is that eternity has no awfulness to them, life no depth of meaning, enjoyment no obligations, bereavement no solemnity, suffering and sorrow no prophetic suggestions of an hereafter, conscience no echo of God, Christ no enrapturing beauty, holiness no pledge of heaven. Next to the Holy Spirit in its sevenfold energies the great want of the church is godly men: men girded with awful zeal; men who beg no favors of worldly policy; men who have the staunch, uncompromising sincerity of old confessors, and yet whose speech is the benediction of charity. Men who will thrust in the unwilling face of darkness all the light of God, and whom no disappointments can palsy, no opposition embitter, and no misgivings keep back. Given such men, and they will have influence. Skeptics, moralists, easy-going religionists, will feel it. They may not understand it, they may not like it, but there will be something real about it; and, after all, reality is what this world wants. When it sees a man who acts as if this earth were a show and a dream, and his home over in "the blue eternities," somehow it will feel that he has something which it lacks. Uneasiness begins to stir. There is a disposition to say, "After all, this is what we want. We are not satisfied. We are not happy. We are not at peace. It's all a make-believe, a cheat, a lie. Tell us how we can be made better, holier; how can we confront God, and look the splendors of His judgment in the face."

My Experiences as an Evangelist

by JAMES M'KENDRICK

JAMES M'KENDRICK was born in July, 1859, in the coal mining village of "Old Carnbroe," in Lanarkshire, Scotland. At the age of nine and one-half years his education ended and he went to work in the coal mines. He was instructed, as a boy, in the catechism, committed to memory many Scripture passages, and attended Sunday School faithfully until he was twenty years old.

Up to his twenty-second year he was unsaved, or to put it in his own words, he was "on the road to hell with the way of salvation in the head."

In 1881 his father was instantly killed in an accident, and this led him seriously to face his responsibility before God. As he gazed into the face of his dead father the question came to his soul, "If that had been you, where would you have been?" In answer the conviction pressed itself insistently upon him, "If I die as I am I shall die without Christ."

As he stood leaning over a gate in great distress of soul, the Holy Spirit brought to his memory John 3:16. This verse God used to lead him to put faith in Jesus Christ as his Saviour. Immediately he hurried home to tell his mother that her prayers were answered, and his conversion was the ray of light which pierced the darkness of the hour of his father's death. "Since that day," he says, "I have spent forty-four years a changeable man in a changing world, but John 3:16 has never changed and never will. All those years have only served to endear to me my blessed Saviour and His holy Word. His unchanging Love, unchanging Word, and all-atoning Blood is where I rest today."

The same evening he told his companions how the Lord had saved him and set himself to win them to Christ. God greatly blessed his efforts for within four weeks he had led his principal companion to Christ, and in two weeks more they together had won a third.

From this time God greatly blessed his ministry in the winning of precious souls, and led him out into a life-time campaign of evangelism. It is of some of the experiences which were his in this blessed ministry that our brother speaks in this article. —Editor.

FOR forty-four years the author of this article has proclaimed the Gospel Message in the British Isles, in Australia and recently in America with a faithfulness which merits much commendation. His revival experiences reveal an unusual outpouring of the blessing of God on his work. Published by permission from "Seen and Heard."

FIRST ATTEMPT AT PREACHING

A ZEALOUS, Godly missionary of the Established Church had labored for years in the coal-mining villages around Hamilton. There

had been but little apparent fruit from his labours, and many a time he must have felt very discouraged in his work. His method was to hold a cottage meeting every second week in different districts, his congregations varying from six to sixteen according to circumstances. His delight can well be imagined as he saw us filled with joy in believing, and found in us such earnest and willing helpers. We did all we could to get the people to come and hear—going from door to door and urging all to come to the service. The result was that very soon no cottage in the village was large enough for the congregations that gathered. Conviction of sin was deep and general throughout the district, and spread to the neighboring village of Allanton. One evening the place of meeting was literally packed; the doorway was blocked—some standing outside, and more standing than sitting inside.

I was standing close up against the missionary, with my soul on fire for the salvation of the people. The missionary preached in the usual orthodox fashion, with four or five heads to his discourse, as well as several other stages before he reached the finish. I had little sympathy with his style of preaching, and was longing for him to make a direct personal appeal to the people and beseech them to be saved. I cannot remember what his text was, or what he said, though no doubt it was all sound and good, for he was a good man. But to me it all seemed wide of the mark, and my patience became exhausted, so I gave his coat sleeve a gentle pull. Still he continued preaching, as far from the point as ever. I pulled his coat sleeve a second time more forcibly. He paused, and stooping down, for he was a tall man, he whispered, "What is it?" I said, "Man stop and let me speak." He only spoke a few words more, and then said, "James M'Kendrick will now address you."

Immediately he said that, my mind seemed clean swept and garnished. I was speechless, and could not find a word to say. Yet my soul was on fire for their salvation. My first relief was a flood of tears, not words. At length I cried out: "All unsaved in this house are going to hell. Life is just like a decayed limb of a tree to which you are clinging, and if it breaks down, you who are unsaved will be in hell."

At that time accidents, and many of them fatal, were almost of daily occurrence in mining districts. The Blantyre explosion, by which 250 men were killed, was fresh in our minds, as also a later accident whereby 50 men were killed. My own father's sudden death nine weeks before was so intensely real to me that the uncertainty of life was a tremendous reality. I therefore urged all to receive Jesus Christ as their Saviour, or else they would assuredly perish.

Never was there a more imperfect attempt at preaching; but never was there anything more sincere. Tears were many—words were few; but the results were marvellous. The Holy Spirit of God filled the place, the people were convicted of sin and their lost condition. The missionary was quick to detect the Holy Spirit's presence and power, and overjoyed he kept shouting, "Hallelujah! Hallelujah! Praise the Lord."

No words could describe the scene. That night the work of God's grace had begun in many hearts. The news spread throughout the village, and what had taken place became the subject of conversation in the mines and the homes. For several days I was downcast and ashamed of myself. I can see now that this was the devil, telling me I had spoiled the meeting by thinking I could preach; while I could do nothing but weep and scream. I prayed to be forgiven for my vanity, and vowed that I would never try to preach again.

THE REVIVAL

CONVERSIONS were now almost a daily occurrence in the village—old and young were alike affected, and the salvation of God became the common subject of conversation. Some of the most foul-mouthed, drunken men in the district were saved, and catching the fire and enthusiasm of the hour, became earnest and able soul seekers. It was no uncommon sight to see groups upon their knees by the roadside, some weeping, others crying to God to save the convicted and awakened; while hymns of praise could be heard from many houses where members of the family had been saved.

My conversion was in May, and by December over 100 people had professed to be saved—most of my old companions being amongst the number. The whole character of the village was completely changed. As we had no church in the village, it was quite a sight on a Sunday morning to see over 200 people leaving for Hamilton to attend the different churches. A Sunday evening service, however, was established in the school house, and this continued till a fine new church was built. A week-

By Calvary's bleeding sacrifice;
By the brevity of time;
By the whiteness of the fields;
By the urgency of the message;
By the vastness of the need;
By the agonized cry of perishing millions;
Evangelize!

—Anonymous

night service was also commenced, and both were packed on every occasion. The wail of the unsaved and the prayers of the anxious were often heard; while the praise of the saved increased in volume, as the Lord kept adding to their number. Our dear old missionary was in his element. He laboured night and day, helping all cases and conditions. I never knew a more earnest man, and his joy knew no bounds as he saw the mighty wave of blessing spreading to Allanton and other adjacent mining villages in which he had long preached with so little apparent result.

About six weeks after my signal failure to preach, he said to me, "I want you to take a service for me in Allanton"—naming the date. "I have three services for that night, but I can only take two of them."

I said, "Oh, Mr. Mitchell, I asked God to forgive me for spoiling the service that night in Lindsay's cottage, and I promised Him I would never try to preach again." I well remember his reply: "Oh, man, it was splendid; you couldn't have done better." (My own feelings were that it was impossible to have done worse.) But he added, "You must take the meeting at Allanton; you're going to be a great preacher." Ere he left me he persuaded me to take back my vow, and I promised to take the service.

I selected three of my companions to assist me. We had several rehearsals of our service, and much prayer. We each took our different parts—reading, singing, praying, and speaking. Three of us arranged to say a few words, but the major part was to be mine. Isaiah 53:5 was chosen as my text. I stuck very close to my text, because I couldn't leave it. They got the pure Word of God that night, because I had nothing else to give them. Unlike my first attempt, I didn't scream, but the tears stole down my face all the time. As I kept repeating and reiterating—"He was wounded for our transgressions and bruised for our iniquities," God's Holy Spirit was using His Word both for convicting and converting. Some were saved and many were anxious, and we returned to our village too happy for words to describe, as we saw the fire kindled in Allanton that was then blazing in Ferniegair.

By request, we often returned to Allanton to fan the flames and keep the fire burning. Under the guidance of our esteemed missionary, we were always willing to give assistance where help was needed, and we had the unspeakable pleasure of seeing many trophies and triumphs of grace in and around those parts.

To give details would require too much space, so one case must suffice. It was certainly a wonderful instance of the redemptive power of the grace of God; but yet a fair sample of many. I can readily believe every word of Harold Begbie's "Broken Earthenware," for I have seen several cases as marvellous as anything related in that book. The one I refer to here was J. H., who was brought up amidst scenes of deepest darkness and awful wickedness. I knew him from his boyhood. He may be said to have revelled in sin. His oaths and cursing often terrified and chilled me, and before he was twelve years of age I had seen him go down on his knees clasp his hands, look up to heaven, and blaspheme God in a way that made one shudder. When his stock of oaths and imprecations were exhausted, he would repeat them backwards. By the time he was eighteen years of age, he was only sober when he could not get drink, and he just revelled in fighting, drinking, and blaspheming. His conversion and transformed life were, therefore, arguments that none could gainsay; and it filled us with the confidence that, since God had saved J. H., we need not despair of even the most hardened sinners. He, with many others, have served their day, and passed away.

Another of the converts became a successful minister of the Gospel, while others became useful members in their various churches, and continue so till this day. But, like all revivals, some only continued for a while, and their declension was to us a source of disappointment and grief.

From that time onward the work of God made steady progress throughout the whole district, and in all the mining villages God saved and raised up many bright lights, to shine and witness for Him where gross darkness, sin and ignorance had hitherto prevailed. This is but a very brief record of the first revival in which I had a part.

A HOLIDAY

IN JUNE, 1887, I went to a marriage in a place called Kinneff in Kincardinshire, and had arranged to take a ten days' holiday. Taking as a companion one of the converts, and a large supply of tracts, we intended to do a good deal of house-to-house visitation and tract distribution, and to hold services wherever we could, outside or in.

On asking a farmer for the use of his barn for a Sunday evening service, he replied, "Our minister will give you the use of his church." Just as we spoke, the minister approached, to whom the farmer told my desire.

The minister at once replied, "This may be of God. I have been trying without success to get a preacher for Sunday, as I am to preach in the M'Cheyne Memorial Church, Dundee."

We soon arranged that I would take his pulpit for the Sunday, and should circumstances make it desirable, even for a longer period. This minister was the now famous Dr. Hastings. When I arrived at the manse on Sunday morning, Mrs. Hastings looked me up and down very suspiciously. I was dressed in a coarse suit of brown tweed, and fearing that my appearance would prejudice the congregation, she proposed that I should put on Mr. Hastings' gown.

The very thought of appearing in a gown made me perspire, and I declined, and begged her not to press it. Sympathizing with my feelings, she kindly proposed as a compromise that I should put on one of Mr. Hastings' frock coats. As Mr. Hastings is at least six inches taller than I am, I at once saw I would present a ludicrous picture in his coat. I therefore said, "Oh, please just let me go as I am," and to this she at length reluctantly consented.

She had rightly judged the feelings of the congregation. They stared in astonishment to see such an uncouth-looking man in the pulpit. But when the sermon began they lost sight of the messenger and became absorbed in the message. An evening service was unusual, but I had liberty to have one if I chose. I intimated at the close that I proposed holding an evening service. The church was full. I intimated one for Monday; then Tuesday and Wednesday. Dr. Hastings returned that day and

was present at the service. I still remember the greatness of his joy as he saw his church crowded with earnest hearers, and amongst them many anxious inquirers.

Amongst the converts was the postmaster from Arbuthnot, six miles away; also a bank clerk, who became a devout Christian and one of the leading men in Aberdeen Y. M. C. A. These and others were truly born again during those few services in Dr. Hastings' church. He gave me a standing invitation to come to his church whenever I could.

One of the farmers, in expressing the general impression of my first appearance in the pulpit, said to a friend—"We a thocht what a queer-lookin' mannie to be in a pulpit; but losh, when he began tae preach there wis naether a hush nor a mush nor a mum—the verra stillness o' death cam' ower us a'!"

I went to Bervie and had an open-air and indoor service, and there God saved a young man, who became the most godly, pious youth I have ever known. Four years later he was killed by an accident, but his was four years of real joy in his Saviour, and of happy, consecrated service.

This was the first holiday I had taken since my father's death in 1881,and that is how we spent it. We returned to Hamilton, our souls aglow with joy because of the soul-saving season we had enjoyed; and this was the first step leading to my career as an evangelist.

SHETLAND ISLANDS

WE ARRIVED in Lerwick from Stornoway, and had great meetings with the fishermen there. Many came from Ireland; others were Dutchmen; while a considerable number were from Scotland, England, and the Isle of Man. The people gathered from all parts of the Shetland Islands. It was here I became acquainted with the most earnest Gospel preacher I have ever met. He spoke to every person he met about their soul, and he did it in such a quiet, engaging, Christ-like manner that hardly any ever took offense. Several times I have seen him kneel on the road and pray with and for those to whom he had been talking. Very many were brought to the Saviour through his earnest efforts.

> To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.
>
> I Corinthians 9:22

In Lerwick, as in Stornoway, we had enormous crowds at our open-air meetings, and God by the Holy Spirit blessed the spoken word to many of our hearers. We also had excellent meetings in a Baptist Church and a hall, both of which were at our disposal.

While this mission was being held, seven ships of the Channel Squadron lay three days in the bay. A Christian lady, who knew the commander, secured leave for the bluejackets to come ashore to a tea she had provided in the Baptist Church. The building was packed. After tea M'Farlane and I addressed the meeting and God gave His blessing. Several present testified as to how God had blessed them, with the result that backsliders were restored and several professed to be saved.

On another occasion when the hall was packed with men, M'Farlane delivered a most powerful address, and it was evident that the Spirit of God was present in power. We invited all who wished to wait for our after-meeting—not one left. I took charge of the after-meeting, and proposed that two or three might lead in prayer, specially asking God to save all who were unsaved in the meeting. After a moments pause, a Peel fisherman from the Isle of Man dropped on his knees and began to pray.

Though I was close to the man, I could not hear the first few sentences—then he began to raise his voice, then his head, then his arms, till his whole body was in motion, and all the lung power he possessed was brought into action. All in the hall sat up and looked at the man, who continued to gesticulate wildly and roar at the pitch of his voice. People on the street stopped and came to the door to see what it meant. He continued for fifteen minutes at least, the perspiration meanwhile rolling down his face. When he finished, we were all upset and the life had gone from the meeting. We closed the service, and went home sadder and wiser, having learned from that experience never to leave our meeting open for all and sundry to pray. I mention the incident here so that others may profit by our experience. No one would ever think of presenting a petition to a human being in such an unseemly fashion, and I think three points should be observed in our public supplications to God—humility, reverence, and brevity. The remark of an old divine on this head is worth noting—"Let your private prayers be as long as you desire, but in public as short as possible."

But despite this unpleasant incident we had good and fruitful meetings in Lerwick, and from there we went to Baltasound, on the Island of Uist. There were about two or three thousand fisher folks employed at that port, and here also for two weeks we had good and successful meetings, and made the acquaintance of many warm-hearted fishermen from various places.

While giving away tracts on board the fishing boats, the skipper of one shouted, "Get ashore if you don't want to go to sea."

I replied, "You wouldn't take me would you?"

He said, "Yes, we will."

"All right," I replied, "I am with you," and off I sailed with the "Isabella" of Gamrie for the fishing ground. It was a beautiful afternoon in July, with scarcely any wind. I was given the helm, and told to steer by the other boats ahead of us.

All hands began to mend torn nets. I began to preach to them, and, praise God, one of the crew was saved that night, and the skipper was restored to the joy of God's salvation. He and I became fast friends for many years.

In my earnest desire to preach to them, I had neglected my duty at the helm, and had not kept the course I was to steer. The men were so interested in the preaching that they did not discover my mistake till it was too late to be remedied, as the wind had died away, and they were compelled to shoot their nets about three miles from where they had intended.

I could see the skipper was annoyed at my neglect, though he kindly tried to make as little of it as possible. I prayed to God to over-rule my mistake and not allow the men to suffer through my blunder.

We went to bed at eleven, and were called at 1.30 to haul the nets. My joy may be understood, as net after net was hauled in, well filled with herring of an excellent quality. Many of them were too large to get their heads through the mesh, and were falling out and floating away, to be picked up by gulls, solan geese, and a whale, which also kept near our boat. With a piece of an old net, a hoop of a small barrel, and a broken oar, we rigged up what is called a "scum," and with this I caught many of the herring that were falling out. In this way I picked up five basketfuls of the largest and best fish. Four baskets of about 250 each make a cran, and out of their nets they got 61 crans, while the boats that they wanted to shoot beside got nothing. God thus over-ruled my mistake for good, for had I steered the boat according to my instructions we would have got nothing. But praise God we got a sinner saved, a backslider restored and about 61 crans of herring. The skipper insisted that I should take my share of the night's fishing; but I most firmly declined, much to his disappointment. It relieved his feelings a little when I consented to take 25s he had received for the large herring I had "scummed," which he declared I had earned with my own hands and must take. The money came at a needy time, as the funds in our common purse were running low.

We had return tickets to Scotland, and intended staying till the end of August, but our expenses had exceeded our expectations, and as M'Farlane heard me tell the people from the platform how long we intended to stay, he said to me one night, "We cannot stay as long as you propose; we have only money enough to pay two weeks' lodgings." A week later he said, "Now we must go," naming a date when the steamer would sail, "we have only money for another week's lodgings."

At night on our knees I spoke to God about our future. I said, "Lord, you see we have no money to stay the time we intended, so we can't stay unless you find us the money to pay our lodgings." Two days later two men came and gave us £12 that they and others had subscribed to pay our expenses. So we had enough and to spare. And here I want to bear my humble testimony to the faithfulness and kindness of our ever-faithful God and Heavenly Father. I have travelled as an evangelist for over a quarter of a century in the British Isles, and a large part in Australia. I have never been the servant of any sect, society, or party—having no salary or guarantee of any kind, and never once have I proposed or accepted terms for preaching. Yet at all times I have had enough and to spare. I have nothing but good to say of the thoughtful consideration of the people of God, for at their hands I have received great kindness, and the experience of my good friend M'Farlane has been similar to my own.

> Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.
>
> II Timothy 4:2



ROSEHEARTY REVIVAL

THE demands upon our time were now so numerous that we found it impossible to respond to all the calls unless we separated, and this we decided to do. The first place I went to was Rosehearty, a fishing village about six miles from Fraserburgh. I had held a few meetings at the place during our visit to Fraserburgh, and found the religious life very low. On one of these occasions I promised the Free Church minister that I would endeavor to come the following year, but an incident occurred during that brief visit which I must narrate.

The annual soiree was to be held in the Free Church, and only those who have lived in a small fishing village can fully understand all that such an event means for the church and people. The object is generally to raise funds for the church, and tickets for the occasion are sold at 1s each. Tea is provided, but all understand there will be a considerable margin of profit, and on the principle that one good turn deserves another, the members of the other kirks also attend.

As to the character of such gatherings, as a rule they are anything but serious, and are fairly described in the words of one boy to another when he said— "A soiree is a meeting whaur ye get tea an' cookies an' ither things, an' the ministers tell lees

an' funny stories an' gar the fouk lauch." I am sorry the boy's description is so accurate.

Mr. Patterson, the minister, was anxious that I should give an address at the soiree. I begged to be excused, on the plea that such occasions were not in my line. But he would take no refusal, at last I consented. I earnestly prayed to God that I might have a suitable message, but the only subject that came to me was—"Ye must be born again." This I dismissed, knowing that such a text would not be in harmony with the occasion. But again and again this message returned. I consulted my wife, but she also thought such an address would not suit the soiree.

When the evening arrived, I happily found that I was the fourth speaker on the programme, and after my address there was an interval of fifteen minutes. I hoped the speakers who preceded me would exceed their time, and that little would be left for me, for "Ye must be born again" still stood before me.

A landed proprietor, Mr. Ferguson of Kimundy, spoke first, and gave an excellent address, showing what all should do, from the pulpit to the pew, to make it a successful church; but instead of his address suggesting something for me away from my theme, it only confirmed it.

"Here is a grand idea for your address. He has been showing what all should do; you show what all must be. Ye must be born again."

When he finished, clown No. 1 began, and from a popular point of view he was a success, for he kept the people in screams of laughter from start to finish, and the clapping of hands as he closed was deafening.

The incongruity between his behaviour and my text seemed more awful than ever, and to my disappointment none of the speakers so far had exceeded their time; so that unless the next speaker transgressed, it was clear that I was to have the full thirty minutes that had been allotted me.

I hoped that No. 3 might turn the tide and change the tone; but alas! he seemed determined to outdo and outshine the other with his buffoonery, and in this he succeeded. As he proceeded my misery was turned into anguish. "Ye must be born again," and that alone, stood out before my mind. The perspiration began to roll down my face in anticipation of standing in the pulpit under such circumstances. I could see that the local minister was equally unhappy. At my left hand sat another minister whose head was bowed on the book board. He raised his head for a moment, shortly before the funny man finished, and read distress in my face. His was a look of pity, and mine of despair, but there was clearly affinity between us, and I said, "Oh, what shall I do? I can't play the fool like that." Looking me in the eyes he said, "My brother, deliver the message God gives you." That settled the matter. Sink or swim, succeed or fail—"Ye must be born again" was to be my text.

Amidst cheers and a terrific clapping of hands No. 3 came down, and I walked up. I was in God's hands, and how I prayed for His guidance. Results were God's part— obedience mine.

When the cheering had subsided, I said, "The first speaker who addressed you showed what all should do from the pulpit to the pew. I propose to take the same line, with this difference—I shall show what all 'must be.' 'Ye must be born again.'" I then used an illustration. At once it was made plain that the text was the words of the sinner's dearest Friend. I hid behind this fact: the words were His not mine.

Beginning with the six ministers that were there, I showed how they could go to college without being born again, but not to heaven. They could graduate and take degrees without being born again; receive a call from a congregation, be ordained, and "wag their pow" in a pulpit without being born again. All this and much more they might do without being born, but reiterating my text, I repeated—"Except a man be born again he cannot enter into the kingdom of God." This statement I made with all the solemnity possible, and expressing the hope that all of the six ministers present were in this position, I left the words with them to ponder.

I then turned to the elders and deacons, and taking them in turn I detailed their duties—what they did and could do without being born again. I pointed out what solemn mockery it was for men to occupy a prominent place in a church who were not born again. By this time the silence of death filled the place, and the concern pictured on many faces plainly told that God's Holy Spirit was at work.

I then gave a few minutes to the church members—showing that they might eat of the bread—the symbol of His body given—and drink of the cup—the symbol of His blood once shed—without being born again. But, back again to my text, without the new birth there could be no admission to heaven.

I still had five minutes left for the choir, which sat immediately below me. They evidently knew their turn was coming, for immediately I said, "You can sing in the choir without being born again," they looked up and our eyes met. If ever I preached to a people with love in my heart and tears in my eyes, it was that night, and they could see and feel that it was no fanatical tirade or excited denunciation of their condition, but that it was a loving, faithful message out of a burdened heart.

Some said to me afterwards that they thought my remarks out of season. My reply was that I held a warrant for only two occasions—the one was to "preach in season," and the other "out of season."

I can see that choir in my mind still, all dressed for the occasion with flowers and ribbons. It is the one event of the year when the ladies may sing in the choir without their hats on, and they were dressed as if for a ball.

When I finished there was not a sound—no applause or manifestation of any kind. But Mr. Patterson, their Godly minister, stood up and said, "Thank you Mr. M'Kendrick, for your excellent address," and adding—"There will now be an interval of fifteen minutes." He named the remaining speakers and singers, and assured them that a treat was still in store for them.

Out of about 600 people, not more than 200 returned after the interval. Some went home in a rage; others in a state of terror and anxiety, and the funny stories were largly forgotten in the solemn words—"Ye must be born again."

The first speaker after the interval was the minister who sat at my side and seemed so grieved at the levity of the first speakers. (I learned afterwards that he was the Rev. A. Moir, of Strichen.)

He began by saying: "I thank God for the bold, outspoken speech of Mr. M'Kendrick. Some here may have thought him extreme, but I did not, for he described my own experiences. I went to college without being born again. I graduated, took my degrees, was called, ordained as assistant to Dr. Whyte, Free St. Georges, Edinburgh, for four years before I was born again. Therefore my own experience fully confirms all that he said. Alas! I know that as it was with me, so it has been with others. What he said about the Holy Spirit, I feel assured, was to some present only 'a pious phrase,' and his remarks about the new birth only a 'meaningless statement.'"

I learned afterwards that Mr. Moir had spent the previous night in discussion with one of the ministers on the new birth, and that the expressions quoted were some of the retorts he had received.

But I am glad to relate that this very minister was truly born again shortly after, and became, and is to this day, one of the most earnest ministers in the North of Scotland.

About ten years later I met Mr. Moir in Dundee. Amongst his first words were, "Oh, you're the man that preached 'Ye must be born again' at the soiree in Rosehearty. I will never forget that night while I live."

How Can I Know?

by JAMES H. BROOKES

A Christian was talking with a young man who expressed an earnest desire to be saved, but was in great perplexity about the question of assurance. At length it was said to him, "Do you believe that Jesus Christ died for our sins according to the Scriptures?" "Yes," he replied, without a moment's hesitation. "Why are you so sure of it? You were not there to see Him." "I believe it," he answered, "because God says so in His Word." "Do you believe that He is able to save you?" "Yes." "Do you believe that He is willing to save you now,and as you are?" "Yes." "Are you willing to be saved by Him?" "Yes." "Do you trust Him to save you?" "Yes." "Why then should there be any uncertainty concerning your salvation?" He was silent, and then he sighed,and sadly asked, "How can I know?"

> Evangelism does not exist apart from a message. It is zeal with knowledge. Here is set forth the message for the zealous Christian who would be used of God in the winning of souls.

"Where were you born?" suddenly inquired his friend. "In Lexington, Virginia." "When were you born?" On the 14th of April, 1868." "Are your father and mother still living?" "Mother is living, but father died when I was seven years of age." "Was your father a Christian?" "Yes, and I can distinctly remember him as he read the Bible, and kneeled in prayer at family worship." "Is your mother a Christian?" "Oh, yes, and the last word she said to me, as I left home, was to urge not to forget my Saviour." "How can I know this is true?" He hesitated and at last said, "You know it only by believing the Word."

"Well, you remember that the Lord Jesus said to the seventy, 'Rejoice, because your names are written in Heaven' (Luke 10:20). Suppose they had replied, Lord, how can we know it? We have not been in heaven; we have not seen our names written there; how can we know they are written where God and saints and angels dwell? Would not the very question have cast discredit upon the veracity of the Son of God, and would it not have been a foul dishonor to Him who says, 'I am the way, the truth and the life?' (Jno. 14:6). When He declared, 'Your names are written in heaven,' it would have been most disrespectful, to say the least, if they had answered, 'How can we know?' It was not a question of feeling but of fact, although no doubt they felt happy if they believed the fact.

The young man seemed to be thinking, and the Christian, finding that he did not reply, continued to speak. "Look again at the testimony of the Holy Ghost: 'These things have I written unto you that ye believe on the name of the Son of God, that ye may know that ye have eternal life' (I Jno. 5:13). Now how did they know it? Obviously by that which was written. They believed on the name of the Son of God as their Lord and Saviour, and the divine testimony followed assuring them that they had eternal life. Of the truth of this testimony they were so fully assured that they could not doubt, and God wished them to know, not to hope nor to suppose, but to know that they were in possession of eternal life. They had read the written words, and it would have made God a liar if they had still said, 'How can we know?' The only answer is, 'Ye know by what is written,' and it is certain that they could know in no other way."

"But," said the young man, "does not the Bible state that 'the Spirit Himself beareth witness with our spirit, that we are the children of God" (Rom. 8:16)? If this is so, why are we not bound to rely upon our own experience as the ground of our assurance?" "Because the Spirit bears witness with our spirit by confirming to us the truth of the Word of God, and hence we are compelled to fall back upon that Word as the foundation of our hope. If a man claims that he knows that he is a Christian, because he has seen visions and heard voices, he is a fanatic, and if he relies upon his feelings, they are equally valueless unless they spring from the acceptance of the Word as true. To say that we believe because we feel good is to put the cart before the horse. We feel good because we believe."

"Do you object, then," inquired the young man, "to feeling?" "Not in the least. Feel good, feel grateful, feel happy, feel humble, feel devoted, feel enthusiastic, and exult and shout as much as you please, but only see to it that faith is the source of feeling. If feeling arises from any other fountain it is not worth a straw, 'for whatsoever is not of faith is sin'" (Rom. 14).

There is a lamentable proneness, even on the part of souls quickened by the Holy Spirit, to trust in something else beside the finished work of Christ for salvation, and to depend upon something else beside the inspired Word for assurance of salvation. This tendency is no doubt due in part to the self-righteousness that is inherent in man. If we understood how vile we are, and how worthless are our best performances, we could not seek to add to the efficacy of the precious blood by any experiences or feelings of our own.

Dr. Malan told a story of the first Napoleon who was one day reviewing his army, and was in danger of being hurled from his horse, when a young private leaped from the ranks, and checked the animal. "Thank you, captain" said the emperor. "Of what regiment sire?" inquired the soldier with a smile. "Of my guards," answered his master, who dashed down the lines. The private laid his gun upon the ground, and proceeded to join a group of staff officers. "What is that insolent fellow doing here?" remarked one of them. "This insolent fellow," was the reply, "is captain of the guards." "You rascal thundered the officer, "you are crazy; why do you put on such airs?" The young soldier, pointing to the distant emperor, quietly responded, "He said it." "I beg your pardon, captain," the officer politely rejoined, "I was not aware of your promotion."

The private did not feel that he was a captain. He did not wear the epaulettes nor the sword of a captain, nor did a star flash upon his breast, but for all that he knew that he was a captain, because the emperor said it. So let the believer turn to the evil within him, and to the world that tempts him, and to the devil that assails him, and to every accuser, with the triumphant answer, as he looks to Christ his Saviour, "He said it." Martin Luther tells us that Satan often came to him with the inquiry, "Martin, do you feel that you are saved?" "No, I do not," the intrepid reformer would reply, "but I know it." Do you believe on the Lord Jesus Christ? If so, say, "I know whom I have believed, and am persuaded that He is able to guard that which I have placed on deposit with Him against that day."

WE HAVE no fires of martyrdom now to test our fidelity to Jesus Christ; but we are not left without a test. God is testing us continually as to the measure of our faith, love, and devotedness to His Son by the presence of one thousand millions in a world without Christ. It is a tremendous test; so real, so practical! Gifts that cost us no personal self-denial are no proof of devotedness.

Mrs. Gratton Guinness

Outlines for God's Workmen

Conducted by R. S. BEAL

HOW DOES A BELIEVER DRIFT FROM GOD?

Isa. 1:2-4

The steps in drifting from God are

I. UNWILLINGNESS
"They have rebelled."

II. FORGETFULNESS
The backslider forgets:
A. Who his Redeemer (owner) is.
B. Who his sustainer is.

III. SINFULNESS
A. In deed. "Ah sinful nation, a people laden with iniquity."
B. In influence. "A seed of evildoers, children that are corrupters."

IV. FORSAKING AND PROVOKING THE LORD
"They have forsaken the Lord, they have provoked the Holy One of Israel to anger."
Josh. 24:16
I Kings 12:28
I Kings 21:20-26

V. GOING AWAY BACKWARD
"They have gone away backward." —L. J. F.

WITHOUT THE SPIRIT

Rom. 8:9

I. A PRESENT MATTER—"Now"

II. A PERSONAL MATTER—"If any man"

III. A POSSESSIVE MATTER—"Have not the Spirit of Christ"

IV. A PERILOUS MATTER—"None of His" —R. S. B.

FIVE THINGS THE BELIEVER SHOULD KNOW

I. THAT HE HAS ETERNAL LIFE
I Jno. 5:13

II. THAT HE IS ETERNALLY SECURE
II Tim. 1:12

III. THAT THE BIBLE IS GOD'S WORD
II Pet. 1:20-21

IV. THAT ALL THINGS ARE WORKING TOGETHER FOR HIS GOOD
Rom. 8:28

V. THAT LABOR IN THE LORD IS SURE AND PROFITABLE
I Cor. 15:58 —H. A. W.

SHAFTS OF GLORY FROM THE CROSS

I. THE SALVATION OF THE CROSS
I Pet. 3:18

II. THE SHELTER OF THE CROSS
Heb. 2:14-15

III. THE SOVEREIGNTY OF THE CROSS
Rom. 14:9

IV. THE SOLVENCY OF THE CROSS
Titus 2:14

V. THE SEPARATION OF THE CROSS
Gal. 1:4

VI. THE SHIFT OF THE CROSS
II Cor. 5:15

VII. THE STRENGTH OF THE CROSS
Gal. 3:13 14 —R. S. B.

THE STONE CHRIST

Matt. 21:42

I. A STUMBLING STONE—Unbelief
Rom. 9:33
I Pet. 2:8

II. A REJECTED STONE—Cross
Matt. 21:42

III. A CORNER STONE—Church
I Pet. 2:6
Eph. 2:20

IV. A FOUNDATION STONE—Salvation
Matt. 18:16
I Cor. 3:11

V. A SMITING STONE—Second Coming
Dan. 2:34, 35

VI. A GRINDING STONE—Judgment
Matt. 21:44 —R. S. B.

NO CONDEMNATION

Rom. 8:1

I. A LOGICAL CONCLUSION
"Therefore"

II. A PRESENT POSSESSION
"Now"

III. AN ABSOLUTE ACQUITTAL
"No condemnation"

IV. A NEW RACE
"Them which are in Christ Jesus"

V. A PERFECT SECURITY
"In Christ Jesus" —M. G. D.

WHAT IS GRACE?

Eph. 2

I. GRACE IS GOD GIVING LIFE THROUGH A CRUCIFIXION.
vss. 1-10

II. GRACE IS GOD MAKING NIGH THROUGH A SEPARATION.
vss. 11-13

III. GRACE IS GOD MAKING PEACE THROUGH A CONDEMNATION.
vss. 14-22 —L. J. F.

WITH THE SPIRIT

Eph. 5:18

I. A DISTINCT CONTRAST
"Not Wine but Spirit," or Spirituous vs Spiritual Exhilaration

II. A GLORIOUS PERSONALITY
"the Spirit"

III. A TREMENDOUS NEED
"but" The fact of command suggests greatness of need

IV. A DEFINITE DETERMINATION
"be"

V. A BLESSED PRIVILEGE
"filled"

VI. A MARKED RESULT
No "excess" possible —R. S. B.

D.B.I. at Home and Abroad

by JESSE ROY JONES

SUMMER BIBLE CONFERENCES

Reports have come to us that God has richly blessed the Word given forth by Dean Fowler in several of the Eastern Bible Conferences this summer.

The first series of meetings was held at the St. Louis Gospel Center, June 28th to July 6th. Mr. George C. Wright, Missionary Chairman of the Gospel Center, tells of the blessings. We give his testimony:

"The Lord blessed wonderfully from the start of the meetings until the close. Many souls were strengthened and many came to realize for the first time what a "soul kink" was and what it could do in the life if allowed to continue.

"During the week a series of studies on the Sovereignty of God brought much help to those puzzled on such subjects as Predestination, Foreknowledge, etc.

"July 4th was spent at Forest Park, great numbers hearing the Word. This was an all-day meeting, addressed by Dean Fowler and Joe Flacks.

"On Monday, July 6th, the regular meeting of the Young Peoples' Christian Companionship was addressed by Dean Fowler. Approximately thirty young people yielded their lives to God for service. About fifty in all were assembled in front of the audience, twenty or so having already yielded and some being already in service. In all it was a glorious spectacle, but left a deep impression upon us for now we realize more than before the responsibility left to us by God in caring for these many young folks who said, 'Yes, Lord, here am I, send me.'

"Brother Fowler is a man of superior knowledge in the Word, and yet his messages are so simple that the simplest believer can work them out when the soul is thus exercised. He gives a balanced testimony for his Lord and Master.

"We look forward to many more times of fellowship with him and continue to pray for a much greater work at D. B. I."

Following the St. Louis meetings Dean Fowler was one of the speakers at the annual summer Erieside Bible Conference at Willoughby-on-the-Lake, near Cleveland. His ministry at this conference was from July 19th to 25th. God's blessing was much manifest. Though the attendance was somewhat smaller than in previous years, the interest shown made up for numbers. Each evening during the conference Brother Fowler gave expositions on the book of Ephesians. Many testified to spiritual blessings derived from these studies. On Friday evening, July 24th, thirteen young men and women responded to the "yielded life" invitation, giving their lives unreservedly for His service, thus evidencing the mighty convicting power of the Holy Spirit present in the meetings.

Some of the other speakers at this conference were H. A. Ironside, George Mackenzie, and Pastor McFarland. The ministry of these brethren was full of inspiration and blessing. F. A. Steven and Isaac Page, both of the China Inland Mission whose ministry has been such a blessing to us at D. B. I., were there with their vital missionary testimony. And Pastor Herbert Mackenzie's spiritual manner of conducting the meetings was a rich blessing to all.

The following week, July 26th to August 1st, the Lord granted a wonderful blessing at the Gull Lake Bible Conference. Brother Ironside and Pastor Mackenzie had very kindly and graciously prepared the way for Brother Fowler's entrance into the midst of these people, to whom he was almost entirely a stranger. As a result of their kindness and the acceptance which God was pleased to give the Message, Brother Fowler received a warm reception.

Many for the first time realized the clarity of the Word on "soul kinks." This particular line of study proved a great blessing throughout the summer, especially to the young people. With Dean Fowler at Gull Lake was "Bob" Moyer of the Northwestern Bible and Missionary Training School at Minneapolis. His fellowship in this ministry was greatly enjoyed. As a result of this conference twenty-two young men and women surrendered their lives to the Lord for Christian service.

From Gull Lakes Dean Fowler went to the Annual Bible Conference of the Associated Gospel Churches of Canada, held at Oaklands Park, Hamilton, Ontario. Pastor T. H. Ballantyne, President of the Associated Gospel Churches of Canada was one of the speakers in this conference. Both he and Pastor Mackenzie were very kind and did all in their power to contribute to the enjoyment of Dean Fowler's visit to Hamilton. Pastor Ballantyne tells of the blessing of Dean Fowler's ministry there in the following words:

"Permit me to say it gives me great pleasure indeed on behalf of the Committee of the Associated Gospel Churches of Canada to say how great our pleasure has been to associate with 'Dean Fowler' for a week from the 2nd of Aug. to the 9th. During this period he addressed the Conference twice a day.

"The Dean began the work of the Conference in the Gospel Tabernacle, Hamilton, formerly known as Pastor Philpott's Tabernacle. Had he known on Sunday morning the circumstances under which he was speaking, his message could not have been more appropriate for the occasion. Thus it was quite apparent it was Holy Spirit directed.

"In the afternoon and evening of that day he addressed a large crowd in the huge tent with a seating capacity of 2000 full to the limit. His messages during each afternoon and evening of the week continued to attract large crowds of people. His expositions and interpretations of Scripture gave evidence that Rev. Herbert Mackenzie made no mistake in choosing the Dean of the Denver Bible Institute as the teacher for the week, because his exegesis proved the master mind of this young but great theologian.

"His closing address will long be remembered by that great crowd as he poured forth in glowing eloquence his clarion call to young men and women to make definite decisions for God. And although he made it harder for decisions than I have seen for many years, what a joy to all concerned as they looked through tearful eyes to see four young men and five young women making their way to the front of the tent, giving a public testimony to two thousand people of their definite intention to give themselves, body, soul, and spirit, to be used for God. It was a scene long to be remembered by all. We trust that it will be possible for the Dean to be with us again next year if the Lord tarry."

At present Dean Fowler is engaged in a month of Bible teaching at Grace Tabernacle, Oakland, which closes September 20th. Continue to pray God's blessing upon the message and upon His messenger.

PROSPECTS

All prospects indicate that there will be a very considerable increase in the student body this year. Already more applications have been approved than in any previous year and others are constantly being heard from. This will greatly increase the number requiring dormitory accommodations. In addition many of the old students who have not formerly lived in the dormitories will this year require such accommodations. So it is very apparent that the need for new dormitories is imperative. Pray, brethren, pray!

PASTOR'S COLLEGE

Funds have been provided the *Northern Baptist Theological Seminary* for the purpose of establishing the Pastor's College with the object of preparing those who expect to enter the Baptist Ministry for that service. Institute Graduates can receive a diploma from this course in one year. The particular subjects are Baptist Principles, Baptist History, Baptist Polity, Baptist Missions, and such other subjects as are actually essential for Baptist Pastors to have. Every teacher positively evangelical. Fall term opens September 15th. Address *President Geo. W. Taft, D.D.*, 3040 *Washington Blvd., Chicago, Ill.*

Whole Bible Sunday School Lesson Course

Expositions by H. A. WILSON

Lesson 23 Sunday, Sept. 6, 1925

SIN: ITS CHARACTER AND UNIVERSALITY

James 1:13—15; Romans 3:10—18
Golden Text: Rom. 3:23

As we study the doctrine of sin it is essential that we distinguish between the sinful old nature of a man and the deeds which are committed by the soul under his control. The sinful nature is commonly called "sin" in the Scripture, whereas the deeds which he produces are referred to as "sins." Of the two a knowledge of the old nature is the most important, for one who knows the Scripture teaching concerning the old nature not only understands the spiritual conflicts of his own life, but is able also to know without being told the innermost struggles of other souls. On the other hand a thorough familiarity with the sins common to mankind, without a knowledge of the old nature which produces those sins will not enable one either to understand his own spiritual problems and those of others or to help solve them. Rather it will only confuse and bewilder.

The word "sin" is the name most commonly used in the Scripture to designate the sinful nature. But this word has many unscriptural connotations in the mind of the average man. For the sake of clarity in our study, therefore, let us use the name which has been adopted by many Bible teachers as showing the contrast with the New or Divine nature which the believer receives in regeneration (II Pet. 1:4). This name is, "the old nature."

I. THE ORIGIN OF THE OLD NATURE

The old nature was begotten in man through the fall. Speaking of this Romans 5:12 says, "By one man (Adam) sin (old nature) entered into the world and death by sin." This is also suggested in the statement which God made in the judgment pronounced upon that old "serpent" the devil, for He said. "I will put enmity between thee and the woman and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel" (Gen. 3:15). The "seed' of the devil is the old nature which was begotten in Adam the day he fell. This is further substantiated by Jesus' designation of the unregenerate Pharisees when He said, "Ye are of your father the devil, and the lusts of your father ye will do" (Jno. 8:44). Men are naturally the children of the devil because they have in them the old nature which is the "seed" of the devil. We have already studied somewhat concerning this, and have also seen that the old nature is transmitted to all men by natural generation (Psa. 51:5), so it will be unnecessary for us to go further into it here.

II. THE NAMES OF THE OLD NATURE

The Scripture calls the old nature by various names. In order to gain anything like a comprehensive idea of what the Scripture teaches concerning him, therefore, it is necessary to know what these names are. The first and most important of these is the name of which we have already spoken, that is "sin." Throughout the sixth and seventh chapters of Romans this name is used. Then when we come into the eighth chapter we find that he is called the "flesh." This is the name used also in Gal. 5:16-24. When it is considered that these are the outstanding sections dealing with the old nature and his activities it will be appreciated how important these two names are. Next in importance is undoubtedly the name "old man" for this appears in several other key passages as e.g., Rom. 6:6; Eph. 4:22; Col. 3:9. Still other names used are "The carnal mind," or the mind of the flesh (Rom. 8:7), and "The natural man" (I Cor. 2:14).

III. THE CHARACTER OF THE OLD NATURE

This old nature, as indicated by the name "sin," is desparately wicked. Rom. 8:7 tells us that "the carnal mind (the old nature) is enmity against God, for it is not subject to the law of God, neither indeed can be." The old nature is the nature of the devil—that arch rebel against God. It is just as hopelessly wicked as he. It cannot be reformed. And it cannot learn subjection to the will of God. Again Eph. 4:22 exhorts us in these words, "Put off, concerning the former conversation, the old man which is corrupt according to the deceitful lusts." Here we have a twofold revelation of the wickedness of the old nature. It is "corrupt" and it is corrupt "according to the deceitful lusts." Not only is the old man corrupt, but he is a deceiver also. This is not to be wondered at when we remember that he is the seed of the devil, for God's Word tells us that "He abode not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own, for he is a liar and the father of it" (Jno. 8:44). But the supreme revelation of the wickedness of the old nature lies in his misuse of the holy things of God. "Was then that which is good (the law) made death unto me? God forbid! But sin, (the old nature) that it might appear sin working death in me by that which is good; that sin by the commandment might become exceeding sinful" (Rom. 7:13). Not only does the old nature rebel against the law of God, being incapable of obedience to it, but he actually uses this holy law to work death in the soul of the believer. Surely the old nature is thus revealed in all his hideous wickedness.

IV. THE ACTIVITIES OF THE OLD NATURE

This wicked old nature is constantly seeking to control the thoughts of the mind and the decisions of the soul. Being the seed and the representative of the devil, cohabiting with the soul in the body of men, he constantly seeks to keep the soul from receiving the teaching of God's Word or entering either into close fellowship with Him or effective service for Him. His primary purpose is to produce death in the soul, and to thwart the purposes of God for the life. In the case of the unbeliever he bedims his spiritual vision and deafens his ears and hardens his heart lest he should believe and receive the Lord Jesus Christ as his Saviour. So it is written that "The god of this age hath blinded the the minds of them which believe not lest the light of the glorious gospel of Christ, Who is the image of God, should shine unto them" (II Cor. 4:4). In the life of the believer he makes Bible study dry and burdensome and prayer a bore. He makes Christian service obnoxious and testimony ridiculous. Or it may be he will lead the soul to Bible study or to prayer or to Christian work but he will so pervert them that they will fail to accomplish the things which God intends they should.

Now to make the activity of the old nature more plain let us consider a specific Scripture example. In Rom. 7:7-8 we read, "I had not known sin but by the law, for I had not known lust except the law had said Thou shalt not covet. But sin (the old nature) taking occasion by the commandment wrought in me all manner

of concupiscence, for without the law sin was dead." This is very suggestive. God's Word gives many "commands" and when one of these is presented to the soul the old nature immediately takes advantage of it. The particular "command" referred to in this illustration is "Thou shalt not covet." Now see what happens when this is presented to the soul. The old nature immediately leads the soul to do the very thing which the law has said he should not do, and actually uses the commandment to accomplish his unholy desire. He does it in this way. The old nature, following the tactics of his father the devil, says to the soul, "Yea, hath God said Thou shalt not covet?" Immediately the soul begins to doubt the justice of this command. This impression the old nature strengthens by suggesting that there are some very normal and proper desires which every soul should rightfully entertain. "Why," says he, "No one would ever get anything if he did not desire it. Do you want to be a pauper all your life?" And so he argues until finally the soul, bewildered by the plausible arguments of the old nature, actually finds itself looking with unholy desire upon many things which God has seen fit to withhold and feeling that the command "Thou shalt not covet" is a most uncomfortable and irksome matter of duty which no man can possibly expect to perform. Thus the old nature in the words of the eleventh verse "Taking occasion by the commandment deceived me and by it slew me."

V. THE END OF THE OLD NATURE

But the end of the old nature has been determined. When Jesus died on the Cross He accomplished the destruction of the old nature for the Scripture says, "Knowing this, that our old man is crucified with Christ, that the body of sin might be destroye,d that henceforth we should not serve sin" (Rom. 6:6). Yes, Jesus in His death has destroyed the old nature, but the victory which He gained there is not yet fully manifested. Like the devil who was destroyed through the death of Christ, the old nature is permitted to continue for a little season, but his end has been settled and his judgment pronounced and a day is coming when he shall be put away. The Scripture does not tell in so many words when he will be destroyed in our state as well as in our standing. But it is at the resurrection that our state and standing meet, and we enter into the full enjoyment of all the benefits which have been provided for us in the death of Christ. It is therefore logical to conclude that in the resurrection or in our transformation at the appearance of Christ the old nature will be done away and we will enter into the joys of eternity free from the horrid enemy who has harassed our souls in this life.

Lesson 24 **Sunday, Sept. 13, 1925**

SIN: GOD'S REMEDY FOR IT

Romans 3:19—31

Golden Text: Eph. 2:4

God's remedy for sin is the substitutionary death of Jesus Christ, His Son. This was seen when Adam first sinned. God gave a clear prophecy of the coming of His virgin-born Son, Who through His own sufferings was to visit judgment upon the devil and to deliver those whom he had led captive. He also provided a type in the slaying of animals and the clothing of Adam and Eve in their skins. This initial twofold testimony composed of prophecy and typological teaching was the first in a long chain of prophecies and types leading up to the death of Christ. In all the offerings of which the Bible speaks we see pictures of His death, an innocent victim dying in the stead of the sinner. And in the prophecies we find that He is the Subject, His sufferings being plainly foretold and their fruition being seen in the glory that shall follow. In order to understand how truly Jesus' death in the stead of the sinner is God's remedy for sin we must notice several things which it involves.

I. CHRIST'S DEATH FULLY MEETS THE NEED OF THE INDIVIDUAL SOUL

The sinner has a twofold need. The penalty due for the guilt of the soul because of the presence of the old nature (sin) must be paid and the old nature destroyed, and the guilt and penalty of the sinful deeds must be answered for. Jesus fully meets both aspects of our need.

When Jesus died on the Cross He died for our sin—that is for the guilt of the soul due to the presence of the old nature. The old nature must be judged, for it is a desperately wicked enemy of God, as we have seen. It could not be judged apart from the one with whom it was identified. Either the soul of man must perish in the judgment of the old nature, because the soul was defiled and guilty of an unholy alliance with it, or else a substitute must take our place. This Jesus did. Of Him we read, "God hath made Him Who knew no sin to be sin for us that we might be made the righteousness of God in Him" (II Cor. 5:21). This shows us that Jesus was identified with our old nature for the purpose of bearing our judgment and providing His own righteousness for us. Again we read in Rom. 8:3, "What the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh and for sin condemned sin in the flesh." This shows us that in Jesus God judged our sin (the old nature). In this way Jesus made provision for the first need of the sinner. It should be borne in mind, however, that though in His death Jesus provided for the destruction of the old nature, the manifestation of the victory will not be complete until the resurrection. We cannot, as long as we are in this life have the old nature eradicated. But because he is a vanquished enemy, and because Jesus will one day actually accomplish his destruction we may now have full and complete victory over all his seductions. Rom. 6:6-14.

But Jesus also died for our sins—that is the actual sinful deeds which we have committed under the control of the old nature. Many Scriptures bear testimony to this fact, and they are very familiar to us. "He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon him, and with His stripes we are healed. All we like sheep have gone astray, we have turned everyone to his own way, and the Lord hath laid on Him the iniquity of us all" (Isa. 53:5-6). "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unrighteousness, by Whose stripes we are healed" (I Pet. 2:24). "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit" (I Pet. 3:18). Many other passages will no doubt be recalled to mind in which God's Word clearly tells us that Jesus died not only for the sin, but for the sins of the believer as well. In order, however, to realize the value of the death of Christ we must remember that He died for all our sins, past, present, and future. It is in this fact alone that we have hope of forgiveness for our sins. Christ has died for them and paid the penalty to the full. There is nothing left for us to do. "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1).

II. CHRIST'S DEATH PROVIDES FULL SATISFACTION FOR GOD'S JUSTICE

Let us pause to emphasize this fact. In the death of Christ provision was made whereby God's justice might be fully satisfied. There is not a single iota of His judgment which the soul who believes in Jesus will ever have to bear. Only the full satisfaction of God's justice would make possible the resurrection of Christ, for He came to bear the sin of man, and the wages of sin is death (Rom. 6:23). Had Jesus not fully paid the penalty and rendered full satisfaction to the justice of God, He must have remained dead. But He lives, and His very resurrection life is a constant testimony to the fulness of satisfaction which God found in His death. Only such full satisfac-

tion of God's justice could make possible the eternal security of the believer, for God pledges Himself never to cast out or condemn the soul who believes in Jesus (Jno. 6:37; Jno. 10:28-29; Rom. 8:1; Rom. 8:38-39). These facts self-evidently prove that Christ provided full satisfaction for God's justice, but in addition we have many statements in God's Word as plain as that found in Acts 13:39, "By Him all that believe are justified from all things from which ye could not be justified by the law of Moses."

III. CHRIST'S DEATH PROVIDES SALVATION FOR ALL MEN

If Christ's death provided full satisfaction for God's justice it must have provided salvation for all men, and thus it did. Heb. 2:9 tells us that by the grace of God, Christ "tasted death for every man." That old familiar passage, John 3:16 shows us that God's love, manifested in giving His only only begotten son, was a world-embracing love, and therefore a love which provided salvation for all. That this is true is confirmed in the statement that "whosoever believeth in Him should not perish but have everlasting life," and also in the still further statement that "God sent not His Son into the world to condemn the world, but that the WORLD through Him might be saved" (Jno. 3:17). But perhaps the most striking statement of this truth is found in I Tim. 4:10 which says that "God is the Saviour of all men, specially of those that believe." Now if God is the Saviour of all men, and some will not be saved but condemned, as the Scripture plainly teaches, this passage can mean nothing else than that God has provided salvation for all men. Surely it were folly for us to think otherwise when we consider the many invitations of the Scripture to the effect that "whosoever will" may "come and take of the water of life freely." Rev. 22:17; Isa. 55:1; Jno. 7:37.

IV. CHRIST'S DEATH IS EFFECTIVE ONLY FOR THOSE WHO BELIEVE

But though Christ's death provided salvation for all men, only those who believe in Him receive that salvation. This is the further statement of I Tim. 4:10; "God is the Saviour of all men SPECIALLY OF THOSE THAT BELIEVE." And how very clear is the statement of John 3:18, "He that believeth on Him is not condemned, but he that believeth not is condemned already because he hath not believed on the Name of the only begotten Son of God." Search the Scriptures as you will for the wicked teaching that all men will be saved, and you will fail to find it. But over and over again you will find set forth as the condition of salvation that men must believe in Jesus Christ as their Saviour. Truly He has provided salvation for all, but He will not force it upon those who reject this priceless gift of His love. All who reject Him Who suffered both for their sin and their sins must suffer God's judgment themselves, so "He that believeth not is condemned already because he hath not believed in the Name of the only begotten Son of God." Yes, God's salvation, provided in the death of Christ, is universal in its provision, but it is faith-limited in its application. None will be saved who do not trust Jesus Christ as their Saviour, but none will ever fail of salvation who put their trust in Him. Jno. 10:28-29; Jno. 5:24; Acts 1631; Acts 10:43.

Lesson 25

Sunday, September 20, 1925

DIFFERENCE BETWEEN LAW AND GOSPEL

II Corinthians 3

Golden Text: Hebrews 7:19

Our subject for today is, "The Difference Between Law and Gospel." When we begin to investigate this difference we are brought face to face with the grace of God, for in the distinctions of God's Word that which is set over against the law is grace. It is also apparent that this is the real distinction when we consider that God's grace is the heart of the Gospel, for the Gospel is nothing else than the "good news" of the grace of God in Christ. For the sake of clarity in our study, therefore, let us adopt the term "grace" in the place of "Gospel." In this we will avoid needless confusion.

That God's Word does make a very clear distinction between law and grace is apparent even to the casual reader of the Bible. But most men fail to catch the significance of this distinction. In the law the emphasis is laid upon man's doing, but under grace it is all upon what God has done, and nothing is left for men to do but to rest in the finished work of Christ. This is the distinction which God had in mind when He said, "And if by grace then is it no more of works, otherwise grace is no more grace. But if it be of works, then is it no more grace otherwise work is no more work" (Rom. 11:6).

Now let us see some of the points of contrast by which God's Word shows the vital difference between law and grace. The first contrast is this:

I. THE LAW REVEALS SIN—GRACE JUSTIFIES

One of the primary purposes for which the law was given was that it might reveal the sin of men. This is the definite statement of Rom. 3:19-20, "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God, therefore by the deeds of the law shall no flesh be justified, for by the law is the knowledge of sin."

The law reveals sin in this way. It sets before men a perfect standard by contrast with which they are able to see their own shortcomings. The perfect standard which the law reveals is the righteousness of God. This is declared in the next verse (21) which tells us that the righteousness of God is "witnessed (testified) by the law." When men try to do the things which are set forth in the law they realize that it is too holy for them. They cannot measure up to it. It is higher than they can attain to, because it is the revelation of God's righteousness. Failing in their attempts to measure up to it, men realize that they are sinners. It is helpful in this connection to notice what the Greek lexicographers tell us about the Greek word translated "sin." They say that the primary meaning is "to miss the mark." The "mark" in this case is God's righteousness, and all who fail to attain to that perfect righteousness have sinned. They have missed the mark. This is also clearly indicated in Rom. 3:23, "All have sinned and come short of the glory of God." It is sin for a man to come short of the glory of God, or to put it as we have already done, to come short of the glory of God is to "miss the mark," i.e., to sin.

But while the law reveals sin, the grace of God justifies men from all sin. This the law could not do. We have already read in Rom. 3:20, "By the deeds of the law shall no flesh be justified, for by the law is the knowledge of sin." Again we read in Gal. 2:16, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ that we might be justified by the faith of Christ, and not by the works of the law, for by the works of the law shall no flesh be justified." In contrast to this Rom. 3:24 tells us that we are, "justified freely by His grace through the redemption that is in Christ Jesus." This is in keeping with the statement of Acts 13:39 which says, "And by Him all that believe are justified from all things from which ye could not be justified by the law of Moses."

Now to "justify" means to "declare righteous." This shows us the very great difference between law and grace. The law says to all men, "You are sinful, for you have come short of God's righteousness." But no matter how hard we may try to keep the law it cannot free us from our sins. On the other hand grace says to every soul who believes in Jesus Christ as his Saviour, "In the sight of God you are cleansed from all sin and are as righteous as God Himself." But this it says because through trusting Jesus Christ as our Saviour He has cleansed us from our sins in His own blood (Rev. 1:5), and has reckoned to us His own righteousness (Rom. 3:22).

II. THE LAW CONDEMNS—GRACE SAVES

Since the law cannot justify, but only reveal sin, it follows that the law is the ministration of "condemnation" and "death" (II Cor. 3:7, 9). This is the teaching of Gal. 3:10-12, "As many as are of the works of the law are under the curse, for it is written, Cursed is everyone that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God it is evident, for, The just shall live by faith, and the law is not of faith, but, The man that doeth them shall live in them." Here we are told that all who are attempting to keep the law are cursed. The reason given is very clear. The law positively says, "Cursed is everyone that continueth not in ALL things which are written in the book of the law to do them" (Deut. 27:26). It also says, "The man that doeth them shall live in them." Thus both from the negative and positive standpoints the same truth is presented. In order for a man to be saved by law keeping he must "CONTINUE in ALL things which are written in the book of the law to do them." One single slip or misstep and all merit attached to law-keeping is forever lost. The law demands absolute perfection. Nothing less can fit a man to stand in the presence of God. It is not enough that men do most of the things of which the law speaks; they must do ALL if they are to profit thereby. Nor is it sufficient for them to keep the law most of the time. They must CONTINUE in law keeping. A single minute's lapse from the path of rectitude prescribed by the law will break the continuity of their performance, and forever damn their souls. But the Word plainly teaches that all have sinned. And in the statement that all who are of the works of the law are under the curse attaching to failure proves the same thing. The law condemns because no man (save Jesus only, and He was more than man) ever did keep the law. And we are told in James 2:10, "If any man keep the whole law and yet offend in one point he is guilty of all." The law brings all the world in guilty before the judgment throne of God, and thus it brings all under His condemnation. Rom. 3:19

But what a blessed contrast is again presented when we consider the grace of God, for the salvation which the law cannot give is presented to us in grace. The law could only condemn. It could not give life (Gal. 3:21). It could not save. But grace comes to our rescue, for it saves all who believe in Jesus Christ. And so we read in Eph. 2:8-9, "By grace are ye saved through faith, and that not of yourselves: it is the gift of God: not of works, lest any man should boast." No matter how desperately a man may try to be saved by law works he can never succeed, but by a simple act of faith in Christ without any good works whatever, and the grace of God in Christ forever secures his pardon.

III. THE LAW BRINGS A SOUL UNDER BONDAGE TO THE OLD NATURE—GRACE SETS FREE

When a soul has believed in Jesus Christ it has still many needs. Perhaps there is none greater than the need for victory over the old nature. Which meets the need, law or grace?

Of the law God led the Apostle Paul to say, "What shall we say then, is the law sin? God forbid! Nay, I had not known sin but by the law, for I had not known lust except the law had said Thou shalt not covet. But sin taking occasion by the commandment wrought in me all manner of concupiscence, for without the law sin was dead. For I was alive without the law once, but when the commandment came sin revived and I died. And the commandment which was ordained to life I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me" (Rom. 7:7-11). **Surely this is a clear testimony that the law with all its prohibitions can only stir the old nature (here called sin) to new life and greater activity. It cannot free the soul.**

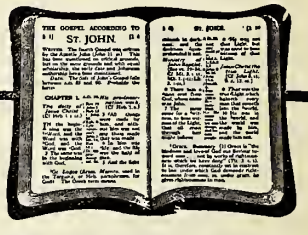
But what the law cannot do for the believer grace does, for grace frees the soul from the dominion of the old nature. This we read in Rom. 6:14, "Sin shall not have dominion over you, for ye are not under the law but under grace." This is the key to the whole sixth chapter of Romans. Christ has died for us and by God's grace we are counted dead with Him. Sin has no hold on a dead man. Therefore since we are identified with Christ in His death sin has no rightful hold on us. And by His enabling power we are able to count ourselves "dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11). This is the pathway to victory over sin. It is based upon the grace of God. It is gained through the soul simply counting as true what God has actually done in overcoming sin through the death of Christ. So the more a soul learns to know and to walk in the grace of God, the more readily can he overcome the old nature and escape his bondage.

IV. THE LAW LEADS US TO CHRIST—GRACE PUTS US IN CHRIST

Now we come to the very heart of the difference between law and grace. We have already seen that grace does what the law cannot do. This might lead some to conclude that they are working at opposite ends, but this is not the case. One supplements the other, and both work together harmoniously to accomplish God's purposes for our souls.

The law leads us to Christ. This is the teaching of Gal. 3:24, which says, "The law was our schoolmaster to bring us to Christ that we might be justified by faith." We have already seen how the law reveals our sin and condemnation. In this way it awakens us to our need of a Saviour and prepares us for the message of grace. The law says "All have sinned and come short of the glory of God" (Rom. 3:23). Our soul, overcome with the awful burden of sin thus revealed, cries out, "How shall a man be just with God" (Job 9:2)? This prepares us for the revelation which grace brings of the power and willingness of God to justify through faith in the shed blood of Jesus Christ when it replies, "By Him all that believe are justified from all things from which ye could not be justified by the law of Moses" (Acts 13:39). The law says, "The wages of sin is death" (Rom. 6:23). The soul, shrinking from the prospect of judgment, cries out, "What must I do to be saved?" And it is thus prepared for the answer of grace, "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31). But when the law has led us to Christ its work is done. It can go no further. It cannot possibly bestow the righteousness or salvation or deliverance from sin which are provided in Him.

And again we see the marvels of grace, for where the work of the law leaves off, the work of grace begins. While the law leads us to Christ, grace puts us in Christ, bestowing all the blessings which are ours by virtue of His death and resurrection. This is the testimony of I Cor. 1:30 which says, "But of Him are ye in Christ Jesus, Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." It is the testimony of Eph. 1:3, which says, "Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ." And it is the testimony of literally scores of passages which show what God has done for us in Christ. Gal. 3:24; Eph. 1:6; Gal. 3:26.



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Lesson 26 Sunday, Sept. 27, 1925

REVIEW

Galatians, Chapter 3
Golden Text: Romans 4:16

I. SCRIPTURE LESSON OUTLINED

I Five Facts Concerning the Law.
1. It cannot give the New Nature, Vss. 2—3, 21.
2. It cannot give righteousness, Vss. 10—12, 21.
3. It cannot give the inheritance, Vss. 17—18.
4. It brings men under a curse, Vs. 10.
5. It leads men to Christ, Vs. 24.

II Five Facts Concerning Grace.
1. It gives the New Nature, Vss. 5, 14, 26.
2. It gives righteousness in God's sight, Vss. 6—9, 24.
3. It redeems from the curse of the Law, Vs. 13.
4. It sets free from the Law, Vs. 25.
5. It gives the inheritance, Vs. 18, 27—29.

II. QUESTIONS FOR REVIEW

Lesson 14—"God the Holy Spirit: His Personality."

WHAT IS MEANT BY THE STATEMENT THAT THE HOLY SPIRIT IS A PERSON?

1. What are the names which the Scripture uses in speaking of the Holy Spirit?
2. What are the attributes of the Holy Spirit?
3. What are the activities of the Holy Spirit?
4. Has the Holy Spirit ever appeared to men? When?

Memory Verse Jno. 15:26

Lesson 15—"God the Holy Spirit:" His Advent."

DID THE HOLY SPIRIT FIRST COME ON THE DAY OF PENTECOST?

1. When did the Holy Spirit Baptism first come?
2. When is a believer baptized with the Holy Spirit?
3. Should believers seek for the baptism of the Holy Spirit?
4. What does the baptism of the Holy Spirit do for the believer?

Memory Verse I Cor. 12:13

Lesson 16—"The Holy Spirit: The Anointing."

WHAT ARE THE MINISTRIES OF THE HOLY SPIRIT?

1 To which one of the four ministries of the Holy Spirit does the anointing belong?
2. Does the Holy Spirit help believers to understand the truths of God's Word?
3. In what way will the Holy Spirit's ministry to the believers of the Great Tribulation differ from His ministry to present-day believers?

Memory Verses
Jno. 14:26;I Cor. 2:9-10.

Lesson 17—"God the Holy Spirit: His Ministry."

HOW MANY SPIRITS ARE SPOKEN OF IN ROMANS 8:1—27?

1. What is the New Nature? What does the New Nature do for believers, as revealed in Rom. 8:1-7? What is the believer's responsibility in regard to the New Nature?
2. Can a man be saved without having the Holy Spirit? What part has the Holy Spirit in making us children of God? What does His presence in us guarantee for the future? What is His present ministry for us?

Memory Verses
Rom. 8:2; Rom. 8:11.

Lesson 18—"Man: His Creation"

DID MAN COME INTO EXISTENCE BY CREATION OR EVOLUTION?

1. By what power was man created? Was it the power of natural forces or was it a supernatural power?
2. What was the pattern of man's creation?
3. In what position was man placed in his creation?
4. In what condition was man when he was created?
5. What was the purpose for which God created man?

Memory verse Gen. 1:27.

Lesson 19—"Man: His Fall."

HAS MAN NATURALLY A "DIVINE SPARK" IN HIM?

1. What was the sin of Adam and Eve? Was it eating fruit, or was it something in their attitude toward God and His Word?
2. What happened when they sinned? Did it draw them closer to God? What relation has their fall to the old nature?
3. What cure has God provided for the consequences of man's sin?

Memory Verses
Rom. 5:12; Rom. 7:18.

Lesson 20—"Satan: His Personality and Power."

WHERE WAS THE DEVIL BEFORE THE CREATION OF MAN?

1. Was Satan always a wicked creature?
2. What was Satan's first position? To whom did he minister in his three offices?
3. What was the sin which made Satan the enemy of God and brought him under judgment?

Memory Verses
Luke 10:18; Matt. 25:41.

Lesson 21—"Satan: His Work and Destiny."

IS THE DEVIL A GREAT OGRE WITH A TAIL AND PITCHFORK, WHO HAS CHARGE OF HELL, TORMENTING THE SOULS OF THE LOST?

1. What did Satan do in the Garden of Eden?
2. Where is Satan now, and what is he doing?
3. Where will Satan be in the Great Tribulation, and what will he be doing?
4. Where will Satan be in the Kingdom?
5. What is Satan's end to be?

Memory Verses
II Cor. 11:14; Rev. 20:10.

Lesson 22—"Angels: Their nature and Ministry."

ARE THE ANGELS THE SOULS OF DEAD BELIEVERS?

1. What is the nature of the angels? Are they real? Have they ever been seen? Should we expect to see them now? Will the angels ever die? Should we worship them?
2. What is the ministry of the angels? Is their ministry, particularly in the realm miraculous, especially for this dispensation?

Memory Verse Heb. 1:14

Lesson 23—"Sin: Its character and universality."

IS THERE ANY DIFFERENCE BETWEEN "SIN" AND "SINS?"

1. Where did the old nature come from?
2. What names does the Scripture use in talking of the old nature?
3. Is the old nature good or bad?
4. What does the old nature do and what is his purpose?
5. What will be the end of the old nature?

Memory Verse Rom. 8:6-7.

Lesson 24—"Sin: God's Remedy for it."

WHAT IS GOD'S REMEDY FOR SIN?

1. Is Christ's death all the sinner needs to save him?
2. Did Christ bear all our judgment for sin?
3. For how many men did Christ die?
4. If Christ died for all will all men be saved? Who will be?

Memory Verse Isa. 53:5-6.

Lesson 25—"Difference between Law and Gospel."

WHAT IS THE GOSPEL? WHAT DOES GOD CONTRAST WITH THE LAW?

1. Can the Law give a man righteousness? What does it do? Does Grace make a soul righteous in God's sight?
2. Can the Law save us from God's wrath? How are we saved?
3. Can the Law give the soul victory over the old nature? How can we get it? What is the basis for our victory?
4. How does the Law prepare us to be saved by Grace? Where does the work of the Law stop? What does Grace do then?

Memory Verses
Gal. 2:16; Eph. 2:8-9.

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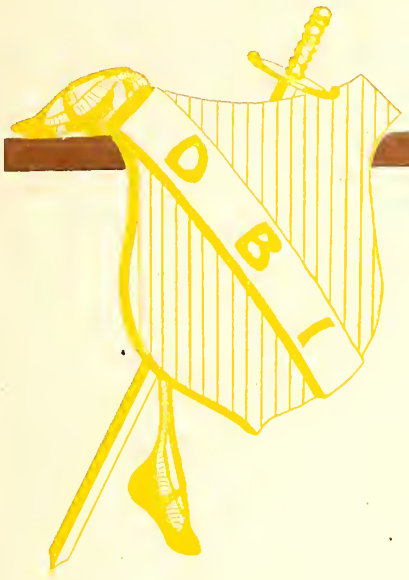
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Vol. III. October, 1925 No. 10.

C O N T E N T S

As the Editor Sees It.....287
Obedience
An Appeal
Discords
"Listen in" on Nov. 12th

God's Attitude Toward Obedience.....H. A. Wilson.....290
Obedience and the Yielded Life.....J. East Harrison.....294
The Obdient Saviour.....L. J. Fowler.....297
The Joy of Obedience.....Hannah Whitall Smith.....301
Uncommon Christians.....H. W. Frost.....304
The Blessings of Obedience.....Jesse Roy Jones.....306
The Obedience of Faith.....A. T. Pierson.....309
Outlines for God's Workmen.....R. S. Beal.....312
Whole Bible Sunday School Lesson Course.....H. A. Wilson.....313

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Doctrinal Statement of the Denver Bible Institute and of "Grace and Truth"

We believe:

1. In the triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit— Jno. 4:24.
2. In the verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.
3. In the personality of Satan. Job 1:6-7.
4. In the depravity and lost condition of all men by nature. Rom. 3:19.
5. In the virgin birth and deity of Jesus Christ. Luke 1:35.
6. In the shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.
7. In the bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.
8. That men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13: 38-39.
9. That the Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer. Jno. 16:8; I Cor. 3:16.
10. In the eternal security of all believers. Jno. 10:28-29.
11. In the personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thes. 4:16-17.
12. In the eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.
13. That all believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.
14. That all believers are called into a life of separation from all worldly and sinful practices. Jas 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.
15. In the obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

"GRACE AND TRUTH"
As The Editor Sees It

HELP!

¶ D. B. I. is staggering under the weight of dormitory rentals. A group of friends have started a "Dormitory Fund" to purchase the first unit of D. B. I.'s own dormitories. The property in view will cost $15,000. It is necessary to the progress of the work to STOP THE RENT DRAIN!

¶ We urgently call on our loyal "Grace and Truth" family to get back of this need with their prayers, and as the Lord burdens them, with their gifts. (See editorial, entitled, "An Appeal.")

HELP!

Obedience

OBEDIENCE to the will of God is the fundamental law of the universe. This is the force of the words which we find in Hebrews 1:3, where we are told that the Lord Jesus Christ is,

"Upholding all things by the word of His power."

With this also agrees the statement of Col. 1:17:

"By Him all things consist (or, literally, hold together)."

Once let the full meaning of these statements be understood and immediately it will be appreciated that what scientists call "the laws of nature" are simply the continual manifestation of the power of our Lord Jesus Christ. It is true there are laws in nature, but those laws were ordained by the Word of God, and it is His Word which sustains them.

The Scriptures furnish us with many interesting examples of the implicit obedience which insentient creation yields to the Word of the Lord. One can not read the 37th and 38th chapters of Job, for example, without wondering at the evidence which is there presented of God's care for His creation, and of the obedience which it renders to His will. And to consider more definitely just one example in the 33rd Psalm, God speaking of the creation of the universe, tells us that,

"By the Word of the Lord were the heavens made; and all the host of them by the breath of His mouth" (Ps. 33:6).

And of the creation, and establishment of that particular planet on which we reside, we read,

"For He spake and it was; He commanded and it stood fast" (Ps. 33:9).

What amazing thing is this? One moment all space is filled with blank darkness. But God speaks and instantly that space is luminous with countless myriads of blazing suns and their twinkling satellites. What perfect obedience! And in the same breath in which He created the heavenly bodies God also established their orbits, so that though there are literally millions of them, yet all move together with perfect precision and harmony. These are some of the "all things" of which God tells us in Hebrews 1:3 that they are upheld by the word of His power. So whether it be the mighty movement of a Betelguese swinging through space or the functioning of a single cell too minute for the eye to see, as it builds bone or nerve or muscle tissue in the human body, both are following paths ordained for them by the will of God.

Now it is easy to be seen what would happen were the material universe to become disobedint to the laws ordained by the Word of God. Confusion, and destruction, and chaos would be the result. How thankful we should be that insentient creation cannot become disobedient to the will of God as His sentient creatures have many times proven to be.

So, too obedience to the will of God is the

fundamental law of the spiritual life. Only as we are willing and obedient to God, can He pour His blessings upon us as He so earnestly longs to do. But if we prove unwilling and disobedient, we are guilty of spiritual anarchy and the only possible result of such a spirit is spiritual desolation and confusion. Let us learn from the illustration which is furnished in God's creation. Let us put to the proof in our lives the principle which it embodies and let us prove the promise set forth in His words to Israel,

> "If ye be willing and obedient ye shall eat the good of the land" (Isa. 1:19).

—H. A. W.

An Appeal

THE blessing of God upon the work of D. B. I. has brought an exceedingly serious need. The blessing of God has brought a larger student body than the young and growing school has had before, but the coming of the larger student body has forced us to rent more dormitory space and the renting of dormitories costs money. This increasing rent drain has become such a VITAL PROBLEM that were it not for the mighty God of love and grace Who has faithfully supplied our needs in the days gone by, we would feel that the growth, if not the very life of the School, were in jeopardy. Humanly, the case is desperate. By His grace, the desperate need shall become a stepping-stone to larger victory.

It has been the policy of the School from the outset to frankly set forth the needs of the work, calling upon God's intercessors and stewards to prayerfully face those needs and let God show them what part He purposed they should have in supplying what the work lacked.

A group of earnest friends of the School have started a fund for the purchase of the first unit of the D. B. I. dormitories. These men have in view a particular property which, with purchase price and necessary repairs, would total $15,000. The location is ideal, being close to the business section, near the larger churches, convenient to the Main Building of the Institute and in a block where other purchases may be made later.

The purchase of this property will mean that $125.00 per month of the present crushing rent drain will be eliminated. We are bringing this crisis in the life of the School to all our friends and loved ones in His blessed service with an appeal for united prayer that this need shall be met in accordance with the will of God. Pray for us brethren. The need is great, but the promises of God are sufficient. Pray that every member of the "Grace and Truth" family will be open before God to learn what responsibility they might have at this crucial moment in the history of the School. We are asking God for a great free-will offering which will vindicate His holy name, prove the trust-worthiness of the promises, meet the great need, and put to silence the cavilings of those who doubt the business-likeness of conducting a large work by faith. When this property is secured, it is then our thought that (God willing) adjoining properties should be added to the Institute holdings until enough housing has been obtained to properly and adequately accomodate the student body, thus eventually putting a complete stop to the awful rent drain which is proving so disasterously debilitating to our treasury. It is poor economy to line monthly the pockets of well-to-do landlords with large sums of the Lord's money when that money is so sorely needed to meet the pressing needs in almost every other department of the School.

The Denver Bible Institute stands for a mighty conviction that the School should keep out of debt. Our conviction is based on the words of the Holy Spirit, "Owe no man anything." In following out this conviction we are asking God to place in the hands of our Board of Directors at an early date the full amount to make this purchase, so there will be no debt and so that the terrible rent drain which is crippling every department shall be at least partially stopped. Pray, brethren, pray.

It is a noteworthy fact that nearly all the young men and women who yield their lives to the Lord Jesus for His blessed service are poor, exceedingly poor, and some of them even "poorer than that." It is a memorable thing in New Testament history that the men of Macedonia and Achaia made a "contribution for the poor saints at Jerusalem." An offering to meet the School's present dormitory needs is indeed a "collection for the poor saints at D. B. I." In speaking of this offering for the "poor saints at Jerusalem," Paul said:

> "As touching the ministering to the saints . . . make up . . . your bounty . . . that the same might be ready as a matter of bounty and not as of covetousness. But this I say, He that soweth sparingly shall reap also sparingly, and he that soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart so let him give (so let him SOW)."

Brethren,—"Make up . . . your bounty."

Brethren,—"Sow bountifully."

Brethren,—"Every man, according as he purposeth in his heart, so let him give."

We are asking God to take the words of Paul to the Corinthians as he was pleading for the poor saints at Jerusalem, and apply them with the power of the Holy Spirit to the hearts of the friends and brethren of D. B. I. in this moment of need.

Discords

MAN has been listening so long to the song about his evolution "onward and upward forever" that he is now completely obsessed with the notion. The alluring music of the Master Charmer has so fully overpowered him that he is almost oblivious to the many discordant notes which come from the world of fact. The optimistic jazz of Satan's evolutionary theories and the funeral dirge of cold facts are in an awful clash, but men's ears seem attuned only to the former and absolutely deadened to the latter

Occasionaly, however, even in this world where the inspired Record of the fall of man and the prediction of the downward trend of the race have been rejected, there arises some who are willing enough to listen to the discords and honest enough to admit that they exist.

One such person was that philosopher of years gone by, who, in the midst of the evolutionary philosophy of his time, declared that there was more evidence in the history of the race of its devolution than of its evolution.

The startling book, "Idiot Man," written by Charles Ricket, a French scientist who won the Noble psychological Prize in 1913, indicates that in our present time there are some who are not yet fully captivated by the Devil's music. This noted scientist says that man "descended," not "ascended" from the ape. He thinks that man is not a being of high intelligence, but a super-fool. In his review of all the races he finds them all lacking. Here is some of the evidence for his position which he presents:

> "Monkeys would not pierce their nostrils as do black men. Spaniels have more sense than to stick feathers in their hair as red men do. The lowest animal would turn away in disgust if anyone tried to get it to smoke opium or to eat rotten fish, as yellow men do. The white man is befogged by ridiculous ideas and hindered by voluntary follies—mutilations, disease, dring, drugs, fashions, superstitions and war."

What a clash to be heard in the midst of the slumber-producing music of the evolutionary hypothesis!

The discord which is made by the clashing of the ascending scale of human theories with the descending scale of human history was also heard and repeated recently by A. G. Gulbransen, a piano manufacturer of Chicago. This hard-headed business man has watched the downward drift in music and declares that if what jazz says in music were put into plain English words no decent person would allow it to be played in his home. We quote:

> "Squalls of jungle beasts in the mating season is the music we are permitting our young people to grow up with. Jazz is the frankest bestiality. If any well brought-up young girl could understand what it is saying to her, she would run from the room."

If this statement be true (and it has been a deepening conviction with us), then the ascending demand for jazz is proof that man is descending. It has another discord in the Devil's symphony.

Now a famous judge has heard the discord which has been injected by the world of hard facts and has been honest enough to announce his discovery. The judge is Ben B. Lindsey of the Juvenile Court of Colorado. The case which brought forth his statement was that of a quintet of youthful criminals which appeared before him on October 20, 1925. We quote the incident as given by the Denver Post of the 21st:

> "A kids' carnival of crime, in which boys as young as 12 and 14 years committed armed holdups, wholesale automobile thefts and other crimes of major nature, has astounded juvenile court officials and social service workers of Denver.
>
> "Two lads, one 12 years old, the other 14, sat in Juvenile Judge Ben B. Lindsey's court late Tuesday and complacently admitted they had 'stuck up' a man and two women with a loaded pistol.
>
> "Three other youths in their early teens, arrested at Colorado Springs, just as coolly confessed the theft of eighteen bicycles and automobiles in Denver in less than two months."

It is a well-known fact that juvenite criminality is greatly on the increase so that the case is made striking only by the facts which are back of it. The "case reports" show the following facts, according to Judge Lindsey:

> "The youths come from homes above the average.
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> "The parents are home-loving, law-abiding and industrious.
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> "The boys have attended Sunday school and churches regularly.
>
> "They attend junior high school.
>
> "They are members of the Boy Scouts, and are able to recite the Scout oath without faltering."

The comment which the judge adds reveals that he, for one, is not oblivious to the discords which come from the realm of reality:

> "I'm baffled. What causes present day crime among juveniles? It used to be said in years gone by, and with a certain degree of truth, that broken homes caused the downfall of children. People used to say the church and Sunday school were lax in performance of their obligations.
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> "Complaint was made that the youth of the land was not offered the right kind of activities to occupy their minds and give them the needed physical training.
>
> "Not so in the case of this quintet of confessed criminals.
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> "Every safeguard deemed necessary to protect boys had been thrown about the five youths before me Tuesday, but yet they stooped to criminality of the worse kind.
>
> "It dismays me."

Yes, the downward trend of the age is truly baffling to the soul who has been lulled into insensitiveness by the modernistic lies of evolution.

A philosopher, a scientist, a piano manufacturer, and a judge have all been distressed by the discordant notes which have come from the world of fact into the concert of the master deceivers. If such men, whose hearing has been deadened by the influence of Satan's evolutionary musicale, are able to sense the drift of the age and the failure of the world's educational program, how much more should the man whose faith is established in the Word believe that "evil men and seducers shall wax worse and worse, deceiving, and being deceived," knowing that modern education, which teaches the youth of our land the theory of an evolving race and that even now he is just beginning to outgrow the beast in him, can only bring forth men whose deception is more thorough and whose degradation more complete than the world has yet seen. Let us not be ashamed to declare that man's only hope of life is in Jesus, and that this world's only prospect for betterment is in the coming of a King—the coming of the King of Kings—who alone can bring harmony to a world where discords reign supreme.

—L. J. F.

"Listen in" on Nov. 12th

THOSE of our friends who have receiving sets in their homes are especially cognizant of the fact that the great majority of what is sent through the air to-day is an abomination to God and man, and that any Christian home which permits such "stuff" to enter is sure to be degraded and bebased by its influence. In the main, the broadcasting stations, like our newspapers are corrupted with modernism and worldliness. It is with great delight, therefore, that we are able to announce the Sacred Concert which is to be given by the Music Department of the

Continued on page 293

God's Attitude Toward Obedience

by H. A. WILSON

ONE day God sent Samuel to Saul with instructions that he was utterly to destroy the Amalekites and all they had. This message was very specific. There was no ambiguity about it. God said definitely, "Go and smite Amalek, and utterly destroy all that they have and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass" (I Sam. 15:3). Surely this was plain enough and left no room for misunderstanding. But when Saul went to fulfill the word of the Lord, he failed miserably. The people he utterly destroyed, but Agag the king he kept alive. And the best of those animals which the Law prescribed for sacrifice he preserved, destroying only the unclean and imperfect.

This displeased the Lord, and He sent the Prophet Samuel to call king Saul to account. At first Saul tried to protest that he had faithfully performed the command of the Lord, and failing in this he sought to excuse himself on the ground that those animals which had been spared were for sacrifice to the Lord. This provoked a reply from the spirit-filled prophet which is classical in the clarity of its statement concerning God's attitude toward obedience. Samuel said, "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams, for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, He hath also rejected thee from being king" (I Sam. 15:22-23). In these words and the circumstances under which they were uttered we find four clear indications of how God regards obedience.

> Many a Christian labors under the delusion that he can please God with a partial obedience to His commands. Wilson unveils the fallacy of such a thought and sets forth what really pleases Him.

THE outstanding fact here presented is that God punishes disobedience. It provokes His anger. He classes it in the same category with those sins which from the beginning have called forth His sternest repulses and most severe judgement. Ponder well these words, "Rebellion is as the sin of witchcraft and stubbornness is as iniquity and idolatry."

The Scriptures abound with examples of God's anger against disobedience. It was this sin in the life of Adam which brought the whole race under the curse of God (Gen. 3:17). This was the sin which caused Him to blaze out in wrath against Korah and his fellow conspirators who aspired to the priesthood contrary to God's Law (Num. 16). This sin it was which postponed Israel's entrance into the promised land for nearly forty years (Deut. 1:19-40); and this it was which barred Moses also from entering into that land (Num. 20:9-12).

But perhaps one of the clearest examples of God's wrath against disobedience is found in the dispersion of Israel and the postponing of the Kingdom. For many years God had pleaded with her through His prophets. He had promised, "If ye be willing and obedient ye shall eat the good of the land," and He had warned them, "If ye refuse and rebel ye shall be devoured with the sword" (Isa. 1:19-20). But in spite of this warning, Israel did refuse God's word and rebelled against Him. In stubbornness of heart she gave herself over to witchcraft and iniquity and idolatry. So at last God gave her into the hands of her enemies and she was scattered to the four winds—dispersed among the nations of the world, and there she languishes today.

But Israel's punishment will not last forever. She is God's covenant people, and His promise of grace guarantees that one day she shall be restored to her own land. Though that happy time has been postponed because of her sin and disobedience she shall yet inherit all of the promises which God made to Abraham. And herein we see the difference between God's judgment upon the disobedience of the unbeliever and His judgment upon that of believers.

The unbeliever is on the same ground as Adam. His unbelief and disobedience bring him under condemnation from God from which there can be no escape save through faith in the shed blood of Christ. But that opportunity which God now holds out to him cannot last forever, and if he continues in unbelief God must finally punish him. So it is written that the Lord Jesus "shall be revealed from heaven

with His mighty angels, in flaming fire taking vengeance on them that know not God and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power" (II Thes. 1:7-9).

But the believer is on the same ground as Israel, i.e., the ground of grace. If he disobeys, God will chasten him as He did Israel, but it will not be forever. His salvation is assured by God's grace, through simple faith in Christ, and even though in this life he must be chastened, it is done in order that he may not be condemned with the world (I Cor. 11:32).

Saul's experience, however, is typical of that which the believer will have in the future if his life is disobedient to the will of the Lord. God desires that every soul shall reign with Christ. This is the reward which He will give for faithful service in this life and obedience even unto suffering for Him. So it is written, "If we suffer we shall also reign with Him." But it is also written, "If we deny Him (the suffering) He also will deny us (the reigning)" (II Tim. 2:12). If, therefore, we fail to render to God that obedience which is pleasing to Him, when we enter His presence in the Kingdom of His Son, we will hear Him say, "Because thou hast rejected the Word of the Lord, I have rejected thee from reigning." Let us not forget, however, that our rewards, which are dependent upon our obedience, and which may be forfeited, must be distinguished from our salvation which is dependent entirely upon the finished work of Christ, and which can never be lost, no matter how disobedient we may prove to be (I Cor. 3:11-15; John 6:37). But this we say merely to safeguard our reader from confusion. The fact which is essential to this discussion is this—whether in revealing the eternal punishment of the unbeliever or in chastening the believer, God has indicated that disobedience incurs His displeasure.

> GOD knows the difference between the idle waiting of the desire to escape His will, and the honest waiting of a willing heart to have His will made plain, in order to do it.
>
> Selected

NEXT we see in the verses under consideration, that God will accept no substitute for obedience. "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." It was on this point that Saul made his great mistake. He thought he could substitute sacrifice for obedience, but God can accept no substitute for obedience to His will. To do so would be to encourage rebellion and iniquity. It would give the will of the one who offered the substitute precedence over the will of God, and this would create confusion. It would violate the preeminent sovereignty of God, for it would elevate others to an equality with Himself—if indeed it did not make them His superior. In effect it would create other gods. No wonder He classes disobedience with idolatry and the worship of demons!

An impressive illustration of the impossibility of God accepting substitutes for obedience is found in the perfection which characterizes the demands of the Law. He says in Galatians 3:10, "As many as are of the works of the Law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." No, God cannot be satisfied with imperfect attempts at Law keeping, for "Whosoever shall keep the whole Law and yet offend in one point, he is guilty of all" (James 2:10). In this light must be understood those passages which propound the hypothetical plan of salvation by Law keeping and as, e. g., "The man that doeth them shall live in them" (Gal. 3:12). Here is the only plan of salvation by works which can be acceptable to God. It is the plan which God Himself proposes. Let all who hope to be saved by decency, morality, and deeds of kindness step up and inspect it closely. What do we find? God's plan of salvation by works demands perfect obedience to His will in every point. Nothing less can satisfy Him. A single slip forever negatives any merit in a lifetime of good works. It is for this reason that God has pronounced judgment upon all men and decreed that salvation must be by grace and cannot be by works. No man can render that perfect obedience which is necessary to please God. But thank God, when this plan of salvation is proven a failure through the weakness of the flesh, God Himself proposes another plan. He sends His own Son, Jesus Christ our Lord, to fulfill the whole Law on our behalf (Matt. 5:17). When He came it was to render that perfect obedience which alone can please God (Heb. 10:5-9), and render it He did to the entire satisfaction of God. So it is written, "As by one man's disobedience, many were made sinners, so by the obedience of one shall many be made righteous" (Rom. 5:19).

Let us give God thanks that our salvation depends not upon our obedience but upon the obedience of Christ. But let us not miss the lesson which these verses teach concerning our Christian lives. Since God can accept no substitute for obedience, it is folly for us to try to substitute our own desires and plans for His will for our lives. When God calls on us for a life yielded to Him, let

us not attempt to substitute offerings of money or some other such thing. When He calls for a surrender to Him for full-time service, let us not try to substitute service in our spare time. When we are satisfied God wants us on the foreign mission field, let us not be so foolish as to endeavor to satisfy Him with "missionary work at home." When we are satisfied that God wants us personally to deal with a soul, endeavoring either to lead him to accept Christ as his Saviour, or into a deeper yieldedness to his Lord, let us not content ourselves merely with handing him a tract or praying for him. And let us beware of partial obedience in anything which His Word teaches. It is true the believer should "grow in grace" (II Pet. 3:18), which implies that God will always have lessons to teach us in advance of those which we have learned, but this does not for one instant, excuse the child of God for rebelling against the lessons God is seeking to teach us through His Word today. As He uncovers each secret sin in our lives, let us instantly condemn it and put it away, looking to Him for strength to overcome. And as He discloses each new task which He wishes us to perform or each new step in growth in our Christian lives which He wishes us to take, let us instantly and gladly respond to His appeal and let Him empower us for that task or lead us in that step. And let us not forget those solemn words, "Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." We are so much "Israelites" ourselves, we need to consider well our ways lest we find our hearts filled with the same spirit which prompted the outbreaking sins in Israel's life. But let us now turn to the brighter side of the picture.

God's displeasure with disobedience is no greater than His delight in obedience. This is plainly indicated in these same verses. "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." Dear child of God, do you eagerly desire to bring pleasure to His heart? Have you yearned to do some great deed that would cause Him to rejoice? In efforts to perform such deed have you, perhaps, as others been too busy to let Him teach you what really was most pleasing to Him? If so, pause for a moment and consider His question, "Hath the Lord as great delight in your self efforts to serve Him as in obeying the voice of the Lord?" Oh let us bow before Him in earnest seeking to know His will, and then having learned it, let us bring delight to His heart by obeying.

God's delight in obedience is illustrated very helpfully in Acts 13:22 where we read, "When He had removed him (that is Saul), He raised up unto them David to be their king, to whom also He gave testimony and said, I have found David, the son of Jesse, a man after mine own heart, which shall perform all my will." Notice how exceedingly strong is God's expression of delight in David. He calls him, "A man after mine own heart." And the reason for this is not difficult to find. It was because He had found in David the spirit of obedience,—"He shall perform my will." Undoubtedly God had in mind the disappointment which Saul's disobedience occasioned Him when He said these words. And surely if Saul's disobedience grieved God and called forth his chastening, David's obedience made it possible for God greatly to bless him, and this He delights to do.

But God's pleasure in David's obedience is more than an illustration. It is an encouragement for us to believe that we, too, can render obedience which is pleasing to Him. Perhaps the enemy of our soul has discouraged us. Perhaps he has made us think that we cannot please God at all unless every day of our lives and every hour of each day is lived in perfect obedience to Him. But this is not so. This very man of whom God said he was a man after His heart who should perform all His will, many times proved weak and unworthy. On one occasion alone he was guilty of the terrible two-fold sin of adultery and murder. We refer to the matter of Uriah's wife (II. Sam. 11).

From God's statement that David was a man after His own heart, are we to conclude that God was pleased with these terrible sins in David's life? On the contrary the record is very plain—"The thing that David had done displeased the Lord" (II. Sam. 11:27). No, God hated David's sin with a holy hatred and showed His displeasure by chastening. This leads us inevitably to the conclusion that when God said that David was a man after His own heart, who should perform all His will, He had in mind those times when David really did prove obedient, and how good it is to know that sin could not make God forget the marvelous times of willingness, and yieldedness, and obedience which characterized the brighter moments in David's life. How good it is that in spite of his sins God could still bear witness, with the times when David was obedient in mind, that he was a man after His own heart.

Child of God, take courage. Be not dismayed. Has the life been marred by many weaknesses and failures? Do as David did, and confess those sins in true repentance before God (Ps. 51), and remember this—that believer is truly obedient, who is obedient for a single hour. God does not expect us to make some great decision which will guarantee that our life may never prove weak and unworthy. This we cannot do. But He does ask us each moment to obey His will for our lives for that moment, and then let the next moment be lived in the same spirit of obedience. And as each successive moment brings its new testings and tasks, we should momentarily let Him teach us His will and to strengthen us to render that obedience which is pleasing to Him. True obedience is a moment by moment looking to the Lord for His direction with the determination that He shall have His way in our lives, whatever may be involved. As we do this, we are rendering that obedience which delights the heart of God. It is true that if at times we do prove weak and fall into sin, God will be displeased, but His displeasure in the moment of our disobedience does not prove for a single instant that the hours of obedience were not pleasing Him. No, God delights in any obedience in the life of His child, even though that obedience may last for only a moment. Knowing this let us seek each moment of our lives to delight His heart by the obedience we render to His will.

Let us not be dismayed, either, by the thought that no matter how perfectly we may obey God according to the light which we now have, there will

always be lessons in advance for us to learn. God calls us "babes in Christ" (1Pet. 2:2). He also shows us that the natural course of our life is that we should continually grow in grace (II Pet. 3:18). God does not use these expressions thoughtlessly. He deals with His children in the same love and the same consideration of our weaknesses and limitations, which an earthly father has for his own child (Ps. 103:13-14). This at once shows that God holds us accountable only for the lessons which He is seeking to teach us at the present moment, and for those which He has already taught us. He does not expect us to anticipate the lessons which may lie in the future, but rather to pay earnest heed to the lessons of the present. To make it a little more plain, suppose we consider an earthly father's dealing with his child. The little one has not reached very many months in his life before the father begins to teach him to say "please" and "thank you." He is responsible for responding to the father's attempt to teach him these little simple, rudimentary lessons in etiquette. If he obeys the father's voice and does what the father wishes he is rendering perfect obedience to the will of the father. Now, of course the father knows that in the days to come he must teach him to say "excuse me" and "yes sir" and "no sir" and to use similar expressions which are essential to good manners. Also there are many acts which the child must be taught to perform as he grows to manhood, but the father is not holding the child accountable for those things. All he is concerned about for the present moment is the "please" and the "thank you." The little child learning these, and saying "please" and "thank you" is perfectly obeying the will of the father even though he does not say "excuse me" or "yes sir" when he should, were he instructed to do so. And as each successive lesson comes and the child responds in each one he is rendering that obedience which delights the father's heart. Of course if in the present lessons he proves stubborn and disobedient, it grieves the father and incurs chastening. But who ever heard of a father chastening a child for a lesson which he had not yet tried to teach it?

AND AS God finds us willing and obedient He will bless us, for many of God's choicest blessings are conditioned upon our obedience. To Israel He said, "If ye be willing and obedient ye shall eat of the good of the land." And to the believer He is holding out the same promise. It is as though He said, "My child, if you will but obey my voice, I will pour out upon you my richst blessings."

This is illustrated by implication in the verses from which our meditation is derived. Since God expressly chastened Saul for disobedience, the implication is that He would have blessed him had he proven obedient. And if further illustration be needed a great abundance is afforded in the study of the contrast between the Lord's dealing with Saul, the disobedient, and David the obedient. Saul He rejected from being king over Israel, but He both blessed David's kingdom and promised that His throne should be established forever.

It is impossible here to enter into an extensive discussion of the blessings which God gives to those who obey Him, and even if we could, they could never be appreciated by mere theoretical discussion To be appreciated, they must be enjoyed, and to be enjoyed, the soul must be willing and obedient. But in order that the hungry soul may catch a glimpse of the satisfying feast of good things which is to be found in obeying the voice of the Lord, let us just permit God's Word to tell us somewhat of the blessings of obedience. Jesus said one day, "If any man will do His will, he shall know of the doctrine whether it be of God or whether I speak of Myself" (John 7:17). Again he said, "He that hath My commandments and keepeth them, he it is that loveth Me and he that loveth Me shall be loved of My Father, and I will love him and manifest Myself to him" (John 14:21). Yet once more we hear Him say, "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing. If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:4,5,7). These are only a few examples of the many promises which God's Word holds out to those who will obey Him. But see how choice are the blessings which they offer—guidance, fellowship, fruitfulness in service, power in prayer. Surely it is enough. What more can we say than to repeat the blessed invitation of the Psalmist. Oh, child of God, through obedience to His will "Taste and see that the Lord is good. Blessed is the man that trusteth in Him" (Ps. 34:8).

"LISTEN IN" *(Continued from page 289)*

Denver Bible Institute from broadcasting station KOA (the great station of the General Electric Company, Denver,) on November 12th, beginning 3:30 P. M., Mountain Time. If at all possible, make arrangments to "listen in" on this date and receie the blessing and inspiration which the simple Gospel music of this program is sure to bring to your soul. The program is as follows:

I. PIANO SOLO.....Mrs. Jesse R. Jones,
Teacher of Piano, Denver Bible Institute.
A. "Come, Ye Disconsolate".....Webbe-Schuler
B. "Chapel Chimes".....Arranged by Mrs. Jones

II. BARITONE SOLO.....Mr. Martin L. Burget
A. "The Pilot Song".....Harkness
B. "His Eye is on the Sparrow"....Gabriel

III. TROMBONE SOLO.....Mr. Jesse R. Jones,
Director of Music, Denver Bible Institute.
A. "Open the Gates of the Temple"..Knapp
B. "Tell Me the Old, Old Story"..Doane

IV. VIOLIN SOLO.....Mr. Reuben Lindquist,
Teacher of Violin, Denver Bible Institute.
A. "Face to Face".....Johnson
B. "Abide With Me".....Monk

V. BARITONE SOLO WITH
TROMBONE OBLIGATO.....Mr. Burget and Mr. Jones
"Ivory Palaces".....Barraclough

VI. TRUMPET—TROMBONE
QUARTETTE.....Messrs. Jones, Wilson, Lindquist, Stillhammer
A. "Calling Today".....Stebbins
B. "Speed Away".....Woodbury

—L. J. F.

Obedience and the Yielded Life

by J. EAST HARRISON

THE being of God is the one greatest fact. He alone has the right to say "I AM." The only true life is His. Man's life is derived from Him. For the human will to assert itself is death, for it is contrary to the great law of divine life. Man becomes something only as he is nothing; for then the will of God is perfectly done. God takes an interest in every detail of our lives, wills something for us each moment, and we are at all times either doing His will or opposing it. There never can come one instant of time in which we can say, "God has no particular desire for me just now," therefore there can never be a moment when we may safely originate our own action without reference to the definite purpose of the Lord.

In Scripture God represents Himself as a Father, and in a well-ordered family it is considered no hardship for each child to recognize that he must continually subject his will to that of his parent. The fatherly care and oversight of God is spoken of by Jesus as entering into even the minutest details of our daily life, "Your Father knoweth," "The very hairs of your head are numbered" (Matt. 6:8; 10:30).

Paul speaks of the Christian as a soldier on service, while God is he who hath enrolled him to be a soldier, his great Commander-in-Chief (2 Tim. 2:4). The warrior's first duty is absolute, instant, unquestioning obedience;

> "Theirs not to reason why,
> Theirs but to do and to die."

Does this hold good of us Christians? Does our Leader expect of us such complete subjection to his will; or does he leave us some latitude, allowing us to take the initiative in minor matters, provided that we are true in a general way to his cause?

There can be no doubt that the attitude of very many Christians is one of only partial acceptance of the rulership of God over them. They are ready to say, "The Lord is my Shepherd," for it is good to be able to cast the responsibility of life on Him. He will provide, and protect, and they will render Him a certain amount of obedience, straggling after Him, stopping occasionally, knowing that if they wander he will come in search of them. But to own him Master, to call themselves his bondservants, they think is an extreme position to take up. They say they have crowned him King, but they act as though they were subjects under a constitutional monarchy, and retain the right to take some part in the making of the laws. To accept the Divine rule as autocratic, and God's will as controlling every part of their being, savors to them of fanaticism. Yet, surely, we cannot know the will of God and disregard or oppose it without sin. It cannot possibly be left to us to choose which commands we shall obey, and which we shall disregard. Browning expresses this idea when he makes the Christian say,

> "Prove to me only that the least
> Command of God is God's indeed,
> And what injunction shall I need
> To pay obedience?"

Jesus said, "Ye call me Master and Lord; and ye say well; for so I am." And he also said, "And why call ye me, Lord, Lord, and do not the things which I say?" "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven." Too often we are like the young man of whom Christ spoke, to whom his father said," Son, go work today in my vineyard"; and he answered and said, "I go, sir; and went not." We own that obedience is right, but we neglect to obey, or at any rate we decide what commands we will fulfill. May not God say to us, "If then I be a father, where is mine honour? And if I be a master, where is my fear?"

The mediaeval church encouraged the idea that Christians might choose which of two classes they should belong to—the sacred or the secular. Thus a dedicated life was looked upon as a special vocation of those who had heard and responded to a definite divine call. But there have always been holy men who realized that complete surrender of the will to God was required of all believers. He who is abandoned fully to the direction of the Most High is dedicated, though he may be engaged in secular pursuits; and he who is not utterly surrendered to God is living in continuous sin, no matter how pious he may be or how strict his outward conduct is. He may be spending half his time in prayer and in deeds of charity, but if he has not fully renounced self-will

Have you been facing God's appeal for a life of complete yieldedness unto Him with a rebellious spirit? Read in prayerfulness this helpful study; then give yourself unto Him to obey His commands. We are indebted to the Sunday School Times Co. for permission to republish this article from "Reigning in Life," a book which we can most heartily recommend. Price $1.50 net.

he is not dedicated nor is he pleasing to God.

The position actually occupied by many Christians to-day on this point is one which they dare not look steadily in the face, or attempt to formulate with precision. They express themselves as overjoyed when they hear of young people avowing absolute, unconditional surrender. They think it right that some should be prepared to relinquish all their prospects in life, and go to China or India to preach the Gospel. But the very fact that others heroically responded to the call to such arduous warfare leaves them free, they consider, for what? A like devoted following of the Master in their own humbler and happier sphere? No, for a life lived on an altogether lower plane; one of intermittent obedience, and of half-hearted service. They can find no possible justification for a lack of surrender, therefore they take refuge in such weak and unworthy commonplaces as, "Oh I am not good like some people. I never was made to be a saint. I have to be contented with a humbler Christian life." Fancy a soldier endeavoring to excuse himself with some such phrases for disobedience to his Chieftain's orders!

Is there one word of commendation in the New Testament concerning the lukewarm Christian, the faltering disciple, or the self-willed child of God? Ananias and Sapphira said in the presence of the primitive church that they laid all at the feet of the disciples, but they, in reality, kept back a part of the price, and in so doing they lied unto the Holy Spirit. Is not this what all partially obedient Christians are constantly doing? They make an outward profession of surrender, and then they diliberately mould their lives on the assumption that it is open to them to determine what departments of their being shall belong to the Lord and what shall be reserved for themselves.

* * * * *

Entire surrender to the will of God is not represented in the Scripture as intended for attainment by the few, but as designated by the Lord to be the normal Christian life. It is not left, like the taking of honors in a University to the option of believers, but unless it is a realized experience there is a complete failure. God cannot be pleased with a partly surrendered Christian. A man who is sometimes honest is a rogue; a subject of the King who sometimes obeys is a rebel. Such a one cannot expect, when this life is ended, to hear the "well done" of the Master, for that is to be addressed to the "good and faithful servant."

A self-willed child of God is a continual trouble to the whole family. Unsurrendered church-members cause quarrels and jealousies and divisions which weaken the entire Body of Christ. Irreligious persons expect that Christians should be utterly devoted, but many of those who are undoubtedly converted seem to justify a lack of surrender, and call separation "fanaticism." The result of this is that multitudes refuse to believe in a religion the fruits of which are so unsatisfactory.

Some persons think that surrender consists in selecting those things that would be most painful to them, and registering a vow to do them, as though God's one desire concerning them was that they should do whatever they did not like. This, surely, is not the way in which a Father may be expected to treat his son. "Like as a father pitieth his children, so the Lord pitieth them that fear him" (Psa. 103:13). If there are any things which we know to be God's will, because they are according to His Word, or are such as we feel to be right, then certainly we must be straightforward in determining whether or not we are prepared to do them, and as long as one such obligation remains unmet we are not fully surrendered.

The refusal to accept the undisputed authority of God over us in all matters is not only rebellion against his government but it is an impeachment of his character, for it is treating him as if he were not worthy to be trusted. What would we think of a father whose son determined not to acknowledge his right to exact complete obedience, because he was afraid that the moment he consented to obey his parents would call upon him to do everything that was harmful and disagreeable? Surely the son would have very little confidence in his father's wisdom or love.

The surrrendered man is one who simply yields to the will of God in all things, as it is made known to him, being fully assured that as he does so, although for his discipline and education he may have some tasks allotted to him which will be hard and uncongenial, still all is well, for "God is love." The Lord whose command is "Take my yoke upon you," says also, "My yoke is easy." His burden is only light if love prompts us to carry it. His yoke is easy

SELF-EXPRESSION is a modern phrase but often it is used as a mask for the most ancient thing in man's history--SELF-WILL.

because he who made the yoke made the neck and he himself bears the other end of it. The Chinese rendering of the word "Amen" amounts to, "My heart wishes it to be exactly so." The language of the fully dedicated soul is,

"In full and glad surrender,
I give myself to Thee;
Thine utterly and only
And evermore to be."

A good woman said, "I wrote out this hymn and asked the Lord, 'May I sign my name to that?' Then I read over the line, 'In full and glad surrender,' and I took the pen and crossed out 'and glad.' I said, 'I am not glad; I am compelled to make the surrender, because I see it to be right, but I cannot say that I do it gladly.' I knew that I had to sign it and I did so, and then soon I became so happy over it that I wrote again the words 'and glad.' "

It is related of Eckhart that when he was enquiring after the way to full surrender, he heard a voice telling him to go to a certain church, and he would receive direction. He went there, but neither heard nor saw anything which enlightened him as to surrender. At the door of the sacred edifice, as he was leaving, he saw a beggar, ragged and barefooted. Eckhart saluted him, saying, "God give thee a good day, my friend." The poor man replied, "I never, sir, remember having a bad day." The scholar scarcely knew how to take such an answer, so he said to the man, "God grant thee a happy life," to which the beggar rejoined, "I am never unhappy." Eckhart looked at him in surprise, in his rags, asking alms, dependent upon the charity of passers-by, and requested him to explain his meaning. The man then said, "I said, 'I never had a bad day,' because when I am hungry I praise God: when it snows or rains I bless him, and if any one treats me with contempt, or drives me away, or if I meet with any other affliction I always give glory to God. I said, 'I am never unhappy,' and this is also true, because I have always accustomed myself to will whatever God wills, without reserve; hence, whatever happens to me, whether sweet or bitter, I receive from his hands with gladness as being best for me, and this makes me happy."

The surrendered life is the only true happy life. A grudging yielding is dishonoring to God. The bride that sighs at the thought that she must trust her future to the bridegroom doubts either his love or his ability to secure her happiness. The highest privileges of the Christian life belong exclusively to the utterly surrendred one. He only can unreservedly ask the blessings of God on everything that he does, or say with certainty that his strength shall be equal to his day. He alone can be absolutely sure that all things will work together for his good. He can realize the joy that comes from perfect sympathy with all the beneficient forces operating in the world, and his spirit is in harmony with his surroundings as far as they represent the divine appointment. He knows the peace of mind that comes from an approving conscience. He is utterly without responsibility as to his own life. He, and he alone, knows perfect liberty, and can stand unabashed in the radiance of the presence of God, and delight in fellowship with him.

The great hindrance in the way of surrender is the fixing of the eyes upon self. Introspection is needful that we may see the Self that has to be repudiated, but it is as we look away from Self to the Lord that the great renunciation is made. It is said that once, when Napoleon was about to mount his horse, the animal reared and plunged. The Emperor saw that it was frightened at its own shadow, and said, "Turn its face to the sun." There is really nothing for the soul to be afraid of as it contemplates self-surrender. What it fears is only its own shadow and all that it requires is to turn its face to the glorious Sun of Righteousness.

Let no man think, however, that he can do this of himself. "It is God which worketh in you both to will and to do of His good pleasure." We must trust the Spirit of God to bring us to surrender, or our dedication will be but a new form of self-assertion. Both the willing and the doing are to be wrought by the same Power,—the strength of God. How then can this might be secured by us? Brother Lawrence said, "Sanctified knowledge saith, 'There is an infinite fulness in Christ, the fulness of an ocean.' Faith saith, 'This is all for me, for he is my husband.' Then saith Prayer, 'If all this be thine I will go and fetch it for thee.' And Thankfulness saith, 'I will return praises to God for it.' "

Must we not add one word more? Are there not occasions in life when submission to the divine will is unspeakably painful? How joyously the Master usually did the will of the Father. Concerning him it was true, "I delight to do thy will, O God." Yet there was the moment when that will seemed to him to be unutterably hard. He was in Jerusalem; for months he had set his face steadfastly to go to the City. He knew what his presence there meant. In a few days he would be crucified. Then some Greeks came asking to see him. They evidently thought of him as a religious philosopher, who in Greece would get the hearing refused to him in Palestine. They therefore asked for an interview. When he heard of their desire he felt that the old temptation of the wilderness was repeated; "Take the crown, avoid the cross; be the King, the Preacher, the Healer, but not the Redeemer; be the Saviour by teaching, not by suffering." An awful wave of emotion swept over him, and he cried, "Now is my soul troubled, and what shall I say? Father, save me from this hour? Save me from thine own will. Shall I say this? Can I say it? Nay, this was the very purpose of my coming into the world. Father, glorify thy name." Had he not shrunk back he would not have been human; had he refused to do the Father's will he would not have been divine. There can be no antagonism in the Godhead.*

Now let us see him once more. He told us

*The position of the author on the temptation of Christ in the wilderness and His experience in Gethsemane is not entirely clear. However, we wish to be understood as believing that the teaching of Scripture in respect to the meeting of Christ with Satan in the wilderness is that it was a testing from without to which there was no response in His soul, and that there was absolutely no possibility of His succumbing to the testing; and in respect to His agonies of the Garden that it was not a conflict within His own soul on the question of obedience to the Father's will, but that it was a conflict with the powers of the Evil One who would have hindered Him from going to Calvary.

that the deepest experiences of men were so sacred that they should be hidden from all others; "enter," said he, "into thine inner chamber, and having shut thy door, pray to thy Father which is in secret." He is entering now himself into his most sacred privacy for prayer, but he leaves the door ajar for our sakes. We are allowed to see him kneeling in the Garden, by the oil press, under the olive trees, in the clear light of the full moon. The conflict in his soul is unspeakable. His words are very few. His petition thrice repeated, is punctuated with sobs, while mingled tears and blood flow from him, as in awful agony he cries, "Father, if it be possible, let this cup pass from me." Surely all Heaven must have been silent as it awaited the issue of the struggle. Then clear, though faint, comes the note of victory, "Nevertheless not my will, but thine, be done."

We should be very careful how we claim fellowship with the Master in that dread hour. There are Christians who call any inconvenience a cross and every trial a Gethsemane. Let us beware of too great familiarity with these most sacred things. But there are tragic occasions in life when we thank God more for the story of the Garden than even for that of Calvary; when we see that the stroke is about to descend that will break our heart, when the will of God is so manifestly other than ours that we must either rebel against it or say as our Saviour did, "Not my will, but thine, be done." To utter these words is like plunging a knife into our Isaac, the child of our love, God's best gift to us. Then, when our whole being recoils with agonizing shudder from the bitter cup, when the devil prompts us to blank rebellion, when our heart and our flesh cry out against God's way with us, and yet we feel a greater need than ever of the Divine Presence, we can in some measure enter into fellowship with our Lord. There is, however, one gracious and wonderful difference. Our Master trod the wine press alone; but when we enter the olive grove he goes with us. He kneels beside us. He feels for us. The trial reaches Him, touches Him, lays on Him its cold hand, that wounds so sorely. He is touched with the feeling of our infirmities. He is the Man of Sorrows, and has not forgotten his acquaintance with grief, and he is also one with the Father, who is the God of all comfort.

Tauler teaches that if a man cannot welcome the divine will he may submit to it, and look to God to work willingness in him.

In such a time of stress and darkness our truest refuge is in full assurance of the love of God. As long as the anchor of our faith can hold to that we need not fear making a shipwreck of our life. The man who in the agony of bereavement, or loss, or disappointment, or shame can preserve unshaken his belief in the love of God, who can say, "Though he slay me, yet will I trust him," will come out of the furnace of trial as gold refined, and will at last come to praise God for the very agony which crushed him to the dust.

The Obedient Saviour

by L. J. FOWLER

"Lo, I come to do Thy will, O God" (Heb. 10:9).

THESE are the words of the Lord of glory as He comes forth "Out of the Ivory Palaces into a world of woe." Heaven's gates are flung wide, and the One to whom the worship and adoration of all of the angelic hosts has been rightfully given steps down from the throne and enters a world of hostility where worship is changed to rebellion and adoration is turned into mocking. And as He leaves the glory of the celestial for the woes of the terrestial the word is passed from Son to Father, "Lo, I come to do Thy will, O God."

Every phase of that act whereby infinite God became manifest in finite flesh fills our minds with wonder. And while it would be folly for us to attempt to solve the mystery of how the Son Who was fully one with the Father in plan, purpose, design, yea, in everything, must come to do the will of the Father, we can know, because of our simple faith in God's Word—in spite of the mystery of it all—that He did come with this purpose in view. We can know that He came forth to be for the disobedient the obedient Saviour.

Now obedience is the response of the soul to the will of another. It is the absolute renouncement of self-will and the complete acceptance of another will. Perfect obedience would be the perfect fulfilling of the will of another with perfect willingness of heart in perfect accuracy of time. If the one rendering the obedience should deviate one iota from the act perscribed, if he should permit to enter his soul one vestige of unwillingness in the act which he was performing, or if he should fail to fulfill the deed at the time set, he would not be able to offer perfect obedience. All he must do is to fail in one of these points and he has forfeited the right to be classified as an obedient one. When, therefore, Christ would fulfill His ex-

> Once catch a glimpse of the depth of the obedience of our Saviour for a disobedient race and your heart will turn in happy response to His appeal for a life of abandonment unto His will Pause here in prayer to study this great truth; then become an obedient servant of the Obedient Saviour.

pressed purpose in coming into the world, His obedience must be manifested in these three realms.

OUR first question, therefore, as we enter into a discussion of the subject is, " What was the task which Christ came to perform, and did He render full and complete obedience in the discharge of that task?" The task is suggested to our minds in the following passages:

> "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. 5:19).
>
> "Who was delivered for our offenses, and was raised again for our justification" (Rom. 4:25).

In the fifth chapter of Romans, the Apostle is discussing the fatal disobedience of Adam which brought condemnation to all the race. That awful sin of our first parents was a sin in which they rebelled against God and deliberately chose Satan as their lord and master. While the act into which they entered seems simple in itself, yet it so fully expressed the attitude of the heart of man that its consequences are beyond our computation. The disobedience was so full that death and condemnation were brought upon the whole race. By that disobedience many were made sinners. Neither Adam nor his posterity can stand before God in that disobedient state. The heart of man is contaminated and the One Who looketh upon the heart can only refuse fellowship. But it is not only the transmitted sin of disobedience which has contaminated us; we are also affected through our individual entrance into that sin by our own choice. Through the fall of Adam we became disobedient by nature, and that disobedient nature could only have one possible result—disobedient acts. There naturally flows from a corrupted heart "many offenses." In other words, man in his fallen condition was in need of deliverance from a disobedient nature and also from the deeds of that nature; he was in distress because of his bondage to sin (the "old nature") and to sins (the deeds of the "old nature").

Furthermore, the task which Christ came to accomplish in obedience to the will of the Father included not only the carrying away of these burdens which were upon the creature, but the bringing to man of an obedient nature and the placing to his credit obedient deeds. Man needed some one to take away his demerit and to provide merit for him. His need was both negative and positive.

The obedience which Christ rendered in accomplishing the mighty task which was His as He came into the world is set forth in these passages as well as in many others. While by one man's disobedience we all became sinners in nature, yet Christ by His obedience took our disobedience and provided for all a righteous nature. Furthermore, in obedience to the Father's will, He took our offenses to the Cross and in His victorious resurrection declared us justified from every sinful deed. God's work through the Obedient One fully answered for our disobedience.

> For it is God which worketh in you both to will and to do of His good pleasure.
>
> Philippians 2:13

But not only in these statements of Holy Writ, but throughout the Word, Christ is revealed as the One Who in obedience fulfilled in every detail the work which He was sent to do. It is to set forth this characteristic that He is so frequently pictured as the submissive Lamb. Isaiah thus portrays Him in the wonderful prophecy given us in the fifty third chapter:

> "He is brought as a Lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth" (Isa. 53:7).

When we turn to the Gospels we find the opening announcement of Christ by John the Baptist to be, "Behold the Lamb of God which taketh away the sin of the world" (John 1:29). Paul says of this One, "He became obedient unto death, even the death of the Cross" (Phil. 2:8). And the song which resounds in heaven's courts, as heard by John the Revelator, is:

> "Worthy is the Lamb that was slain" (Rev. 5:12).

But if there should remain in our souls any question as to whether or not Christ fully accomplished the task which was His as He came to do the will of the Father, the words of our Lord Himself should settle the matter and bring to us perfect assurance. Knowing, as He did, every detail of that will in the great work which the Father had given Him to do, He sent back to the Eternal Throne, as He completed the unspeakable sufferings of Calvary, the mighty declaration.

"IT IS FINISHED!"

By such a sweeping statement our confidence is established that our disobedience in nature and deed was fully met by the obedience of our Saviour, and that in matchless grace His perfect obedience has been credited to our account. Our belief in the declaration, "By the obedience of One many shall be made righteous," cannot be shaken. And while we do not see manifested in our state upon earth all of the blessed victory which Christ has wrought in our standing in the presence of God, we believe that as we learn more and more of yielding to our Lord His obedience will become our daily possession.

Our second question is, "What was the attitude of the Saviour as He came to do the will of Another?" Our own experience in childhood and in later life teaches us that it is possible to be outwardly obedient

in performing a certain task while all the time there is in our souls a disobedient spirit. Did our Lord render such obedience or was there perfect willingness in his heart as He came to accomplish this mighty work?

The answer to our question is to be found in the words which were uttered by the only begotten Son as He came into the world. This inexplicable conversation is recorded in Heb. 10:5-10:

> "Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me: in burnt offerings and sacrifices for sin Thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of Me,) to do Thy will O God. Above when He said, Sacrifice and offerings and burnt offerings and offering for sin Thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said He, Lo, I come to do Thy will, O God. He taketh away the first, that He may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all."

The purpose which the Father had in giving His Son to the world has been faced under our first point. Here we discover further light on the same subject. His will was that by the offering of the body of Jesus Christ once for all we might be sanctified. But not only did the Father have this purpose, but the Son fully united with Him in it. The Son willed the work of redemption just as fully as did the Father; He too willed that the first (the "sacrifice and offerings and burnt offerings and offering for sin") should be taken away, and that the second (the offering of Himself) should be established, which is but an example of the Election Principle of Divine Revelation. It was not only the Father Who "So loved the world that He gave His only begotten Son," but the Son fully concurred in that love, for the Apostle to the Church wrote, "Who (Christ) loved me and gave Himself for Me." The Father gave the Son and the Son gave Himself. Truly it is a paradox, but nevertheless it is a Divine truth. Hence, if the Son willed the same great work which the Father desired accomplished, then there must have been full willingness in the heart of the Son.

But by turning back to the passage in the Psalms from which this has been quoted*, the evidence of the Son's willing obedience is made even more clear and striking. Here the Holy Spirit gives us in these words the mind of the Son as He comes into the world:

> "Lo, I DELIGHT to do Thy will, O God" (Ps. 40:8).

Willingness such as this is beyond our finite minds to comprehend, for in this case it is the act of delighting in Calvary, the place where the just suffered for the unjust. In harmony with this statement of willingness is the thought given us in Heb. 12:2:

> "Looking unto Jesus the author and finisher of our faith: Who for the joy that was set before Him endured the Cross, despising the shame, and is set down at the right hand of the throne of God."

Because there was such joy set before Him in the thought of our redemption from the power of sin and Satan He endured the Cross, despising its shame. Praise God for the willingly obedient Saviour!

Our last question is, "Did the Son become the obedient Saviour in executing the will of the Father in the matter of time? Was His coming postponed from time to time, or did He come to accomplish the work of redemption at the appointed moment?"

The reply of the Word to our query will be found satisfying and comforting to every willing soul. In Gal. 4:4-5 we find an exceedingly helpful answer:

> "But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

"In the fulness of time"; "when the time was filled full"; "at just the right moment" is the thought of the passage. At this time God sent forth His Son for the work of redemption. Back in the eternal ages which are past, before the founding of the world, the great task was planned. When John sees Christ in the Book of the Revelation it is as a "Lamb slain from the foundation of the world." In the mind of the all-knowing, always-being God the work of Calvary was finished before the creative fiat was given forth which brought the world into existence. It was formulated in the counsels of eternity but manifested at the time appointed by God. When God's purposes had reached their climax, when Israel had become blinded and dull of hearing, when the Gentile nations had been given over to their idolatry —in the fulness of time God sent forth His Son. With perfect obedience, the Son responded to the command of the Father and came in lowliness through the womb of a virgin to be the Saviour of mankind. There was no going before in the will of the Father, nor lagging behind, but an entrance into that will when the time was filled to the full.

Our position that Christ came as the fully obedient Saviour in respect to the time of His coming is borne out in another passage. It is I Pet. 1:20:

> "Who (Christ) verily was foreordained before the foundation of the world, but was manifested in these last times for you."

The Obedient One delayed not, but was manifested "in these last times"—the "times" ordained of God —in order to fulfill the will of the Father with absolute precision.

See the manifestation of this great fact in the very details of His life. Again and again men would publish abroad His Messiahship but He forbids them because His time has not yet come. He delays His coming to Jerusalem, but when time is filled to the full He enters the city amidst the acclaiming crowds whose shout is, "Hosanna: Blessed is the King of Israel that cometh in the name of the Lord." And when the Pharisees ask Him to rebuke His disciples for this demonstration, He answers, "I tell you, that, if these should hold their peace, the stones would immediately cry out" (Luke 19:40). The time has come for the King to be announced and not even the rebellion of men could delay that proclamation.

*The variant quotations from the Old Testament in the New is simply the Holy Spirit throwing new light on the first statement of a particular truth. Since it was first given by the Spirit of God, He, as the Divine Author, has the right to make any changes in His subsequent quotations which He deems advisable.

The exact day, according to Daniel's prophecy of the seventy weeks (Dan. 9:24-27), has arrived for Christ to be manifested as the Prince and in absolute obedience to the Father the Son presents Himself as the King of Israel. But He came unto His own, and His own received Him not. Israel rejected her King. A few days elapses and Christ is willingly the victim of those who would crucify Him. Perfect obedience requires that He shall fulfill the wonderful types of the Old Testament, so as the antitype of the submissive lamb of the passover, He is slain between the two evenings on the very day required by the Jewish law. It was while the Jews celebrated the Passover Feast that the true Passover Lamb was dying for guilty sinners. Could obedience to the Father's will concerning the time of His coming be more perfect?

As we view with love and adoration this fully obedient Saviour, our minds naturally begin to ask the question, "Is there a connection between His obedient service and the service which God wants His children to render." True, we cannot enter into the same task which He entered into, for that was an infinite task which was finished "once for all." But if He was obedient purely because of His uncaused love for the unlovely ones, is there not infinitely greater reason why we, the ones redeemed by blood, should enter into lives of perfect obedience to the will of Another?

That there is a connection between the Saviour and the Servant in the matter of service was clearly stated by Christ as He completed the appointed task and returned to the Father. In His great intercessory prayer He said to the Father, "I have finished the work which Thou gavest Me to do" (John 17:4). This is a statement which no mere man has ever been able to make, for His statement in other words is simply this, "I have been the Obedient One." And following this mighty declaration He gave us the connection between Himself and those who are His, "As Thou hast sent Me into the world, even so have I also sent them into the world." As He came to do the Father's will, so He has sent us into the world with the same purpose in mind—that we might also become subjected to the will of Another, even to the will of the Obedient One. And as His obedience was manifested in three realms, so according to God's purpose, ours should be also. If we learn to obey His voice, then we will cease our offering something else than the particular work which He is asking us to do, we will turn from our rebellious and unwilling attitude as we undertake the task which He has ordained for us, and we will stop our procrastination. These things are indeed impossible in ourselves, but as we receive by faith the new life of obedience which is ours in Christ Jesus we can become obedient servants of the Obedient Saviour in deed, in willingness and in time of execution.

"Light obeyed, increases light:
Light resisted, bringeth night.
Who shall give us power to choose
If the love of light we lose?"

Joseph Cook

The Joy of Obedience

by HANNAH WHITALL SMITH

LONG ago I met somewhere with this sentence, "Perfect obedience would be perfect happiness, if only we had perfect confidence in the power we were obeying." I remember being struck with the saying, as the revelation of a possible, although hitherto undreamed-of, way of happiness; and often afterwards, even when full of inward rebellion, did that saying recur to me as the vision of a rest, and yet a possible development, that would soothe, and at the same time satisfy all my yearnings.

Need I say that this rest has been revealed to me now, not as a vision, but as a reality; and that I have seen in the Lord Jesus the Master to whom we may yield up our implicit obedience, and, taking His yoke upon us, may find our perfect rest?

You little know, dear hesitating soul, of the joy you are missing. The Master has revealed to you, and is calling for your complete surrender, and you shrink and hesitate. A measure of surrender you are willing to make, and think indeed it is fit and proper that you should. But an utter abandonment, without any reserve, seems to you too much to be asked for. You are afraid of it. It involves too much, you think, and is too great a risk. To be measurably obedient you desire; to be perfectly obedient appalls you.

Then, too, you see other souls who seem able to walk with easy consciences in a far wider path than that which appears to be marked out for you, and you ask yourself why this need be. It seems strange, and perhaps hard for you, that you must do what they need not, and must leave undone what they have liberty to do.

Ah! dear Christian, this very difference between you is your privilege, though you do not yet know it. Your Lord says, "He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him." You have His commandments; those you envy, have them not. You know the mind of your Lord about many things, in which, as yet, they are walking in darkness. Is not this a privilege? Is it a cause for regret that your soul is brought into such near and intimate relations with your Master, that He is able to tell you things, which those who are farther off may not know? Do you not realize what a tender degree of intimacy is implied in this?

There are many relations in life that require from the different parties only very moderate degrees of devotion. We may have really pleasant friendships with one another, and yet spend a large part of our lives in separate interests and widely differing pursuits. When together, we may greatly enjoy one another's society, and find many congenial points; but separation is not any especial distress to us, and other and more intimate friendships do not interfere. There is not enough love between us to give us either the right or desire to enter into and share one another's most private affairs. A certain degree of reserve and distance seems to be the suitable thing in such relations as these. But there are other relations in life where all this is changed. The friendship becomes love. The two hearts give themselves to each other, to be no longer two, but one. A union of soul takes place, which makes all that belongs to one the property of the other. Separate interests and separate paths in life are no longer possible. Things that were lawful before, become unlawful now, because of the nearness of the tie that binds. The reserve and distance suitable to mere friendship become fatal in love. Love gives all, and must have all in return. The wishes of one become binding obligations to the other, and the deepest desire of each heart is that it may know every secret wish or longing of the other, in order that it may fly on the wings of the wind to gratify it.

Do such as these chafe under this yoke which love imposes? Do they envy the cool, calm, reasonable friendships they see around them, and regret the nearness into which their souls are brought to their beloved one, because of the obligation it creates? Do they not rather glory in these very obligations, and inwardly pity, with a tender exulting joy, the poor far off ones who dare not come so near? Is not every fresh revelation of the wishes of the loved one a fresh delight and privilege, and is any path found hard which their love compels them to travel?

Ah! dear soul, if you have ever known this, even for a few hours, in any earthly relation; if you have ever loved any of your fellow human beings enough to find sacrifice and service on their behalf a joy; if a whole-souled abandonment of your will to the will of another has ever gleamed across you as a blessed and longed-for privilege, or as a sweet and precious

This chapter from "The Christian's Secret of a Happy Life" has been used in a multitude of lives. Some have read and re-read this chapter many times. It still carries a vital message for every Christian. The book is published by The Fleming H. Revell Co., New York. Permission to reprint is gratefully acknowledged.

reality, then, by all the tender longing love of your heavenly Love, would I entreat you to let it be so towards Christ!

He loves you with more than the love of friendship. As a bridegroom rejoices over his bride, so does He rejoice over you, and nothing but the bride's surrender will satisfy Him. He has given you all, and He asks for all in return. The slightest reserve will grieve Him to the heart. He spared not Himself, and how can you spare yourself? For your sake He poured out in lavish abandonment all that He had, and for His sake you must pour out all that you have, without stint or measure.

Oh, be generous in your self-surrender! Meet His measureless devotion for you with a measureless devotion to Him. Be glad and eager to throw yourself unreservedly into His loving arms, and to hand over the reins of government to Him. Whatever there is of you, let Him have it all. Give up forever everything that is separate from Him. Consent to resign from this time forward, all liberty of choice, and glory in the blessed nearness of the union which makes this enthusiasm of devotedness not only possible, but necessary.

Have you ever longed to lavish your love and attentions upon some one far off from you in position or circumstances, with whom you were not intimate enough for any closer approach? Have you not felt a capacity for self-surrender and devotedness that seemed to burn within you like fire, and yet had no object upon which it dared to lavish itself? Have not your hands been full of "alabaster boxes of ointment, very precious," which you have never been near enough to any heart to pour out? If, then, you are hearing the loving voice of your Lord, calling you out into a place of nearness to Himself, that will require a separation from all else, and that will make an enthusiasm of devotedness not only possible, but necessary, will you shrink or hesitate? Will you think it is hard that He reveals to you more of His mind than He does to others, and that He will not allow you to be happy in anything that separates you from Himself? Do you want to go where He cannot go with you, or to have pursuits which He cannot share?

No! no, a thousand times no! You will spring out to meet His lovely will with an eager joy. Even His slightest wish will become a binding law to you, that it would fairly break your heart to disobey. You will glory in the very narrowness of the path He marks out for you, and will pity, with an infinite pity, the poor far-off ones who have missed this precious joy. The obligations of love will be to you its sweetest privileges; and the right you have acquired to lavish the uttermost wealth of abandonment of all that you have upon your Lord, it will seem to lift you into a region of unspeakable glory. The perfect happiness of perfect obedience will dawn upon your soul, and you will begin to know something of what Jesus meant when He said, "I delight to do thy will, O my God."

But do you think that the joy in this will be all on your side? Has the Lord no joy in those who have surrendered themselves to Him, and who love to obey Him? Ah, my friends, we are not able to understand this; but surely the Scriptures reveal to us glimpses of the delight, the satisfaction, the joy our Lord has in us, which rejoice our souls with their marvelous suggestions of blessedness. That we should need Him, is easy to comprhend; that He should need us seems incomprehensible. That our desire should be toward Him, is a matter of course; but that His desire should be toward us, passes the bound of human belief. And yet He says it, and what can we do but believe Him?

He has made our hearts capable of this supreme overmastering affection, and has offered Himself as the object of it. It is infinitely precious to Him. So much does He value it, that He has made it the first and chiefest of all His commandments that we should love Him with all our might, and with all our strength. Continually at every heart He is knocking, asking to be taken in as the supreme object of love. "Wilt thou have Me?" He says to the believer, "to be thy beloved? Wilt thou follow Me into suffering and loneliness, and endure hardness for My sake, and ask for no reward but My smile of approval and My word of praise? Wilt thou throw thyself, with a passion of abandonment, into My will? Wilt thou give up to Me the absolute control of thyself and of all that thou hast? Wilt thou have My way with thee in all things? Wilt thou be content with pleasing Me, and Me only? Wilt thou come into so close a union with Me as to make a separation from the world necessary? Wilt thou accept Me for thy heavenly Bridegroom, and leave all others to cleave only unto Me?"

In a thousand ways He makes this offer of union with Himself to every believer. But all do not say "Yes" to Him. Other loves and other interests seem to them too precious to be cast aside. They do not miss of Heaven because of this. But they miss an unspeakable present joy.

You, however, are not one of these. From the very first your soul has cried out eagerly and gladly to all His offers, "Yes, Lord, yes!" You are more than ready to pour out upon Him all your richest treasures of love and devotedness. You have

JESUS gives the law of knowledge in His famous words, "If any man willeth to do His will he shall know of the teaching." If we do what we know to do, we will know more. If we know to do, and hesitate and hold back, and do not obey, the inner eye will surely go blind, and the sense of right be dulled and lost. Obedience to truth is the eye of the mind. S. D. Gordon

brought to Him an enthusiasm of self-surrender that perhaps may disturb and distress the so-called prudent and moderate Christians around you. Your love makes necessary a separation from the world, of which a lower love cannot even conceive. Sacrifices and services are possible and sweet to you, that could not come into the grasp of a more half-hearted devotedness. The life of love, upon which you have entered, gives you the right to a lavish outpouring of your all upon your beloved One. An intimacy and friendship, which more distant souls cannot enter upon, become now, not only your privilege, but your duty. Your Lord claims from you, because of your union with Him, far more than He claims of them. What to them is lawful, love has made unlawful for you. To you He can make known His secrets, and to you He looks for an instant response to every requirement of His love.

Oh, it is wonderful, the glorious unspeakable privilege upon which you have entered! How little it will matter to you if men shall hate you, and shall separate you from their company, and shall reproach you and cast out your name as evil for His dear sake! You may well "rejoice in that day, and leap for joy," for behold, your reward is great in heaven; for if you are a partaker of His suffering, you shall also be of His glory.

In you He is seeing of the "travail of His soul," and is satisfied. Your love and devotedness are His precious reward for all He has done for you. It is unspeakably sweet to Him. Do not be afraid, then, to let yourself go in a heart-whole devotedness to your Lord that can brook no reserves. Others may not approve, but He will; and that is enough. Do not stint or measure your obedience or your service. Let your heart and your hand be as free to serve Him, as His heart and hand were to serve you. Let Him have all there is of you, body, soul, mind, spirit, time, talents, voice, everything. Lay your whole life open before Him, that He may control it. Say to Him each day, "Lord, enable me to regulate this day so as to please thee! Give me spiritual insight to discover what is Thy will in all the relations of my life. Guide me as to my pursuits, my friendships, my reading, my dress, my Christian work.." Do not let there be a day nor an hour in which you are not consciously doing His will, and following Him wholly.

A personal service to your Lord, will give a halo to the poorest life, and guild the most monotonous existence with a heavenly glow. Have you ever grieved that the romance of youth is so soon lost in the hard realities of the world? Bring Christ into your life and into all its details, and a romance, far grander than the brightest days of youth could ever know, will thrill your soul, and nothing will seem hard or stern again. The meanest life will be glorified by this. Often, as I have watched a poor woman at her washtub, and have thought of all the disheartening accessories of such a life, and have been tempted to wonder why such lives need to be, there has come over me, with a thrill of joy, the recollection of this possible glorification of it, and I have realized that even this homely life lived in Christ, and with Christ, following Him whithersoever He might lead, would be filled with a spiritual romance that would make every hour of it grand; while to the most wealthy or most powerful of earthly lives, nothing more glorious could be possible.

Christ Himself, when He was on earth, declared the truth that there was no blessedness equal to the blessedness of obedience. "And it came to pass, as He spake these things, a certain woman of the company lifted up her voice, and said unto Him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But He said, Yea rather, blessed are they that hear the Word of God, and keep it."

More blessed even than to have been the earthly mother of our Lord, or to have carried Him in our arms and nourished Him in our bosoms, (and who could ever measure the bliss of that?) is it to hear and obey His will!

May our surrendered hearts reach out with an eager delight to discover and embrace the lovely will of our loving God!

The spiritual field-glasses through which we come to see God's will for our lives are double-barreled. Side by side are two lenses. The one "I trust." The other "I will." When a man can hold both of these to his eyes he will see God's will with unclouded clearness....No man can see the will of God save through these two crystal lenses—the trustful heart, and the yielded will.

—James H. McConkey

Uncommon Christians

by HENRY W. FROST

"I am come that they might have life, and that they might have it more abundantly" (John 10:10).

DR. Young, the author of the Bible concordance, has suggested that the text which we have chosen for the theme of our meditation may be translated as follows: "I am come that they might have life, and that they might have it above the common." Taking it for granted that this is an allowable translation, we discover that Christ foresaw two possible results of His redemptive work, namely, the producing of disciples who should have life in a common sense, and then, of those who should have life in a sense above the common. We reasonably conclude, therefore, that Jesus foretold in these words that there should be two classes of Christians; first, common Christians, and second, uncommon Christians. As to His desire in the matter, then and now, the phraseology of the text leaves us without doubt. He came, He said, that men might have life, and also that the same men might have it more abundantly. In other words, He desires that no disciple should remain a common Christian, but rather that every disciple should become, at once and forever, an uncommon Christian.

As we look upon the lives of Christians at large, and as we test them by the standard thus given by Christ, the outlook is disappointing and discouraging. There are, thank God! thousands and tens of thousands of those who have life; but, in all charity and yet in all honesty, we must admit that those who have the life that is more abundant are the few among the many. This, according to our text, can mean only one thing: there is a multitude of common Christians; but, comparatively, there is but a small body of uncommon Christians. So then, things are terribly wrong. And it is no light matter that this is so, since it is this living on common planes of life which makes common action possible and uncommon action impossible. For a low living church will never produce anything else but a low-level product of experience. It is a vital question, therefore, what the Master means when He declares that He would have His disciples to be uncommon Christians. And it is this question which we desire to face, and as far as possible to answer. What then is an uncommon Christian?

First, I would say that the uncommon Christian is one who makes God's Word his only, his full, and his constant rule of faith and practice. Now, there are many people who say that they do this, and who would be shocked to think that they do not do this, but who are far from living out their lives on any such plan. In the first place, while they may read, they do not study God's Word. And in the second place, even when they do study the Word, they do not do this from a personal standpoint, in order to correct their lives where they are wrong, and to develop their lives where they are already right. And in the third place they do not continually keep their souls under the power of the Word, that its principles and commandments may be operative and effective upon the whole conduct of life. And in such a case, it is not theory but practice which counts. We may hold the theory that all of God's words are "spirit and life." But if we do not, by prayer, faith and practice, make them spirit and life, they will never become such to us. In such an event, however evangelical we may be in holding to the divine inspiration and authority of Scripture, we shall inevitably fall below the level of the Scripture and become nothing but second-rate, or common Christians. It is well for us to remember that one of Christ's beatitudes is this: "If ye know these things, blessed are ye if ye do them." The uncommon Christian then, is one who not only reveres the Word, but also meditates upon it and obeys it to the full.

> THE author of this study has seen a mighty truth and has unfolded it in a simple yet powerful fashion. He makes clear that "Uncommon Christians," who are altogether too uncommon, are the obedient Christians.

Second, the uncommon Christian is one who lives out his life, having no confidence in the flesh, having all confidence in the Person and power of the Holy Spirit. To such an one the Master's word: "That which is born of the flesh is flesh," is full of meaning. It signifies that experimentation as to the flesh needs no repetition; that it has been found out, once for all, that the flesh is inherently and infinitely bad; and that there was just cause for the divine edict to go forth against it, pronouncing it beyond alteration or recovery. To such an one also, the words of the Holy Spirit: "Be filled with the Spirit," and, "Walk in the Spirit," are not mystical and illusive, but understandable and practical. They signify that there is a third Person of the Trinity, Who is God the Holy Ghost; that He dwells in and with the believer: that He interprets the Word and Christ to the soul; that He restrains

from evil and constrains unto good; that He is able to do all things in and through the Christian which God requires to be done; and hence, that all life is to be begun, continued and ended in Him. Now, no Christian can hold and practice such truths without be ng lifted up and out of common living. God the Holy Ghost is heavenly in being, in thought, in word, and in action. And when such an One as this possesses the life, the immediate and continual result is an exaltation out from the common into the uncommon. And this produces an uncommon Christian.

Third, the uncommon Christian is one who, having accepted Christ as his Saviour, makes Him once and forever the absolute Lord of His life. Our text suggests that Christ may occupy two possible relationships to the soul. Moreover, experience proves that this is so. Hence, men often know Christ as their Saviour and yet do not know Him as their Lord; while not a few saints make it plain that they know Him both as Saviour and Lord.
It is such facts that give point and application to the word of the Apostle Peter: "Sanctify in your hearts Christ as Lord." In other words, the Apostle writing to Christians, exhorted them to perfect their lives by making a sanctuary of their hearts and by enshrining and enthroning there the Christ, not simply as Saviour of the life, but also as its great and glorious King. Now, there are not many Christians who have thus exalted Christ, and who have thus come to know the blessings of the lordship of Christ. Therefore, instead of their lives being Christ-managed, they are self-managed. And the result is disastrous. For any such life, in the nature of the case, must sink lower and lower down, until all that is left is bare life, until the man himself is of the earth, earthy. It is of such lives the Spirit speaks when, referring to the world beyond, He says, "Saved, yet so as by fire." But the Christian who makes Christ Lord knows no such experience, now or hereafter. Now, it is "joy unspeakable and full of glory"; and hereafter it is "an abundant entrance" and "the glory that excelleth." And such an one is an uncommon Christian.

Fourth, the uncommon Christian is one who has the vision of those who walk in heavenly places, and who thus sees things from the heavenly and larger standpoint. It is impossible that there should be anything little or mean about a man who has entered into the resurrection and ascended life of Christ. Even an aviator and a balloonist learns to see and talk big. Much more is this true of the man who takes his place above clouds and stars and moon and sun, even upon the throne of God. To such a man, earthly things look far away; and what he sees, he views in whole and in perspective. For instance, such an one no longer sees denominations and churches; he sees the Church of Christ which He purchased with His precious blood, and all its members are his brethren. For instance again, he no longer sees his country and nation; he sees that God "has made of one blood all nations of men," and that all men, so far as natural relationship and claim are concerned, are his kith and kin. And seeing big, he also feels big. The heart that was little, expands, and the life that was self-centered breaks forth into prayer and gift and service for all men everywhere. But it is a well known fact that these are not common conditions among men. Alas! they are very uncommon. Most men live in the valleys. There are but few who dwell upon the mountain-tops. The uncommon Christian, however, does this. His life, experimentally, is hid with Christ in God. And the result of this is the uncommon experiences of the uncommon Christian.

Fifth, the uncommon Christian is one who gives his life irrevocably to God for the saving and sanctifying of the souls of men. I do not mean by this that the uncommon Christian necessarily becomes a minister, evangelist or missionary. These will always be exceptional persons amongst men. I mean rather that all such persons realize their priestly calling, and fulfil their service, in God's appointed place and way, in sacred devotedness of mind and heart. It may be that the person is a business man; but his business is not first, for God is first, and whatever wealth he may obtain is laid down at the Master's feet for His ownership and use. Or, it may be that the person is a serving maid; but every duty is faithfully and joyfully performed as unto Christ, and the life in its humility is fragrant with the power of the Holy Spirit. In such cases, whatever the station of work, the end in view is the glory of God and the good of men, and this end is reached by prayer and service and testimony. Manifestly, such a person is detached from the earthly and attached to the heavenly; and with such an one even the common of life becomes gloriously uncommon. In short, such an one has become an uncommon Christian; and the result is, whoever he is, that he is made a blessing to the ends of the earth. I know a scrub-woman who, at last accounts, was supporting by her hard-earned and hard-saved money, thirty bible-women in foreign lands. She is indeed an uncommon Christian.

And lastly, the uncommon Christian is one who, in the midst of the blessings and joys of earth, however much he may be favored and used of God, never forgets that his true portion is not in earth but in heaven, and that the true hope of his soul is found in waiting for the coming of Christ. It is terribly possible to turn the blessings of God into a curse—to pray, to serve, to sacrifice, to be chosen of God as one who is to be blessed and who is to be a blessing, and finally, to become engrossed with the earthly things and to neglect the heavenly things, to become enamored with the blessings and to forget the Blesser, to fix one's heart on the work and to turn away from the Worker, to leave one's first love, and no longer look and long for Him who alone is the Bridegroom of the soul. Yes, it is terribly possible to do all this, unintentionally, gradually, almost unconsciously, but surely, steadily, increasingly, until the last word that one would wish to hear would be, "Behold, I come quickly!" And the end of these things is death, so far as real living is concerned. For the true man of God never puts first things second, and he never ceases to remember it is only in Christ's presence that there is fulness of joy, and only at His right hand that there are pleasures forevermore. The uncommon Christian, therefore, is the one who walks with head erect, with eyes lifted, and with gaze fixed. Busy as he may be, occupied intensely as he must be as a faithful steward of God,

he yet waits and longs for that hour to come when he may hear the voice that is like many waters, and see the face that is like the sun shining in its strength. And so looking and longing he is made increasingly, even here and now, like the One Whom he loves and serves. And this means as he passes from glory to glory, that he is changed more and more from the common to the uncommon.

A story is told to the effect that a farmer once took an eaglet from its nest and put it with the fowls of the farm in the barnyard. There the eaglet walked to and fro, to all appearances no better than a hen or a duck. But days passed, the leaden skies of winter gave place to the blue of springtime, and the eaglet became a full grown eagle. Suddenly, one day, a beam of light from the full orbed sun fell down upon him, stirring him with its radiant warmth. At that the eagle raised his head and looked full into the face of the sun. Then, he suddenly spread his great wings, and, beating the air with rapid stroke, he made his way higher and higher up, until he was lost to sight in the space and light of heaven. The eagle never came back to his barnyard home. He had left common things behind him once and forever. And the application for us is not far to seek. It is found in the Master's words which we have been considering: "I am come that they might have life, and that they might have it above the common!"

The Blessings of Obedience

(SYMPOSIUM) Collected by JESSE ROY JONES

OBEDIENCE to God means strength to win every victory in the Yielded Life. How beautifully this is illustrated back in the Book of the Law. After reviewing all that He did for the children of Israel in bringing them out of the land of Egypt, the Lord says to them, "Your eyes have seen all the great acts of the Lord which He did. Therefore shall ye keep all the commandments which I command you this day, that YE MAY BE STRONG, and go in AND POSSESS THE LAND" (Deut. 11:7-8). Could any Scripture be in closer harmony with that familiar and precious passage which is especially for us in this age, i. e., Romans 12:1-2? To us the message comes with a clarion call: "I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, and be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Because of Christ's obedience to God on our behalf, let us be obedient to God and thus show our appreciation of Christ's love for us. Such obedience will inevitably lead the child of God into the unspeakable blessings of a life that is unconditionally surrendered to Him for sacrificial service. Anything less than this is not obedience. "If ye love Me," says the Master, "ye will keep My commandments." And the Apostle Paul who was inspired by the Spirit of the same Master says in commanding words, "Yield yourselves servants to obey."

> The power of testimony to specific blessings flowing from obedience cannot be overthrown. May God use these simple testimonies from workers and students of D. B. I. encourage some faltering soul to enter into a life of obedience to his Lord.

There is more "land to possess" in the Yielded Life. Read these refreshing testimonies of those who have entered into the joys and blessings of the life of obedience, and have found strength to triumph in the good fight of faith.

SO little emphasis is put on obedience in the home in the present day that the thought of obedience bringing joy seems quite absurb. However God's blessings upon Israel were based upon obedience, so also His blessing upon the individual soul today.

More than twelve years ago through the reading of the book of Philippians the conviction gripped me that God wanted us to engage in some phase of work for Him where we would not be depending on a stipulated salary. God had been dealing similarly with Mr. Fowler. Soon the invitation came to us to begin a Bible school in Denver. It was to be a work of faith. We accepted the invitation and came. During the twelve years we have been faithfully cared for through His gracious provision. There have been trials, there have been disappointments but through it all the joy of simply knowing we were here because He had directed has been immensely more satisfactory than the luxuries of life apart from His will. Indeed, full obedience to God's Word brings fulness of joy.

Mrs. Clifton L. Fowler.

TO obey is to do the will of the Father, and from Phil. 2:13 we find that "it is God that worketh in you both to will and to do of His good pleasure." One of the hardest lessons for a child of God to learn is that of letting the Father's will be done, and not to do his own. The Father knows all things and we hinder our growth in grace by any refusal to let Him have His way with or in our lives.

I wish to testify to the above facts. The times of growth and blessing to my own soul, and also the times of great usefulness in the lives of others, have been those times when I have let the Lord lead and I have willingly followed. God's way, however, has not always caused rejoicing at the moment, for many times a testing or a chastening has proven to be the greatest blessing. God's ways are always best and although I have not always been willing or obedient to His leadings, I have found that when willingly obedient to Him, His way proved to be the greatest of blessing. H. A. Sprague.

"IF ye be willing and obedient ye shall eat the good of the land: but if ye refuse and rebel ye shall be devoured with the sword." To Israel this promise was material, that if they were obedient they would eat of the good of the land, but if they disobeyed they would indeed be devoured by the sword. And this very thing actually came true many times in Israel's history. But to us it is a God-given promise of a spiritual feast if we are willing and obedient and also that we will suffer a spiritual death before the Word of God (the sword of the Spirit) if we refuse and rebel against Him. Has this passage proven to be true in my own life? Yes, many times. My own experience in disobedience and the resultant misery has made me wish at such times that the passage meant a cold sharp metal sword actually piercing my flesh rather than the terrible thrust of God's own Word upon my disobedient soul. But on the other hand, what joy, and peace and contentment I have tasted as a result of obeying His will rather than my own desires. Not that the thing that He leads me to do is always joyous to me in itself by any means, but to do His will is blessed. So on the promise of God's Word first, and also on the strength of my own experience, I say to any rebellious soul that may read these words, "Whatsoever He saith unto you, do it," for "To obey is better than sacrifice." S. R. Skivington.

"BY faith Abraham, when he was called to go out, . . . obeyed" (Heb. 11:18). There came to my soul five years ago the quiet, but definite, conviction that obedience to II Cor. 6:14-17 in my life would mean severing myself from some of the sweetest associations of my life,—those of my girlhood church. Having come into a knowledge of my Savior and a willingness to confess Him before others in the little church, and having first tasted of the joys of serving Him there, my love for it was very deep. Consequently, I was loath to acknowledge that modernism had gained an entrance and subtle worldliness was following in its wake. However, when the tide had become so strong that it could not be ignored, and when testimony against it was rejected and scoffed at, there came the definite call to separate from all relationship to it.

What was the blessing bestowed by God when His call had been heeded? Obedience meant tearing away from the happy fellowship of many faithful friends and turning the back upon the scenes which represented God's first dealings with the soul. But God fulfilled the promise which accompanied His command—"And I will be a Father unto you." He gave the soul the steady, quiet consciousness of being in His will, which is of greatest importance. In addition, there was a deepening of fellowship with Himself, a more intimate knowledge of Him Who had spoken, and the joy which comes from leaning wholly upon Him with the soul stripped of its earthly props. No greater delight can come to the heart of the child who has obeyed the Father than the joyous sense of His approval and the privilege of unbroken communion and companionship with Him. Mrs. Jesse Roy Jones.

In conversion, God gives to me, but in consecration I give to God.

Dr. Chalmers

MANY blessings have come to my soul through knowing the will of the Lord and obeying Him. Sometimes after long struggles I have obeyed, and at other times I have had the blessing of immediately following His will. I know the prolonged struggles are not necessary. Yet in my life some of the greatest blessings have come after the keenest struggles. This was especially true when the Lord led me fully to enter into my life work. My initial decision to accept His will came simply and without a very great struggle and I happily entered into preparation. But in those first years there were other decisions to be made and when the time came finally for me to enter into His Service I found myself in a prolonged struggle. I knew the Lord's will but was trying to find excuses for not obeying it. At last one day I let go and told the Lord I was willing to obey no matter what it meant and then I stepped out by faith to do His bidding.

From that moment I have had the blessed assurance of knowing beyond a shadow of doubt that I obeyed His leading. Even amid the most severe

struggles I have never doubted His will for my life, or that I was in the place of His choice. My soul has been steadied and established by this assurance.

I have found, too, that one of the greatest blessings of obedience, beside the assurance it gives, is the joy it brings to one's soul. There is an uplift and a buoyancy in knowing you have followed where He has led. There are no words to describe how filled with joy and peace my life has been since there has come mutual understanding between the Lord Jesus and myself because I have heard His call and answered it. The fellowship made possible by obedience is rich and sweet.

Of course there have been testings, but the blessings by far outweigh them. If I had known the testings beforehand I might have turned away, but now I would not forego the blessings in spite of all the testings.

Mrs. H. A. Wilson.

Blessings follow obedience. This has been true time and again in my own life. Perhaps one of the clearest examples of this truth came to me as a result of obedience to the Lord's dealing in giving my life to the testimony of the Denver Bible Institute.

When I entered D. B. I. for training I had already made up my mind upon graduation to go out as an evangelist. I knew nothing whatever of guidance, so depended wholly upon my own good judgment to to be the determining factor and counsellor. I had also planned to specialize in music, in fact magnifying this above the Bible course.

Very early in the first year of my training the Lord dealt with me very definitely. I found my plans were not His plans and this perplexed me very much. In the first place He showed me that I had entered a Bible school and not a music consevatory, consequently I was here to study the Bible and not to specialize in music. Secondly, my plans concerning the evangelistic work were completely upset by circumstances which intervened. This left me perplexed indeed. I became disgusted and dissatisfied with everything pertaining to Christian work. During the rest of that school year and the vacation period I prayed very much concerning the Lord's will for my life. As I was praying one day the thought came to me, "Why not give your life to the testimony of the School?" This displeased me thoroughly. To give one's life unreservedly to the School meant altogether too much sacrifice, and I couldn't see how the Lord could not expect so much of me. However, the more I prayed about the matter the more it fastened itself upon me. So, finally, I decided if this was really the Lord's will for my life I would keep it to myself and not breathe a word to a soul until I had finished my course of study. In the meantime I would try my best to induce the Lord to burden me for Africa, China, or most any place that I might rid my soul of the burden which He had so definitely laid upon me, but all in vain. His dealing was so definite I could no longer resist—I must obey. Then and there I found to my own joy and delight that "to obey is better than sacrifice" (I Sam. 15: 22). Words cannot express the peace and the satisfaction that came to my own soul as I unreservedly turned to Him, to do His will no matter what was involved. "If ye be willing and obedient, ye shall eat of the good of the land" (Isa. 1:19).

C. Reuben Lindquist.

AN instructed child of God cannot walk life's pathway in joy and victory unless he has learned the blessing of full obedience to the Word of God. Obedience in the Word is always the road to blessing. The inspired record is, "If ye be willing and obedient ye shall eat the good of the land."

The blessings of obedience are real. One of the greatest blessings which my soul has experienced has been in obeying the Word on the subject of authority. The Book declares, "Obey them that have the rule over you and submit yourselves, for they watch for your souls as they that must give account." Or, obey those who are your "spiritual guides." This is not in the realm of civil law for most of us have no difficulty there, but it is in the realm of Christian relationship. God knows how much rebellion and independence is mine naturally in this respect. The old nature of sin is "enmity against God and is not subject to the law of God, neither indeed can be," and thus rebellion was produced against anything akin to authority, and brought the soul into bondage. But yieldedness to the Word in obeying those who are my "spiritual guides" in matters of opinion and judgement has brought glorious liberty and freedom not only toward those whom God has placed over me but also toward the Lord and the Book He has given.

To those who are willing and obedient on anything the Word brings to the soul, God guarantees His blessing. On the subject of obedience to authority His blessing to my soul has been rich and abundant. It has produced confidence in the Book that I had never known before, and as a final result joy and victory in Him.

Mrs. L. J. Fowler.

I every day see more and more, how God's glory is to be found only in simple obedience.

Lady Powerscourt

"The Obedience of Faith"

Romans 16 : 26

by ARTHUR T. PIERSON

THE Bible lays great stress upon Obedience, as well as upon Faith; and our whole duty is embraced in these four words: The Obedience of Faith. In Romans 1:5, we find the expression: "obedience to the Faith," but that is a different thing: it means conformity to the system of truth found in the Word of God. The obedience of faith is that obedience which springs from faith, and to which faith leads; and the phrase suggests that there is something peculiar in the obedience which faith inspires.

THE "prince of Bible teachers" was at his best when delivering this message at English's Opera House, Indianapolis, in 1883. To all who read with open hearts the blessings of the "obedience of faith" are sure to come into heir own lives.

Let me remind you again that faith is so simple that it is hard to analyze or define it. It is one of the elements in religious life, and definition and descripiton may make it even more obscure. You will notice that there are some things, whose nature we do not understand, but which we judge of by their effects, or by what we call their phenomena. For example no one can tell us what light is, yet we know, by what light does, all that we need to know about light itself. So electricity is a mystery in itself and its essence: but we learn much of its nature by its effects: it attracts and repels, gives light and heat, and communicates a shock to the body, and explodes under certain conditions.

Now we may know what faith is and whether we have faith, by obedience, which is the grand phenomenon or effect of faith. It is the fruit and proof of faith.

I have already said that there is something peculiar in the obedience which faith inspires.

1. It differs from the obedience of form; a mechanical or formal obedience. There may be the most exact outward compliance with a command, without the slightest inward submission; underneath a faultless form of obedience there may even lurk the most hateful spirit of rebellion. In the book of Esther, we read how Haman obeyed the command of King Ahasuerus as to Mordecai; he arrayed him in royal robes, placed him on the King's own charger, put on his head the crown royal, and led him about the city, proclaiming: "Thus shall it be done unto the man whom the King delighteth to honor!" Yet of all men he hated Mordecai the most, had plotted to hang him, and muttered curses in his heart while he was doing exactly as the King had commanded.

The obedience of faith is first of all an obedience of the will. However imperfect it may be, the will is to obey perfectly. The heart is in the act of obedience, for otherwise it would be in God's sight no obedience at all.

2. The "obedience of faith" differs from the obedience of fear. We do many things simply because we are afraid of consequences if we do not. We stand in awe of penalty, as a slave dreads the lash, or as a subject fears a tyrant and a despot. Faith inspires the obedience of love, which casts out fear because fear hath torment. A true disciple would do God's will if there were neither Heaven to be gained nor Hell to be shunned. He turns to God as the magnet turns to the pole or the marigold to the sun. Psalms 11:8; John 4:34.

3. The obedience of faith differs even from the obedience of habit. A soldier obeys the word of command because he is accustomed to prompt and exact compliance with orders as a mere matter of military drill and discipline. The Pharisees were very much like soldiers, moving with regular steps, exactly as the rites and ceremonies of the law commanded, and without any thought or heart in it all, just like a soulless machine.

4. The obedience of faith differs from the obedience of reason. This is the most important distinction of all, and we shall dwell upon it. The province of reason is to weigh evidence and so to determine whether a thing is true or false. In reference to religion my reason is given me to decide by careful examination of the proofs, first, whether the Bible is the Word of God; secondly, what the Bible teaches, and thirdly, how far its teaching affects me and my duty. Beyond this my reason has no more to do. I am not to wait till I can see the reason of God's commands, before I obey, for sometimes His reason does not appear, or could not be understood by me if it were declared. Here is the fatal mistake of Rationalism which is the religion of Reason. It supposes there are no reasons in the mind of God which the mind of man cannot discover or comprehend.

Apply all this to the family, and you will see that it would overturn all family government. What is obedience? It is a submission to authority. We

command our children to do some things where we cannot stop to give a reason, where a reason cannot always be given, or if given would not be understood; and we expect our children to do what we say and not what they choose to do, or may see a reason for.

Let me suppose a case. Here is a merchant in New Orleans having large landed interests who sends a son to Australia to conduct a plantation. Becoming very much embarrassed and in danger of bankruptcy, he sends a letter, or perhaps a telegram, in which he says, "Sell out immediately for what you can get, and send proceeds to me in draft on London Bankers!" The message comes before harvest time, and the crops are yet ungathered. The plantation will not bring half its value at a forced sale. The son does not understand the father's reason for the peremptory message, and ventures to delay the sale till after harvest, because he thinks this a more reasonable course, and so his father becomes hopelessly bankrupt. Now what was that son's duty? How far had his reason anything to do in his obedience? Just so far and no farther: first he was to use his reason to find out whether that was his father's own letter or message, and what it commanded him to do. Beyond this all reasoning would be impertinence and rebellion. The father was under no obligation to assign his reasons, the son had no right to delay, till he might ask a reason; but if satisfied of the genuineness of the message from his father and of its meaning, he should at once do as he was commanded.

5. This prepares me to say that the obedience of faith is the obedience of trust. The true child of God has faith in the wisdom, goodness, and love of God. He believes God is too wise to make a mistake, too good to be unjust, and too loving to be unmerciful. And so he submits and surrenders his own will and even his own reason to his Heavenly Father. His will is lost in God's will and his reason swallowed up in God's Reason. Even when God calls him to wade through deep waters or walk through fires, he obeys, because he knows, that all is for his good, and the best thing possible is for him to obey. Even though he walks through the valley of the shadow of death, he follows his guide fearing no evil, in deep darkness and seeming danger.

The obedience of faith goes even beyond the obedience of conscience. Conscience says: "I ought," and is the voice of duty. But, faith says: "I delight to do God's will." Duty is lost in privilege.

You will see that the obedience of faith is implicit. That word means enfolded, as if absorbed and lost in God. We rest on, trust in, His truth, wisdom, love, and yield to His Word and will without doubt, hesitation, reservation or reasoning. So is the obedience of faith immediate. In Matt. 4:18-22 we read how Jesus called Peter and Andrew, from casting their fisher's net into the lake, to follow Him and become fishers of men; "they straightway left their nets and followed Him." Just afterward He called James and John to the life of disciples and apostles, and they "immediately left the ship and their father and followed Him." Here are men summoned to leave their trade and kindred to take up an entirely new life. Yet without any hesitation or delay, they promptly and cheerfully obeyed. Paul told Agrippa (Acts 26:19) that when Christ met him on the road to Damascus, immediately he obeyed the heavenly vision. His first question was, "Who art thou Lord?" and his second question was, "What wilt thou, Lord?" and from that moment he knew no will but the Lord's will!

The obedience of faith is not only willing but watchful. The child of God does not wait for an explicit command; he anticipates the wishes of his Father. The slightest whisper, beck or glance from the Father is enough. Psalm 123:2. "Unto thee lift I up mine eyes, O thou that dwellest in the heavens. Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God." The beautiful thought here presented you might see illustrated, for instance, in the Eastern manners of today. Suppose you and I go into a gentleman's house in Damascus. We note that the Oriental host does not speak so often nor so quickly as in the West; and frequently the only instructions given to the servants in waiting are found in a sign of the hand. As soon as we are introduced and seated on the divan, a wave of the master's hand indicates that sherbet is to be served. Another wave brings coffee and pipes; another brings sweetmeats, and at another dinner is made ready and served. The eyes of the attendant servants are fixed on the hand of the master, and watching his hand or even his eye they instantly know and do his

If they obey and serve Him, they shall spend their days in prosperity, and their years in pleasures.

Job 36:11

will. So on the river Thames and on the boats crossing the channel from Dover to Calais, a lad known as the "call boy" watches attentively the hand of the captain, and conveys his will to the man at the engine. It is all done by watching the slightest motions of the hand!

As faith is the simple secret of salvation, so obedience is the simple secret of holiness. To obey even obscure commands, or what may seem at the time beyond our reason to explain or even contrary to our reason, that is the very heroism of faith. So Abraham obeyed when commanded to offer up Isaac; so Gideon obeyed when bidden to venture against the countless host of Midianites with only three hundred men, and no weapons but lamps and pitchers! So Naaman obeyed when told to go and dip seven times in Jordan to be cured of leprosy! So Peter obeyed when commanded to submit to his Lord and permit Jesus to perform that most menial service of washing the feet.

We must remember the heroes of the Light Brigade in the awful charge of Balaklava:

"Forward! the Light Brigade!
No man was there dismayed-
Not though the soldiers knew
Some one had blundered!
Their's not to make reply,
Their's not to reason why,
Their's but to do and die!
Into the valley of death
Rode the six hundred! "

Nothing in the holy life can be more beautiful in God's eyes than the obedience of faith, when both instant and constant. Again we say it is the very highest heroism. The Roman soldier took the sacramentum, or military oath, when he entered the service of Rome, vowing to follow the silver eagles wherever they led, to go wherever duty called him, and to stay wherever duty places him. When Vesuvias vomited out her awful fires, August 29, A. D. 79, those Roman soldiers remained in their sentry boxes, where they had been stationed; and because no order relieved them, stood there till overwhelmed by the rain of fire. And when Pompeii was dug out from beneath the ashes of eighteen centuries, the bones of those brave sentries were found at their posts!

The obedience of faith marks and makes the difference between a religion of sentiment and mere transient feeling, and the religion of principle and habit. There are people who come and hear the Gospel and are floated by it very near to salvation, but they are like driftwood, there is no grappling iron to catch and hold them. In Hosea such "goodness" is compared to the "morning cloud" and "early dew" which passeth away. The cloud may appear beautiful, but it is vague and evanescent; the early dew may be radiant and glistening, but it is transient and unsubstantial. A religion of sentiment and feeling depends on the presence of the inspiring cause which awakened it; it must have stimulus, and its stimulation largely depends on ardor and fervor in others. God would have us obedient that we may be independent.

Photographers found that a solution of hypo-sulphite of soda fixed the picture, which otherwise would fade out. Obedience is the divine bath in which the otherwise transient impressions from the light of God's truth are made permanent in the soul; the image of holiness is fixed by habitual compliance with the laws of holy living.

On one of the railroads in Prussia a switch tender was just about turning on a different track a coming express train, to prevent collision with another train approaching from the opposite quarter, when he saw his own little son playing on the track just in front of the advancing engine. What could he do? At such crisis thought is as quick as lightning. If he sprang to save his boy he could not turn the switch in time, and hundreds of lives might be sacrificed. Instantly and instinctively he determined to stand at the post of duty; and shouting to his boy, "Lie down flat!" he laid hold of the switch and turned the train upon its proper track. The boy, accustomed to prompt obedience, did as he was told, and laid down. The train thundered over him, and passed on. The father rushed forward fearing to find only the mangled body of the boy, but found him alive and wholly unhurt. His prompt, implicit obedience had saved him. Had he paused to ask a reason he would have been crushed to atoms. To his faith in his father he owed his salvation and to his obedience of faith he owed his wholeness of body. What a lesson on the obedience of faith, in its relation both to salvation and holiness!

"Crown Him. crown Him, Lord of all!" If you do not crown Him Lord of all, you do not crown Him Lord AT ALL.

—J. Hudson Taylor

Outlines for God's Workmen

Conducted by R. S. BEAL

A WORD FOR THE TESTED

Rom. 8:28

I. A HAPPY ASSURANCE—"We know"

II. A DIVINE SUPERINTENDENCE—"All things"
Literal Greek, "God works all,"etc.

III. A BENEFICENT CO-OPERATION—"Work together for good"

IV. A FAITH LIMITATION—"To them that love God."

—H. A. W.

DIRECTED HEARTS

II Thes. 3:5

I. A BLESSED LEADERSHIP
"The Lord direct your hearts."

II. A BLESSED EXPERIENCE
"Into the love of God."

III. A BLESSED HOPE
"Into the patient waiting for Christ."

—J. C. Stillions.

THE WILL OF GOD

Rom. 12:2

I. THE WILL OF GOD IS **GOOD**

II. THE WILL OF GOD IS GOOD BECAUSE IT IS **ACCEPTABLE**

III. THE WILL OF GOD IS ACCEPTABLE BECAUSE IT IS **PERFECT**

—J. C. Stillions.

REVELATONS OF GOD

In Romans 1 and 2.

I. THE WRATH OF GOD
"Has been revealed from the Heavens"
Rom. 1:18-20.

II. THE RIGHTEOUSNESS OF GOD
"Is revealed in the Gospel of Christ"
Rom. 1:16.

III. THE RIGHTEOUS JUDGMENT OF GOD
"Will be revealed in the day of His wrath"
Rom. 2:5.

—J. C. Stillions.

THE KNOWLEDGE OF HIM

Eph. 1:17-19

I. THE SOURCE OF KNOWLEDGE
"The Father of Glory" Vs. 17.

II. THE SECURING OF KNOWLEDGE
"Your understanding being enlightened" Vs. 18.

III. THE SCOPE OF KNOWLEDGE
"What the Hope of His Calling"
"What the Riches of the Glory of His Inheritance in the Saints"
"What the Exceeding Greatness of His Power Toward Us" Vs. 18.

—J. C. Stillions.

RIVERS OF LIVING WATER

I. THE SPIRITUAL DESIRE
"If any man thirst"

II. THE SOURCE OF SUPPLY
"Let him come unto Me"

III. THE SIMPLE CONDITION
"And drink and he that believeth"

IV. THE SURE RESULT
"Out of his belly shall flow"

V. THE SAVIOR'S MEANING
"This spake He of"

R. S. Beal

THE BELIEVERS' CONFIDENCE

"CONFIDENT OF THIS VERY THING"
Phil. 1:6.

I. CONFIDENCE CONCERNING THE PAST
"He has begun a good work in you"

II. CONFIDENCE CONCERNING THE PRESENT
"He is, and will keep on working at it"

III. CONFIDENCE CONCERNING THE FUTURE
"He will complete the work at 'the day of Jesus Christ'."

—J. C. Stillions.

CHRISTIAN RESIGNATION OR SUBMISSION

I. SUBMISSION TO RIGHTEOUSNESS OF GOD
Rom. 10:3.

II. SUBMISSION TO GOD
Jas. 4:7

III. SUBMISSION TO GODLY PASTOR
Heb. 13:17

IV. SUBMISSION TO ONE ANOTHER
Eph. 5:21

V. SUBMISSION TO THE HEAD
Eph. 5:22

VI. SUBMISSION TO THE ORDINANCES
I Pet. 2:13

R. S. Beal

RICH THRU GRACE

I. A POSITIVE COMPREHENSION
"Ye know the grace"

II. A POSITIVE CONDITION
"He was rich"

III. A POSTIVE CONDESCENSION
"He became poor"

IV. A POSITIVE COMPASSION
"For your sakes"

V. A POSITIVE CONSEQUENCE
"That ye might be rich"

R. S. Beal

THE PERFECTION OF CONFESSION

I. A SINNER CONFESSING HIS SINS TO GOD
Luke 18:13

II. A SINNER CONFESSING CHRIST TO GOD
Rom. 10:9-10

III. A SAINT CONFESSING CHRIST TO THE WORLD
Matt. 10:32

IV. A SAINT CONFESSING HIS SINS TO THE FATHER
1 John 1:9

V. A SAINT CONFESSING HIS SINS TO A FELLOW BELIEVER
James 5:16

VI. CHRIST CONFESSING THE SAINT TO THE FATHER
Rev. 3:5

VII. THE UNIVERSAL CONFESSION OF CHRIST AS LORD
Phil. 2:11

R. S. Beal

Whole Bible Sunday School Lesson Course

Expositions by H. A. WILSON

Lesson 27 **Sunday, October 4, 1925**

SALVATION FROM THE PENALTY AND GUILT OF SIN

Romans 4:1—25
Golden Text: Eph. 2:8—9

In our study of God's remedy for sin we saw that God saves men from the penalty of sin by providing a substitute who bore the penalty for us. There are many things involved in that fact, however, which we did not discuss in detail. One of these is the positive provision of righteousness which God makes for the soul which has been cleansed from sin by looking to Jesus. Merely to cleanse a soul from sin would leave Him shivering and naked before God. In the place of the filthy rags of our own sin-defiled "righteousness" we need a new garment. This need has been met (as have all other needs), in the Lord Jesus Christ. Let us see what God's Word teaches about this provision.

I. GOD ROBES EVERY BELIEVER IN HIS OWN PERFECT RIGHTEOUSNESS

Consider that statement again. **God robes every believer in His Own perfect righteousness.** It seems unbelievable, doesn't it? It is contrary to all human philosophies and man-made religions. It passes our brightest imaginings, but astounding as it may appear at first thought, this is the plain declaration of God's Word. We read in Rom. 3:22, "The righteousness of God . . . is by faith of Jesus Christ unto all and upon all them that believe."

Notice, first, that it is God's own righteousness which is reckoned to the believer, therefore, this righteousness is perfect. It is without flaw or spot. It cannot be polluted. It is the standard by which all so-called righteousness must be judged. It is eternally and immutably perfect. How it should thrill our hearts with joy to realize that this perfect righteousness has been provided for the believer in Christ. Jesus said to the unbelieving Jews of His own day, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20). Now these people spent their time in nothing but trying to be righteous. No man however earnestly he might work can hope by mere self effort to attain greater righteousness than theirs. But when we add to this the statement of Matthew 5:48 it becomes positively terrifying. This verse says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." This is the sum of God's demand. He can be satisfied with no righteousness which is less than His own. But as we have already seen, it is His own righteousness which He provides for the Believer.

What joy! what blessing! what consolation is ours to know that God has provided for us what His own Law demands. A righteousness which is perfect.

II. THIS RIGHTEOUSNESS COMES ONLY THROUGH FAITH IN CHRIST

The next thing which we are told in Romans 3:22 is that this righteousness comes only through faith. "The righteousness of God is BY FAITH OF JESUS CHRIST unto all and upon all them that believe; for there is no difference." Surely this helps us to understand. We do not get the righteousness of God by the dead works of Law keeping. It does not come through the efforts of the Pharisees. It does not come by works of any kind. It comes only through faith of Jesus Christ.

This is the unmistakable testimony of the Scriptures. See how clear Romans 4:5 makes it: "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." This was the secret of Abraham's righteousness as we are told in the preceding verses, and it is the secret of the righteousness of any who are righteous in God's sight. Again and again the same thing is clearly stated in the Scriptures. **A man receives the righteousness of God only through faith. It can come in no other way.** Romans 3:20-22; Gal.2:16; Romans 4:20-25.

III. THE RIGHTEOUSNESS IS THE BELIEVER'S POSITION IN THE EYES OF GOD.

"But," some will object, "show me a man who lives a life in which God's righteousness is fully manifested." And this leads us more carefully to consider the further statement of Romans 3:22: "The righteousness of God is by faith of Jesus Christ UNTO ALL AND UPON ALL THEM THAT BELIEVE for there is no difference." How amazing this statement is; even if we find a very few whose lives we are convinced really do manifest God's righteousness, we must admit that this does not characterize the lives of all who believe. The great majority of believers in Him are sadly deficient in the righteousness of their lives. What can this astonishing statement mean, "The righteousness of God is unto ALL and upon ALL them that believe?"

Believing as we do that the Scriptures are inspired and true in every part we must believe that in some way every believer shares God's righteousness. But the very fact that the lives of many believers are so unrighteous is proof in itself that this cannot refer to the lives which believers live. There is, therefore, only one realm in which this can be true. God is speaking of the believer's position as He sees him in Christ. While our lives are poor and weak and imperfect, still we have the record of God's Word, that in His sight the very weakest and most sinful believer is robed in the perfect righteousness of God.

That the righteousness of the believer is a matter of our standing in God's sight is confirmed by many other Scriptures. Col. 2:10 says of the believer, "Ye are complete (literally, "perfect") in Him, which is the head of all principality and power." Again I Cor. 1:30 says, "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and RIGHTEOUSNESS, and sanctification, and redemption." How beautifully this was suggested in the name applied to God in the Old Testament, "Jehovah Tsidkenu," which means "The Lord our righteousness"(Jer. 23:6). And how beautifully it is illustrated in God's declaration made even while He was chastening Israel for iniquity and stubbornness, that He had not beheld iniquity in Jacob neither seen perverseness in Israel (Numbers 23:21). In her state Israel was full of iniquity and rebellion, and must be chastened, but in her standing she was righteous before God and consequently He did not utterly destroy her but promised rather that He would restore her in the future. And yet again, what a marvelous illustration is recorded when God says of that old murderer and adulterer David, that he was a man after His own heart (Acts 13:22). Not in his life, certainly, for he was weak

and wayward, and sinful, but in his position in God's sight, through faith he had become heir of the righteousness of God.

IV. THIS RIGHTEOUSNESS MAY BE MANIFESTED IN OUR LIVES.

There is, however, another angle to this truth we must not overlook or we will miss the blessing. The righteousness which God has given in our Standing is not lessened if our lives are unworthy and fail to manifest it, but **it is God's desire that His righteousness shall be manifested in our lives as well as established in our Standing.** We read in James 2:20-24, "But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only." This is the other side of the question. Romans 4:2 tells us that "If Abraham were justified by works, he hath whereof to glory; BUT NOT BEFORE GOD." James 2:21 tells us that Abraham was justified by works. Romans 4:2 concedes this but tells us that it was not before God. It must therefore have been before man. This is the clear indication of James 2:23 for it says that the Scripture was fulfilled which says Abraham believed God and it was imputed to him for righteousness and he was called the Friend of God. When he believed God, that alone made him righteous in God's sight. There he was as righteous as God Himself though his life had been, and in many respects was yet, poor and weak and unworthy. But Abraham also permitted this faith and this righteousness to be manifested in his life. This earned for him the title among men "The Friend of God". Yes, Abraham was justified before God by faith and before men by works.

But now that we may clearly understand this truth, let us consider an illustration. Let us suppose that a young man in poor health borrows five thousand dollars at the bank. The money is soon spent, and his health is worse than ever because of his dissipation while spending it. The president of the bank from which he borrowed the money is a very wealthy man; he has seen the young man's plight and pities him. With the young man's consent he pays his debt and adopts him, making him his heir. So truly does he desire that the young man shall be assured of his love, he actually places all his great wealth at his disposal. He gives the boy a check book, telling him that he may draw upon his account for any amount he desires and his check will be honored at the bank. This is an imperfect suggestion of what God did for us. He forgave us our sins having paid the debt for us in the person of His own Son. He actually made us His children by the new birth. He has actually given us all spiritual blessings in Christ, among the chief of them being His own perfect righteousness. Now He invites us to draw upon His resources, promising to supply our every need. Now see what happens. The young man could if he chose continue in squalor and misery, he could live in a hovel, feed on garbage, and go clad in foul rags, but he would still be a millionaire. His standing at the bank would not be altered for a single instant. Or if he chose he could draw upon the account of the father. He could live in luxury, he could wear the best clothes and eat the best food. So the child of God, if he will, can continue in sin and misery and wretchedness, howbeit, he is the child of God, and righteous in His sight through simple faith in Christ. On the other hand if he will he can draw upon God's riches in glory in Christ Jesus and find his life daily nourished and transformed and clothed in righteousness by the power of God. Which, think you, is the reasonable thing to do? Col. 1:9-10; Jude 24; 2 Cor. 10:4-5; I Cor. 10:13; Phil. 4:19.

Lesson 28 **Sunday October 11, 1925.**

SALVATION FROM THE POWER OF SIN

Romans 6:1 23.

Golden Text: Galatians 1:4.

It is entirely possible for a soul to be saved and yet be living under the dominion of sin. In fact, observation leads one sadly to remark that this is the average condition among God's children. Were such a thing not possible it would be foolish for God's Word to exhort believers to separate themselves from the sins of the flesh and to clothe themselves in righteousness, but such admonitions we find on nearly every page of the Bible. This in itself is proof that if a man has really believed in Christ as his Saviour from the penalty of sin, he still needs to learn many lessons in spiritual growth and he needs constantly to be delivered from the power of sin. 2 Cor. 6:14-17; 2 Cor. 7:1; Eph. 4:22-32.

I. THE PROVISION.

But while it is possible for the believer to be bound in the fetters of sin, it is gloriously unnecessary, for God has provided deliverance from the power of sin. When our Lord Jesus Christ died on the Cross of Calvary, He died not only that our souls might be saved from the awful punishment which was due as a penalty of our sins, but also that He might deliver us from the power of the wicked old nature which produced those sins. This is evident from many scriptures. Romans 6:6-7 says "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin." This is a simple statement that when Christ died God counted that our old nature (sin) was destroyed, and this He did in order that we should no longer serve in the horrid bondage into which the old nature had brought us. This is the foundation of our victory over sin—that God counts us dead with Christ (which involves the destruction of the old nature in our Standing before God and its ultimate actual destruction in our State when we receive the resurrection body) and we are risen again from the dead with Him. Resurrected beings cannot sin. When we are raised from the dead or are transformed at the coming of Christ, we will be placed forever beyond the power and possibility of sin. But inasmuch as this is our present Standing before God, He has provided that we may taste beforehand the power of the resurrection of life. We may be free from the dominion of sin. Romans 6:4; Phil. 3:8-10; 1 Cor. 10:15.

There is one very striking statement in the sixth chapter of Romans in this connection. It is this—"For sin shall not have dominion over you: for ye are not under the law, but under grace"(Rom. 6:14). Could anything be more explicit? It is God's declaration of emancipation for the soul who has been bound in the fetters of sin. He declares that the soul who is "under grace," that is through believing in Christ, is set free from the dominion of sin. This emphasizes the fact that God has provided salvation from the power of sin for the soul who believes in Jesus. Many other scriptures also bear testimony to the same effect. Jude 24; Heb. 2:14-15 and 18.

II. THE PERFECTION

The very statement that God has provided for the salvation of the soul from the power of sin logically implies that He has provided for full salvation from that evil power. But many of God's children admit in the abstract that God has provided salvation from the power of sin, who will not admit that it is possible for the soul to have full and complete victory over all known sin. It is therefore well that we should pause to emphasize the perfection of God's provision.

There are many scriptures which show that it is possible for a soul to have full and constant and unqualified victory over sin. Consider a few

of them. II Cor. 10:4-5 says, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds: casting down imaginations and every high thing that exalteth itself against the knowlede of God, **and bringing into captivity EVERY thought to the obedience of Christ.** I John 1:9 tells us, that, "If we confess our sins, He is faithful and just to forgive us our sins, **and to cleanse us from ALL unrighteousness."** Again, Hebrews 7:25 says, "Wherefore He is able to save to the uttermost them that come unto God by Him, seeing He ever liveth to make intercession for them." Notice the strong expressions used. The passages promise power whereby "EVERY thought" may be brought into subjection to the obedience of Christ. The second says that if we fulfill the condition God will cleanse us from " ALL UNRIGHTEOUSNESS" and the third reveals the power of Christ to save "TO THE UTTERMOST." Could anything be plainer? God's Word promises full and complete victory over sin to the soul who will let God have His way. Many are unwilling to admit the possibility of living lives free from the power of sin because they are unwilling to let God have His way in such measure as to produce this happy result.

But a word of warning is needed here. While God can and will give the soul which is fully yielded to Him full and complete salvation from the power of the old nature, He nowhere promises to remove the old nature. This is clearly indicated in Rom. 6 in which we are definitely told that the "the old man is crucified with Him that the body of sin might be destroyed that henceforth we should not serve sin (Rom. 6:6). But a little later it exhorts us not to yield our bodies as instruments of unrighteousness unto sin. Were God speaking of the eradication of the old nature in the preceding verses which promise full victory, He would not need to warn the soul against yielding to him in subsequent verses. No, the old nature is never eradicated while we are in this life but he may be completely crushed beneath the feet of the believer as he walks in momentary fellowship with his Lord and dependence upon Him.

III. THE PATHWAY

This brings us to the pathway of salvation from the power of sin. The secret lies in one word—"Occupation". Full victory over sin is obtained for the soul in moment by moment turning the mind toward Him who in His death over-came the devil and his three tools—the world, the flesh and the demons. Many, many Scriptures prescribe this as the pathway of victory over sin. We can note only one of them here and must leave the reader to refer to others for himself.

In Romans 8:3-6 the Word says, "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death, but to be spiritually minded is life and peace."

Here we see, first, the provision in Christ's death whereby the righteousness of the law may be fulfilled in us. The righteousness of the law is complete. If, therefore, provision is made in Christ's death whereby that righteousness may be fulfilled in us, then provision is made for complete victory over sin. This confirms what we have already learned. Then we find the pathway pointed out. It is "Walk not after the flesh (the old nature) but after the Spirit (the new nature)." And what this means is explained in the succeeding verses. They who walk after the flesh "MIND the things of the flesh." In other words their minds are occupied in the things of the flesh, but they who walk after the things of the Spirit "MIND the things of the Spirit." In other words their minds are occupied in the things of the Spirit. Now when we consider that the new nature, here called the "Spirit", is the very nature of God Himself, we will recognize that He will work in accordance with all the purposes of God. And this shows conclusively that He will lead us to occupation in the things of the Lord Jesus Christ. This is evident also from the work of the Holy Spirit Who Christ said was to testify of Him, thus turning the mind toward Him. John 15:26.

Notice also the promise given, "To be carnally minded is death but to be spiritually minded is life and peace" (Romans 8:6). It is the work of the old nature to produce death in the soul (Romans 7:8-13). If, therefore, I am enjoying life and peace, I am enjoying full salvation from his power. This is only a sample of the many wonderful promises which God makes to the soul which is occupied in Jesus. Gal. 5:16; Col. 3:1-9 Isaiah 26:3; 1 John 1:9; Romans 12:1-2; Hebrews 12:1-3.

Lesson 29. **Sunday October 18, 1925.**

THE CHURCH: HER MEMBERSHIP

Ephesians 2.
Golden Text Ephesians 4:16.

In order intelligently to study what the Word teaches concerning the Church it is necessary to recognize the use which God makes of three expressions. These are the "Church," the "Body of Christ," and the "Mystery." These three words are used interchangably as names for the Church, but they are practically synonomous in that they refer to the same thing. Of course, in keeping with all God's revelation each of these expressions embodies some particular phase of the doctrine which is not apparent in the others. But each contributes its part to the whole. That these expressions are synonymous and refer to the same thing is evident from Col. 1:24-26. In order that we may clearly see the connection we will omit verse 25 which is a parenthetical digression showing Paul's relation to the Church. Observing this we read, "I Paul, now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His BODY'S sake, which is the CHURCH. Even the MYSTERY which hath been hid from ages and from generations, but now is made manifest to His Saints." From this passage it is apparent that God may use any one of three different terms in speaking of the same thing. This is very important for us to remember, for that is exactly what He does. With this in mind, let us now see what the Scriptures teach concerning the Church.

I. THE CHURCH IS THE BODY OF CHRIST

The first thing which we learn is that the Church is the Body of Christ. This we read in Ephesians 1:22-23. God "hath put all things under His feet, and gave Him to be the head over all things to the Church **which is His Body,** the fulness of Him that filleth all in all." Notice particularly the expression, "the church which is His body." We shall see other passages which speak of the Church as the Body of Christ. But it will be noticed that the expression "the church which is His body" implies that there are other "churches" from which this particular church must be distinguished. And this is the case. The word "church" is used in other connections in the Scripture from that in which it is used here. It is a word which simply means "the called out ones". We shall see how appropriate this is when we consider the membership of the church for it is composed of believers "called out" from the world. But for the present let us notice some other connections:

1. It is applied to the congregation of Old Testament Israel in Acts 7:38 which speaks of the "church in the wilderness" (see also Hebrews 2:12).

2. It is applied to a local gathering of believers such as the church which is at Corinth (I Cor. 1:2), the church which

was at Jerusalem (Acts 11:22), the church of the Thessalonians (1 Thes. 1:1) etc. In the sense of a local assembly this same word is used in at least one instance to refer to a purely secular gathering. This instance is Acts 19:32, 39, and 41 in which it is translated "assembly".)

3 It is also applied to the Body of Christ, as in the passage which we are considering.

From this it is evident that care must be exercised in studying the meaning of the word in every occurrence lest we confuse "the church which is His Body" with other "churches."

Before we leave this let us note that the very expression which God uses to designate the Church indicates a vital union with Christ. He is the head of the Body and we are the members. Surely if Christ be the head and we the members of His body, a most intimate relation for service is implied. He should have the direction of our lives and activities as truly as the physical head controls the movements and activities of the physical members in the body. Rom. 12:4-5; 1 Cor. 12:12-28.

II. THE CHURCH IS A MYSTERY HID FROM AGES.

Perhaps the most unique thing which the Scripture teaches concerning the Church is its mystery character. Analysis of Ephesians 3:1-9 will reveal this very clearly. Here we find two salient facts.

1. The Church (Mystery) in other ages was not made known to the sons of men. (Eph. 3:5; Eph. 3:9; Col. 1:26; Rom. 16:25.
2. The Church (Mystery) was revealed to the Apostle Paul with the special commission to make it known to ALL men (Eph. 3:3 and 9).

Nor does the statement that it is now revealed to His holy Apostles and Prophets by the Spirit in any wise negative the fact that the Apostle Paul alone was the messenger to whom God gave the ministry of making the mystery known. One statement must be understood in the light of the other in the light of the clear statement that he was to make ALL men see what is the fellowship of the mystery it is self evident that the method God employed in making the Church known to His holy Apostles and Prophets was the ministry of the one whom He had chosen as the special messenger for this purpose.

This involves a very significant fact. Since the Apostle Paul alone was to make the Church known to all men, we will not find it in the writings of any other man in the Bible. It is true the word "Church" is found several times in other writings, but it never refers to the Church which is His Body. In such writings it always refers to Israel or to a local congregation of believers, with the possible exception of Hebrews 12:23 which seems to refer to the resurrection. It is true that we are told in Rom. 16:26 that the Church-the Mystery, "now is made manifest and by the Scriptures of the Prophets according to the commandment of the everlasting God, made known to all nations for the obedience of faith." On the surface this seems to teach that the prophets wrote of the Church, but careful examination of the prophets fails to disclose any mention of the Church or any reference to it. Their message had to do entirely with Israel. This passage rightly understood, therefore, only serves to enhance the mystery character of the Church. The prophets wrote of the "Sufferings of Christ and of the glory that should follow." In most cases their description would lead the careful reader to the conclusion that the glory should immediately follow the suffering. This has led many who are ignorant of the distinctive character of Paul's teaching to spiritualize all prophecies of the Second Coming of Christ, for the glory did not immediately follow His suffering, and even now it is not manifest. Already, a great period has intervened between the two. And it is this fact, which, considered with the Scriptures of the Prophets, makes it evident that the message of the Apostle Paul was trustworthy. The Prophets are silent not only about the Church, but also almost entirely silent about the period in which the Church is being formed. But the period is here. We cannot deny it. The Apostle Paul in his teaching concerning the Mystery furnishes the only satisfactory explanation of this period, and the explanation is in full harmony both with the Scriptures of the Prophets and the self-evident fact that between the sufferings of Christ and the glory, there is a mysterious gap in the writings of the prophets. So while we find the writings of the Apostle Paul pervaded by teaching concerning the Church which is the Body of Christ, we do not find anything pertaining to it in the writings of any other.

III. THE CHURCH IS COMPOSED OF ALL BELIEVERS SINCE PENTECOST

The membership of the Church is clearly defined in 1 Cor. 12:13 which says, "For by one spirit are we all baptized into one body (the body of Christ according to the context) whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." This verse to be rightly understood must be considered with the first two verses of chapted 1, in which the Book is addressed not only to the church which is at Corinth but also to "all that in every place call upon the name of Jesus Christ our Lord." The book being thus addressed to all believers in every place, the statement that "by one Spirit are we all baptized into one body" possesses a special significance. This is as good as saying that all believers everywhere are baptized by the Spirit into the Church which is the Body of Christ.

But there is still further significance in this statement. Inasmuch as the baptism of the Holy Spirit makes men members of the Church which is the Body of Christ, then the Church must have begun when the baptism of the Holy Spirit first came. This, as every Bible student knows, was on the Day of Pentecost (Acts 1:5; Acts 2:1 3; Acts 11:15 16). This limits membership in the Church to those who have believed in the Lord Jesus Christ since the Day of Pentecost. Let no one misunderstand. This in no wise shuts believers of past generations out of any essential spiritual blessing. They were saved and blessed but not as members of the Church. They were members of Israel—the Bride of Christ. God has in all Ages two corporate groups. The first was Israel. All believers of all past Ages and all believers in the Tribulation and Kingdom are included in this group. But during these days of parenthesis in God's dealing with Israel He is calling out another body which He calls the, "Church" and all believers in this Age of the Silence of God, become members of this body. But in the marriage of Christ with His Bride. the Church which is His Body and the people which are His Bride will be united in one and there be no more two bodies for all will be one in Christ. Rev. 19:7-9; Rev. 21:9-12.

Lesson 30. **Sunday October 25, 1925.**

THE CHURCH: HER MISSION

Acts 1:1 11; 15:13 18.
Golden Text: John 17:18

The mission of the Church is very similar to that of Israel. From the day God called Israel to be His people, He committed to them the oracles of God (Rom. 3:2). Israel became His messenger to make Him known to all the world. And so Israel's history becomes a typical revelation of God's grace and loving kindness in dealing with all who put their trust in Him. And in addition to this, God called out from among Israel chosen men through whom by inspiration He gave His Word to the world. So, too, the members of the Church are called to bear testimony to His grace, both by life and lip. But there are these distinctions. Israel became a testimony by the miraculous character of her material experiences but for the Church the

testimony is spiritual. Again, Israel was God's medium of inspiration through whom He gave His Word. The Church is called, not to receive inspiration, but to be God's medium of proclamation through which the inspired Word is declared.

It is significant that God has given the Church this ministry in the light of her Dispensational position. We have already seen that the Church is a Corporate group separate and distinct from Israel. We have seen that the Church is being called out in this period of parenthesis in God's dealing with Israel. Surely it is significant, therefore, that in this Age when Israel has been set aside because of unbelief and rebellion, God is using the members of the Body of Christ to proclaim His Word. In the past Age nearly all spiritual ministry was in the hands of the Jew. In this Age it is entirely in the hands of the members of the Church, but in the Tribulation and Kingdom, it will again be Israel through whom the fountains of living water shall flow.

In considering the mission of the Church we need to bear in mind three things:

1. THE DIVINE PURPOSE

God's purpose for the Church is that through it He may present to the world, to angels and to demons, an exhibition of His infinite wisdom and of the exceeding riches of His grace. These purposes are plainly declared in Eph. 2:6-7; 3:10-11 which say, "God hath raised us up together and made us sit together in heavenly places in Christ Jesus: That in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus. . . . "To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God. According to the eternal purpose which He purposed in Christ Jesus our Lord." Certainly in the accomplishment of this purpose God will be glorified, so it does not surprise us to find the Word declaring that we are predestinated "that we should be to the praise of His glory who first trusted in Christ" (Eph. 1:11-12). Nor does it occasion us surprise to find this prayer upon the lips of the Apostle "Unto Him be glory in the Church by Jesus Christ throughout all ages, world without end, Amen." (Eph. 3:21).

As we study the Word to find the source of the greatest glory which comes to the name of our God and our Lord Jesus Christ, we find that it comes through God's mercy in giving His Son to die that He might save poor lost sinners and make them His children. This is the theme of the heavenly worship in which glory is ascribed to God by countless multitudes of angelic creatures (Rev. 5:9-14 R. V.). And again we read in Hebrews 2:9-10, "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man. For it became Him, for whom, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings" (see also Phil. 2:6-11).

II. THE VITAL FELLOWSHIP

The Church itself being composed of saved souls is by its very existence an exhibit of God's grace and wisdom by which glory accrues to His name. But more than this, God has given the Church a vital fellowship in accomplishing His purpose.

As we have already seen, the Church is the Body of Christ, and He is the head of the Church. This organic union in which we become bone of His bone and flesh of His flesh, and in which He becomes our head, implies that we have part in the accomplishing of His purpose. In our physical bodies the head directs the actions of the body. The body performs the will of the head. So it is written, "The Church is subject unto Christ" (Eph. 5:24). Now if the Church is subject unto Christ it is under His direction, and being under His direction, it will perform His will and share in the purposes which He is seeking to accomplish. Christ died to save sinners. In this He did a unique thing. His death is sufficient and exclusive. We cannot add to its worth nor take from it. "God was in Christ reconciling the world unto Himself." That was God's work exclusively. We have no part in bringing that to pass. But now that He has done a finished work, He "has committed unto us the Word of reconciliation" (II. Cor. 5:18-20). As His Body, the Church has the blessed privilege of making known to men the salvation which He died to accomplish. And through the Word which they bear souls are brought to receive Him as their Saviour, and thus His death becomes effective for them. Rom. 10:17; John 5:24; II. Peter 1:4; I. Peter 1:23-25.

Let us recognize also that this ministry will take a two fold form. It will of course include the preaching of the Gospel to the souls of lost men, but it will also include the ministry of building up believers. It is a significant thing that in comparison to the great emphasis which is laid upon building up believers, very little is said in God's Word concerning evangelizing the world. And there is a reason for this. If a believer devotes his time entirely to evangelizing the lost, his efforts will accomplish much, but they can reach only so far because he is only one man engaged in a mighty task. But if on the other hand he also gives much time to bringing believers in Christ to see their responsibility and privilege and to enter whole-heartedly into the work of evangelism, he will multiply his efforts many fold. Where there was only one evangelist there are now many. Let us therefore not neglect either the evangelizing of the lost or the edifying of the saved, for both are important in the accomplishing of God's purpose. Eph. 4:11-13; Rom. 14:19; Eph. 4:29; Gal. 6:1; Heb. 3:13; II. Tim.4:1, 2, 5; II. Tim. 2:24-26.

III. THE INDIVIDUAL RESPONSIBILITY

But what is the work of everybody is the work of nobody, and as Bro. James McKendrick, the Scotch Evangelist, says, "Nobody can do everything, but everybody can do something, and if every body is doing something, then there is something being done." It is not enough merely for us to recognize the rightful ministry of the Body of Christ in general. We must recognize the particular part which every individual should have in this ministry. We say every individual advisedly, for in the purpose of God, **every believer in Jesus Christ, however humble he may be, has some spiritual ministry which is essential to the building up of the Body of Christ and the accomplishing of her Mission.**

This is definitely stated in Eph. 4:16 which says, "From whom (Christ) the whole body fitly joined together and compacted by THAT WHICH EVERY JOINT SUPPLIETH, according to the effectual working in the measure of EVERY PART, maketh increase of the body unto the edifying of itself in love." Notice that twice in the use of the expressions "every joint" and "every part," God teaches that every member of the body has a part in the upbuilding and work of the whole. This same truth is clearly taught in other Scripture as well. 1 Cor. 12:12-28.

Again the teaching of God's Word concerning the Spirit's disposition of the gifts leaves out no believer. These gifts are the gifts which fit the believer for service in the Body of Christ and of them God says, "The manifestation of the Spirit is given to EVERY MAN to profit withal" (1 Cor. 12:7). And again He says, "But all these worketh that one and the selfsame Spirit, dividing to EVERY MAN severally as He will." Believer in the Lord Jesus Christ, and member of His Body, face it! God has given to every believing soul some gift of His Spirit which fits him for service as a member of the Body of Christ. Therefore, He has given you a gift for service. It is therefore your responsibility prayerfully to seek to know what your gift is and to enter gladly and joyfully into the exercise of it, for your ministry is just as essential to the full accomplishing of God's purpose for the Body as is the gift of any other.

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Vol. III November 1925 No. 11

C O N T E N T S

As the Editor Sees It 319
- The Moody Memorial Church
- The Trend of the Age
- "The Oakland Bunch"

The Eighteen Principles of Divine Revelation—The Overlapping Principle (Second Installment) ..... The Editor 324
The Modern Home ..... L. J. Fowler 327
The Political Trend of the Age ..... Maurice G. Dametz 331
The Religious Trend of the Age ..... H. A. Wilson 333
The Present World Unrest ..... Frank S. Weston 336
Woman's Response to the Trend of the Age ..... Jesse Roy Jones 337
Coo-ee ..... George Soltau 340
Book Reviews ..... The Editors 341
Outlines for God's Workmen ..... R. S. Beal 342
International Sunday School Lessons ..... H. A. Wilson 343

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Doctrinal Statement of the Denver Bible Institute and of "Grace and Truth"

We believe:

1. In the triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit— Jno. 4:24.
2. In the verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.
3. In the personality of Satan. Job 1:6-7.
4. In the depravity and lost condition of all men by nature. Rom. 3:19.
5. In the virgin birth and deity of Jesus Christ. Luke 1:35.
6. In the shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.
7. In the bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.
8. That men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13: 38-39.
9. That the Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer. Jno. 16:8; I Cor. 3:16.
10. In the eternal security of all believers. Jno. 10:28-29.
11. In the personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thes. 4:16-17.
12. In the eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.
13. That all believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.
14. That all believers are called into a life of separation from all worldly and sinful practices. Jas 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.
15. In the obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

"GRACE AND TRUTH"

As The Editor Sees It

The Trend of the Age

THE trend of the age is downward. Modernism—poor, darkened, muddled Modernism—made mad by much learning, has taken its unqualified stand for what it calls optimism. This is inescapable, for Modernism has endorsed evolution. Since Modernism has felt itself duty-bound to espouse the perishing cause of evolution it could do naught else than declare that the trend of the age is upward. Logical faithfulness to the evolutionary delusion left no choice. Evolution does not operate on a descending scale. Evolution is an ascension. If evolution be accepted, the so-called optimism of the day is inevitable. But optimism, in the face of present-day conditions, is exactly what Carlysle said it is—a fool's paradise. The veriest tyro in the observation of the moral, fraternal and civil affairs of this hour must admit the unprecedented drift of the age toward sin, unbelief and rebellion. The trend of the age is not upward. It is heart-breakingly downward.

DOWNWARD!
DOWNWARD!
DOWNWARD!

drifts this present evil age. In the midst of this declining world let the redeemed of the Lord "put on the whole armour of God" and

"STAND."

The Bible gives no hint of the much-talked-of "upward trend" of this age; on the contrary, its declarations are on the other side of the question. The Bible teaches that this age of the Body, or the Church, is hastening pell-mell toward a climax of unparalleled sin and degradation. Thus it becomes evident that the Bible is the open antagonist of evolution, and that evolution, no matter how viewed or modified, is the unchanging enemy of God's Holy Word. The theories of the evolutionist and the testimonies of the Scripture are as incompatible as cats and canary birds. The Bible is a book of fact and not devoted to the empty vaporings of evolutionary optimism. The inspired Word frankly admits and boldly predicts the downward trend of the age.

The downward trend of this present age is necessitated in Scripture by the character of the next age. The next age is a short one and the very name which is given it by the Saviour (The Great Tribulation) is an indication of its terrible character. The age in which we live is leading up to that awful tribulational age of unmeasured iniquity and bursting judgment. Many of the appalling conditions which shall be manifested upon the earth during the tribulation in the full hideousness of their horror are now being foreshadowed with more or less clearness in this the Church age. The prophecies of Scripture concerning this approaching age of woe are so simple and plain as to challenge contradiction or perverse interpretation.

Daniel 12:1:

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

Matthew 24:21:

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

Jeremiah 30:7:

Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it."

The trend of this age cannot be other than downward because we are headed straight for the days of the complete fulfilment of these prophetic utterances relating to the Great Tribulation. So far as may be ascertained from the Bible, the catching up of the Church, which is the closing event of the Church age, is the signal for the forces of evil to turn themselves loose with diabolical glee to fulfill in short order every detail of iniquity and shame which God hath predicted shall come to pass. We who live in the closing days of the Church Age live in those days in which Satan is making preparation for the big show he plans to put on in the Great Tribulation. The trend of these days is consequently downward.

The downward trend of this age is further demonstrated by the direct prophetic declarations of the Apostle Paul concerning the last days,—not the last days of the world, but the last days of this age of the Mystery, this age of the Church which is His Body. These remarkable inspired predictions were originally addressed to Timothy. They reveal the trend of the age.

Page 350 has the solution of your Christmas gift problems.

II Tim. 3:1-7:

"This know also, that in the last days perilous times shall come.

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

"Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

"Traitors, heady, highminded, lovers of pleasures more than lovers of God;

"Having a form of godliness, but denying the power thereof: from such turn away.

"For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

"Ever learning, and never able to come to the knowledge of the truth."

II Tim. 3:13:

"But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

II Tim. 4:3-4:

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

"And they shall turn away their ears from the truth, and shall be turned unto fables."

I Tim. 4:1-3:

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

"Speaking lies in hyprocrisy; having their conscience seared with a hot iron;

"Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."

No student who carries an open mind toward the Word of God can doubt for a moment the teaching of that Book on the trend of the age.

What is the trend of the age in the realm of education and learning? The whole drift is toward the exaltation of human reason, human thinking. Our young men and young women are no longer taught to believe on the Lord Jesus Christ and be saved. Our colleges and universities no longer instill in the souls of their students the stupendous and inescapable authority of "thus saith the Lord." Our present-day educated striplings can wax pedantic over cosmology, embryology, ecology, paleontology, morphology, physiology, psycholgy, sociology, genetics, and the like, but know naught of God. Well spake the Holy Spirit of God when He said,—"In the last days . . . men shall be . . . ever learning and never able to come to the knowledge of the truth" (II Tim. 3:7). Is not the trend of the age self-evident?

What is the trend of the age in the realm of sound doctrine? The awful shame of the age on this point is known to all men and freely commented upon, Sound doctrine, these days, can only be found by getting out a search warrant. Spurious doctrine is clamoring for acceptance on every hand. The confusion of religions is upon us. Christian Science calls us into a dreamy and inocuous nirvana in which there is no such thing as sin, nor matter, nor pain, nor death, and Jesus is but a way shower. Millennial Dawnism invites us to pin our faith to the man Jesus who is "dead, forever dead." Mormonism holds out the sweet hope that we will all be gods one of these days, our rank among the deities being dependent upon the number of wives we acquire during our earth pilgrimage. Seventh Day Adventism extends to us the privilege (?) of gaining our salvation by keeping the law, assuring us that any sins left over will be borne by the devil during the Kingdom,—thus blasphemously giving to Satan the place of the sin bearer, which place belongs to Jesus only. Modernism offers us an emasculated Bible, a denatured Gospel, an evoluted Saviour, and a salvation by education. Pentecostalism puts the healing of the body and the salvation of the soul on a par, thus accusing Jesus of having died on Calvary for our measles, our pink-eye, and our mumps. Pentecostalism also inducts its dupes into the horrors of demon possession, calling it the Baptism of the Holy Spirit. These awful delusions and countless others have crowded upon the closing years of the age. A Babel of conflicting voices draws the soul of the truth-seeker into the quagmire of irresolution and confusion. Well spake the Spirit of God when He prophesied concerning the end of the age, "For the time is coming when they will not tolerate wholesome instruction, but, wanting to have their ears tickled, they will find a multitude of teachers to satisfy their own fancies; and will turn from listening to the truth and will turn aside to fables" (II Tim. 4:3-4, Weymouth). Is not the trend of the age self-evident?

What is the trend of the age in the realm of the actual conduct of Christian work, without reference to doctrine? Is there any real dependence upon the power of God in the carrying on of His work? The present-day answer to this inquiry is disheartening. Religious leaders everywhere are averring that special "means" and "methods" must be found to "hold our young people" and "raise the budget," and in seeking "means" and "methods" to "hold our young people" and "raise the budget" it would appear that the sky is the limit. Churches that once stood for separation from the world now have their theatricals and pageants with impunity. A Denver newspaper recently carried this unique and staggering headline—"Church Players will stage Benefit Comedy." The cast was made up of members of one of the leading Fundamental churches of the city. Another church places a large sign out in front of their building—"Masquerade party and Dance. Everybody welcome. Admission 25 cents." Still another church where formerly the teaching on separation was faithfully taught and lived is reported in the news print to have conducted a social for the young people in which all the boys came dressed as girls and all the girls dressed as boys. The newspaper reported that these young "sheiks and shebas" returned home during the wee sma' hours of the night declaring they wanted another party as soon as possible. The Alumnae of a leading denominational college in the West is raising money for a scholarship in this denominational school by holding an "endless chain" of bridge parties. A church in New York City introduces a group of beautiful young ladies to perform semi-nude classical dances in order to strengthen the spiritual life of the congregation. Hundreds of churches throughout America have in-

troduced moving picture shows to take the place of the Sunday night Gospel service. In many young people's societies the singing of secular songs has taken the place of the blessed old hymns of Jesus and His love. Some churches have resorted to "smokers" to get the men to cooperate. New church buildings are planned with "sparking parlors," thus making it convenient to conduct a "petting party" under spiritual influences. And be it clearly understood in all these various churches and institutions they still maintain some sort of a religious program from time to time. Well spake the Holy Spirit of the living God when He predicted concerning the end of this age, "In the last days . . . men shall be . . . lovers of pleasures more than lovers of God; having a form of godliness but denying the power thereof: from such turn away" (II Tim. 3: 4-5). Is not the trend of the age self-evident?

What is the trend of the age in the realm of morals? The newspapers are reporting more obscene plays in New York than ever before in the history of the stage, some of the scenes being enacted with the characters in the nude. The titles of the moving pictures announced on the public bill-boards reveal the wicked suggestiveness of the shows being advertised. Every large city in America is reporting a crime wave such as has never been known in this land before. Thefts, robberies, murders, drunkenness, adulteries are becoming so alarmingly common that even unbelieving officials have sensed the impending danger and are rushing into print to acquaint the public with the terrible condition. A feature of today's crime wave which has provoked special mention from practically all the writers is that many of the criminals are of such tender years as to indicate a breakdown in the proper influence of the home. Among our youth of high school age conditions of unexampled sin are being reported by social service writers. Investigators declare that a nation-wide tidal wave of sex abandonment has attacked the high schools. The automobile is said to be the instrumentality whereby the youth of the nation are enabled to secure privacy and plunge into orgies of sex investigation sex exploitation and sex indulgence. Some writers acknowledge the truthfulness of this awful condition, but declare it is but a normal revolt of our youth against the restraints of society. Very few of the writers seem to realize that mixed swimming, the dance, and the movie have broken down that wholesome modesty which should subsist between the sexes, and although many remedies for the condition are suggested, everyone seems to have forgotten that God provided the precious blood of Jesus as the only remedy for sin. Well spake the Holy Spirit when He prophesied of the end of the age, saying, "In the last days . . . men shall be . . . incontinent . . . they shall creep into houses and lead captive silly women laden with sins, led astray with divers lusts" (II Tim. 3:6). Is not the trend of the age self-evident?

What is the trend of the age in the realm of spiritism? The leaders of the spiritistic movement report gigantic gains in the past ten years. Pentecostalism, the cleverest religious fake the demons have put over in two millenniums, is sweeping through the states like wild-fire. Spirit mediums have never had so much business and almost every daily paper tells of some one who has heard a "voice" or seen a "blue light" or has found out the "date of the second coming" and is consequently going about to start a new cult. Well spake the Spirit of God when with prophetic power He declared, "In the latter time some shall depart from the faith, giving heed to seducing spirits and doctrines of devils (Gr. demons)" (I Tim. 4:1). Is not the trend of the age self-evident?

What is the trend of the age from the standpoint of the modern home? The modern home is but an effigy of that kind of a home which the Bible sets forth. In the Bible home the father conducts himself with such Christian gravity and personifies such purity of language and life that his example would never lead his boys into drinking, smoking or adultery, theatres, or lodges, dances or movies,—his whole demeanor leads to the utmost respect from his children and unquestioning obedience. In the Bible home the mother conducts herself with such modesty and humility that her example would never lead her girls to bobbed hair and sleeveless dresses, cigarettes and easy familiarity with men, risque repartee and male attire. But the modern home is not so. The family altar has been demolished and parental authority has long since waned. The old folks are no less giddy and pleasure-mad than their offspring. How can flaming youth be expected to entertain respect and practice obedience toward a mother with a shingle bob? Well spake God's Holy Spirit through the Apostle Paul when with prophetic insight He said, "In the last days . . . men shall be . . . lovers of themselves . . . disobedient to parents . . . without natural affection" (II Tim. 3:2-3). Is not the trend of the age self-evident?

And what is the trend of the age in the realm of its great political and governmental problems? The political and governmental trend of the age is toward the awful reign of the Antichrist. Bolshevism is the Antichrist's forerunner, bearing many of the earmarks which make the identification inevitable. Bolshevism in its own publications frankly declares its enmity to God, to the Lord Jesus Christ, to the Gospel, to the Bible and to all who preach that Gospel and who seek to live the noble life of goodness to which the Gospel calls them. Even in America, where Bolshevism is not yet as outspoken as in Russia the undercurrent of Bolshevistic thought which exists in our laboring classes and student groups is approaching unparalleled proportions. Well spake the Spirit of God when He said, "In the last days . . . men shall be . . . blasphemers . . . despisers of those that are good, traitors, heady, highminded" (II Tim. 3:3-4). Is not the trend of the age self-evident?

The teaching of God's Word on the trend of the age is clear unto noon-day radiance. The actual conditions which have developed as the age has been drawing to a close so perfectly fulfill the prophecies written into the Word of God nearly nineteen hundred years ago that every reasonable man is forced to recognize the perfct integrity, and the Divine authority of the Book, when it declares:

"EVIL MEN AND SEDUCERS SHALL WAX WORSE AND WORSE, DECEIVING AND BEING DECEIVED!"

Page 350 has the solution of your Christmas gift problems.

The Moody Memorial Church

DURING the past year a church edifice of massive proportions has been slowly rising in Chicago, opposite Lincoln Park, in the block between North Clark and La Salle Streets, just north of North Avenue and fronting on both streets. It is the D. L. Moody Memorial Church and Sunday School Building, so named in honor of the great evangelist. It was dedicated on Sunday, November 8, as the home of the Moody Church, which was founded by D. L. Moody 61 years ago.

The site covers a ground area approximately 225 feet by 200 feet of which the church auditorium occupies 140 feet by 225 feet, a rectangle with a semi-circular and facing Clark Street. The Sunday School unit covers 50 feet by 180 feet and is three stories high and likely to go higher.

The auditorium interior is 120 feet by 184 feet with a height of 64 feet to the crown of the vaulted ceiling. There are 2200 seats on the main floor and 1840 in the balcony, which, constructed on the cantilever principle, leaves the auditorium wholly free of columns or other obstructions, and is so laid out that virtually every balcony seat gives a clear view of a large part of the main floor.

Daylight floods the auditorium on all sides and at night illumination is provided by seven main fixtures of the semi-indirect type, each seven feet in diameter, sixteen feet high and with a base eighteen inches deep. The lamp capacity of each fixture is 5000 watts, and the lamps are divided into four circuits for each fixture, allowing four different intensities of illumination.

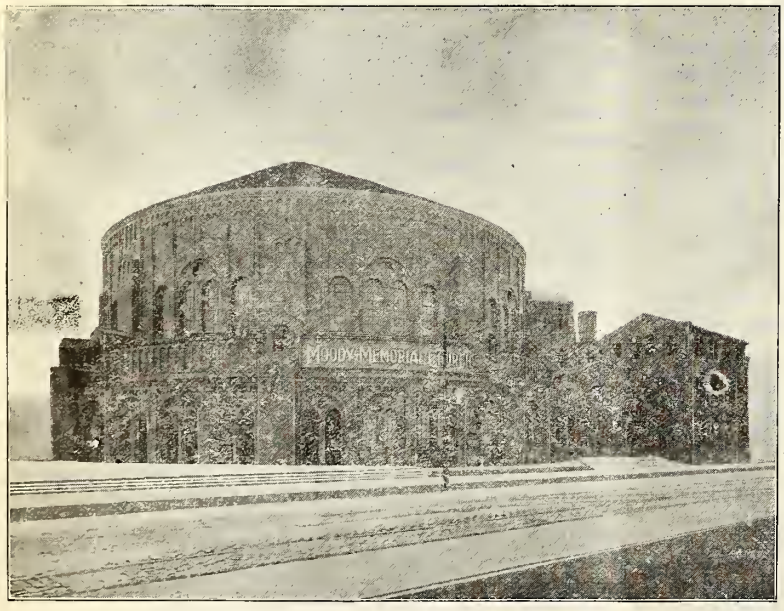
The building is equipped for the installation of a radio broadcasting station whenever the church is enabled financially to put it in.

In the basement there is an assembly hall seating 1500, rooms for the choir, storage and toilet rooms, etc.

This great advance in the history of Moody Church has been made under the leadership of Rev. P. W. Philpott, who assumed the pastorate in the fall of 1922. For seven years prior to that the church had been conducting its work in a tabernacle on the present site, having sold its historic home at the corner of Chicago Avenue and La Salle Street to the Moody Bible Institute.

Erected at a cost above $900,000, the new building is being financed by the membership chiefly through pledges made in January 1924 and payable weekly through five years. From other resources of the church $360,000 was realized, and the balance of the sum required is being secured by a bond issue sold directly by the church without commissions to any one.

It is of interest at this point to note that there is not a single person of wealth in the membership of the Moody Church. Its motto from the beginning has been, "Ever welcome to this house of God are strangers and the poor," and its missionary character is evidenced by the fact that more than eighty of its members are now in the foreign missionary service, and by the further significant fact that at the church's annual missionary rally last April above $30,000 was pledged toward the support of these missionaries; also that for eleven years the church's annual missionary pledges, which have frequently exceeded this year's figure, have always been paid in full and usually overpaid.



D. L. MOODY MEMORIAL CHURCH
Dedicated November 8, 1925

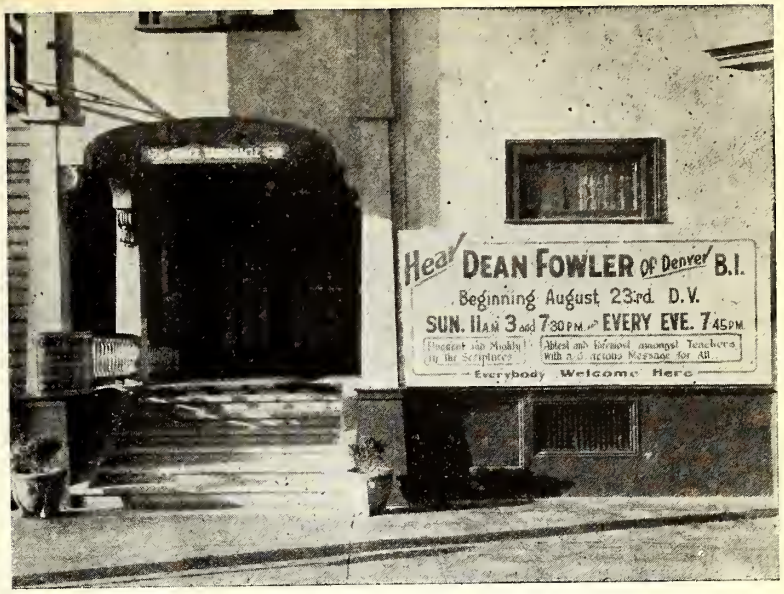
The history of the Moody Church makes it clear that D. L. Moody and his associates wrought wisely in laying down the articles of faith of the church (each a verbatum portion of Scripture) and in formulating its constitution. The membership elects all officials and the latter constitute an Executive Committee (now about 40 men) over which the pastor presides.

Founded on God's Word, Moody Church is the same today in doctrine and practise as in the beginning. The whole emphasis is now, as in Moody's day, on a Bible preaching, evangelizing and teaching ministry. New Testament church discipline is practised, and has been owned and blessed of God in many instances.

Modernism is recognized for what it is, the enemy of the cross of Christ, but Moody Church believes the best way to combat it is by faithfully giving forth the Word in revival power.

The Moody Memorial building

is unique among the churches of America, the architect Mr. John R. Fugard of Chicago having taken his inspiration in part from the early Christian church of St. Sophia, of Constantinople, and also from certain Romanesque churches of Lombardy, Italy, built 800 to 900 years ago. In St. Sophia a great multitude was housed in an unimpeded auditorium. The vault of the Moody Memorial Church, its supporting piers and half dome of the Clark Street side, were suggested by St Sophia. But, as in the case of the Lombardy churches, built when Italy was impoverished by the Venetian wars, simplicity and economy of construction were required for the new Moody structure, not only on financial grounds but because of the principles on which the church rests. The most economical material to inclose the vast auditorium of the Moody Memorial Church was brick; and, as in the Lombardy churches there is a sparing use of ornament and terra cotta, and simplicity in the treatment of wall surfaces, depending on the permanency and massiveness of design for its effect.



ENTRANCE TO GRACE GOSPEL TABERNACLE,
Oakland, California

As might be expected from the Moody Church, the opening services of the structure will be followed by an evangelistic campaign to continue several weeks under the leadership of Rev. R. A. Torrey, D.D Homer Hammontree, recently elected Assistant Pastor of the church, will be the music conductor. Furthermore, beginning in January, the Rev. Louis Entzminger will lead the church in a great forward movement for recruiting the unsaved of the community around about and bringing, it is expected, many hundreds into the church and Sunday School

Throughout nearly its whole history the Moody Church has maintained a high standard for its platform ministry. In periods when it has been without a regular pastor the pulpit has been supplied as a rule by distinguished preachers from this country and abroad. Among its regular pastors of note have been the late Dr. W. J. Erdman, Rev. Charles A. Blanchard, President of Wheaton College, Dr. R. A. Torrey, the late Dr. A. C. Dixon, Dr. James M. Gray, who supplied the pulpit for a long period following Dr. Torrey's pastorate, Evangelist George C. Needham, and others.

"The Oakland Bunch"

IT is exceedingly refreshing to find in the midst of so much that is vacillating and compromising in the religious world a group of God's people who are settled in their determination to be faithful to the Lord Jesus at all costs. Such a group is the Grace Gospel Tabernacle of Oakland, California, of which Evangelist Nels Thompson is the pastor. "The Oakland Bunch" have some very settled convictions as a result of their willing study of the Word of God, and their faithfulness to these convictions has been of untold blessing and encouragement to us.

"The Oakland Bunch" are settled in their Fundamentalism and in their unwavering opposition to the destructive lies of Modernism. The very wording of the announcement of Dean Fowler's meetings, as shown in the accompanying photograph, indicates that Grace Tabernacle is known for its stand for the Truth. But not only is rationalism taboo in the pulpit of this place, but it is eliminated from the budget as well. Many a church today while having a faithful pastor is so weak-kneed in its Fundamentalism that it sends its funds to support Modernism in the denominational schools and colleges and on the mission fields. Not so the earnest believers of Grace Tabernacle.

"The Oakland Bunch" have a very fixed position, based on a rightly divided Bible, on the heresy of Pentecostalism. On the Coast, church after church has been swept into this demon imitation of Pentecostal power. The Oakland church has remained steady in its scriptural position for the truth and in its scriptural apposition to the devil's lie.

"The Oakland Bunch" believes that God has called the Church to a task. That task, they conceive to be, not to conduct a social center but to "preach the Word; be instant in season, out of season." The Tabernacle is a soul-winning center. Neither the tinsel of reform movements nor the moss of dead orthodoxy have been permitted to decorate this place. It is alive for the Saviour in the work of bringing men to know Him. Brother Thompson has been wonderfully used of God in this field. A picture of his unique Gospel truck which he has used in this work was recently printed in these columns.

Continued on page 330

Page 350 has the solution of your Christmas gift problems.

The Eighteen Principles of Divine Revelation

Principle No. 14 — THE OVERLAPPING PRINCIPLE. (Second Installment) — by THE EDITOR

THE OVERLAPPING PRINCIPLE ILLUSTRATED BY ENLARGED REPETITION

THE ENLARGED Repetition phase of the Overlapping Principle is found actively manifest throughout the entire Bible. Where Enlarged Repetition is employed by the Holy Spirit, some climax, event, or outstanding truth is chosen as the goal point. To this goal the reader is led, only to be taken back to a new beginning and again led up to the same goal. This may occur as often as the purpose of the Holy Spirit requires. With each retracing of His steps the Spirit of God supplies new and illuminating details of the period covered or the truth discussed. In the very opening chapters of the Old Testament is an example of Enlarged Repetition which, had it been observed as an example of the Overlapping Principle, would have saved many souls from doubts and perplexities into which they have been unnecessarily plunged. In the first chapter of Genesis the story of the creation of man is briefly given. In chapter two the same story is told again with a goodly number of additional details. It is a clear example of the Overlapping Principle. But these two different narratives become a stumbling block to those who approach the Word of God without the illumination of the Spirit of God. Mrs. Eddy, the fountain head from which sprang Christian Science with all its Satanic vagaries, becomes confused upon finding this example of the Overlapping Principle, and with inimitable self-confidence declares that Genesis 1 is "scientific," but Genesis 2 is "legendary." To the ignorant and uninformed such a naive disposal of the passages may be acceptable, but to one who knows the truthfulness of the Bible, to dub any section of God's Holy Book "legendary" is blasphemous. Mrs. Eddy needed a knowledge of the Overlapping Principle (to say nothing of some other things).

Master the Principles of Divine Revelation and you have the keys which unlock the treasure-trove of Scripture truth. The Overlapping Principle is the key which opens the door to some of God's richest blessings in many difficult passages. Study here with an open Bible and a willing mind.

Again, the Overlapping Principle is plainly exhibited in the history of Israel's journey from Egypt to the promised land. The first account of that journey is given in Exodus, Leviticus and Numbers. When we get to Deuteronomy we find that the Spirit of God goes over exactly the same ground, giving here and there new points of interest, new light on the questions of the journey and many fresh details which had been omitted from the original account. It is but another illustration of the activity of the Overlapping Principle.

When God would set forth the history of His chosen people during the days of the kings and the prophets, He first tells the story in the Books of the Kings. Then along come the two Books of Chronicles, containing the same narrative, the same characters, the same historical unfolding, but throwing upon the screen of revelation of the Kings period fresh light together with new and important details. Beside this, the Books of the Prophets constitute another example of Enlarged Repetition, for they cover the same period that is covered by Kings and Chronicles, uncovering new and important facts concerning the whole period, and fitting into the spiritual side of the story as hand in glove. When the Spirit of God opens the eyes of the child of God to the presence and universality of the Overlapping Principle in the Bible, it becomes the explanation to many a problem, and the satisfying demonstration of the integrity and inspiration of Scripture. When the student enters the New Testament he is greeted by four separate and distinct books telling the life story of the same blessed Saviour. Matthew tells the story of the life of Jesus setting Him forth as King; Mark tells the story of Jesus setting Him forth as Servant; Luke tells the same wondrous tale of matchless love and grace setting Him forth as man; while John, the beloved disciple who leaned upon the Saviour's bosom, tells the same story all over again setting Him forth as God. Each gospel narrative has details which belong peculiarly to it. Each gospel tells virtually the same story of the earthly doings, sayings and sufferings of Jesus. The four gospels constitute one of the most unique illustrations in the Bible of the Enlarged Repetition manifestations of the Overlapping Principle.

The Book of Acts and the letters of the Apostle

Are you going to let procrastination rob you of the privilege of bringing blessing through your Christmas giving?

Paul present another valuable exhibition of the activity of this principle. The opening part of Acts sets forth the ministry of Peter, but the major portion of the book is devoted to the mighty missionary enterprises of Paul. In telling the thrilling romance of Paul's missionary journeys, the Book of Acts tells the whole story from the standpoint of Israel. In Acts Paul is invariably seeking out the "synagogues" on the "Sabbath" days to deal with the "Jews" concerning the "Kingdom." This Jewish coloring remains in the Apostle's ministry to the end of the Book of Acts, until in the last chapter he turns with saddened heart from his own people, saying, "Be it known therefore unto you that the salvation of God is sent unto the Gentiles, and that they will hear it." Paul's epistles cover much of the same period of time that is covered by the Acts. Although covering a similiar period, the epistles throw radiant light on a new and amazing phase of Paul's ministry which is almost entirely omitted from the Acts. In the Acts his ministry is to Jews; in the epistles he ministers to a group in which there is neither Jew nor Gentile. In the Acts he has a chosen nation in view; in the epistles he has a mystical Body in view. In the Acts he is going "to the Jew first"; in the epistles he is getting helpful and needed teaching to the little handful who have believed his original ministry. In the Acts he goes forth with a public proclamation to a nation; in the epistles he writes back with private revelation to the few who heeded his public call. The book of Acts and the Pauline epistles, considered together, constitute a most instructive and useful illustration of the Enlarged Repetition phase of the Overlapping Principle.

LLOYD GEORGE

made this striking statement during the War:

"If this is not the last war, then men are living who will see the last of civilization."

The Book of the Revelation is one of the most interesting examples of the Overlapping Principle to be found in the entire Inspired Library. The first chapter of the book presents a vision of the Lord Jesus surrounded by types and symbols, all pointing to the glorious hour of the Second Coming. This first appearance of our Lord in the Revelation indicates the goal and climax of the book. The Second Coming of the Lord is the climax truth of the Revelation. As all students know, the Revelation consists of a remarkable series of visions. These visions all pertain to horrors of judgment which shall burst upon the earth in the Great Tribulation and in each case shall find their climax in the Lord's return. Each vision gives new and harrowing details of that awful dispensation of wrath and sorrow which shall come upon the earth. The character of this dispensation was plainly indicated by the Lord Jesus when He called it the "Great Tribulation." In each vision the prophetic story is swept majestically on to the same longed-for climax,—the return of the King of Kings. This continues through nineteen chapters of this much disputed book, so that the old idea that the the visions of the Revelation set forth a chronological series of events is completely exploded, and the Overlapping Principle reveals the fact that the Revelation visions depict a group of practically simultaneous judgments which shall fall upon the earth. In the Book of the Revelation alone the Overlapping Principle in its Enlarged Repetition phase is exhibited something over forty times.

An understanding of the presence and activity of the Enlarged Repetition manifestation of the Overlapping Principle in the Bible brings into demonstration the fact that the Word of God is self-interpreting and that a proper use of that Word will so illumine its own pages as to dispel every cloud and every doubt from souls that have long groped in seemingly hopeless perplexity. The Principles of Revelation, when turned about, become the principles of interpretation, and consequently become the avenues whereby the most difficult and dismaying of Bible problems may find their full and satisfactory elucidation.

THE OVERLAPPING PRINCIPLE ILLUSTRATED BY SUMMARIZATIONAL REPETITION

SUMMARIZATIONAL repetition is that phase of the Overlapping Principle which boils truth down to the smallest feasible compass. Under this principle vast sections of Israel's history are condensed into a few succinct verses and great outstanding truths of doctrine with wide extended ramifications are diminished to one pertinent declaration.

In the 78th Psalm the Spirit of God goes back to the tragic days of the plagues in Egypt. The Psalmist makes no effort to name all the plagues, but in a few striking sentences summarizes those amazing days of judgment which swept over Egypt when God was saying to Pharaoh, "Let My people go." It is an exceedingly clear example of the Summarizational Repetition phase of the Overlapping Principle. The passage follows:

> "How He had wrought His signs in Egypt, and His wonders in the field of Zoan:
> "And had turned their rivers into blood; and their floods, that they could not drink.
> "He sent divers sorts of flies among them, which devoured them; and frogs, which destroyed them.
> "He gave also their increase unto the caterpillar, and their labour unto the locust.
> "He destroyed their vines with hail, and their sycamore trees with frost.

Page 350 has the solution of your Christmas gift problems.

"He gave up their cattle also to the hail, and their flocks to hot thunderbolts.

"He cast upon them the fierceness of His anger, wrath and indignation, and trouble, by sending evil angels among them.

"He made a way to His anger; He spared not their soul from death, but gave their life over to the pestilence;

"And smote all the firstborn in Egypt; the chief of their strength in the tabernacles of Ham" (Psa. 78:43-51).

The Book of Acts contains some examples of Summarizational Repetition, one of the clearest of which is found in the 13th chapter. When Paul attended the Jewish synagogue at Antioch of Pisidia, he was invited by the rulers of the synagogue to give the people any word of exhortation that he might have for them. Paul, gladly availing himself of the opportunity, began speaking in words which are an example of Summarizational Repetition. In a few graphic and eloquent utterances he covered nearly six hundred years of Israel's history. His words, as recorded, are:

"The God of this people Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high and mighty arm brought them out of it.

"And about the time of forty years suffered He their manners in the wilderness.

"And when He had destroyed seven nations in the land of Chanaan, He divided their land to them by lot.

"And after that He gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet.

"And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

"And when He had removed him, He raised up unto them David to be their king: to whom also He gave testimony, and said, I have found David the son of Jesse, a man after Mine own heart, which shall fulfil all My will" (Acts 13:17-22).

In the doctrinal realm, Summarizational Repetition results in great truths, fragments of which are scattered from Genesis to Revelation, finding expression in one summarizing statement, usually found in the New Testament. The fact that the summarization is more likely to be in the New Testament than in the Old grows out of the presence of the activity of the Progressive Revelation Principle.

An unusually clear example of a mighty truth being reduced to one clear summarizing statement is found in II Cor. 5:21. No truth of God's word is of greater import than the truth of the vicarious death of our blessed Lord Jesus. This truth is presented in the Old Testament in every bleeding victim sacrificed on Jewish altars. The four gospels tell us the story of His laying down His life a ransom for many and when we open the Pauline epistles we find the mind of the apostle is continually turning to that death which was not only for us, but as us. This fundamental truth to which so much place is given in the inspired Book is diminished to one sweeping and comprehensive statement in the passage just cited:

"For He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him" (II Cor. 5:21).

Could the Holy Spirit's Summarizational Repetition be more convincingly demonstrated than in this perspicuous passage? "Made sin for us" is the wondrous inspired epitome of what Jesus bore for us on Calvary. "Made the righteousness of God in Him" is the glorious standing which is graciously given to every poor lost son of Adam who accepts the Lord Jesus Christ. God's infinite grace in arranging eternal salvation for hell-doomed souls through the substitutionary work of His blessed Son on Calvary and the inexpressibly marvelous provision of divine righteousness for those who from the cradle were unrighteous is here reduced to two flashing expressions, —"made sin for us" and "made the righteousness of God in Him." Blessed summarization! The activity of such a principle of revelation in God's Word reduces divine truth to such simplicity and comprehensibility of expression as to put the deepest facts of God's grace within easy reach of the most untutored soul.* There are, of course, two prerequisites to the acquisition of divine truth,—first, Berean eagerness to search the Word daily, and, second, Berean willingness of mind. Let these two prerequisites be present and the blessing of God upon the soul of the student is guaranteed.

THE OVERLAPPING PRINCIPLE ILLUSTRATED BY EXPLANATORY REPETITION

IN THE consideration of the Eighteen Principles of Divine Revelation it has been repeatedly declared that the Bible is self-interpreting. This is more or less clearly seen in the activity of every principle, but nowhere is it more plainly in evidence than in the Explanatory Repetition phase of the Overlapping Principle.

Explanatory Repetition is that phase of the Overlapping Principle under which the Holy Spirit quotes a portion of Scripture giving the explanation with the quotation. Under Explanatory Repetition we get the benefit, not only of the Holy Spirit's original statement, but the added blessing of the Holy Spirit's explanation of His own words. Not often in the whole range of literature do we enjoy the privilege of reading an author's exposition of his own writings. To the student of God's Word this unusual privilege is vouchsafed wherever the Explanatory Repetition phase of the Overlapping Principle is found. What joy and assurance finds happy lodgment in the heart of God's child when he reads God's words, and how that joy and assurance is augmented when he discovers that the words of God are explained by God Himself. There is no light like Bible light on Bible problems. There is no explanation like heaven's explanation for heaven's message. The Bible contains within itself its own commentary.

In the 16th Psalm David is speaking unto God in confidence and faith. He contemplates the sorrows which shall come to those who hasten after another god. He rejoices that, as for himself, the Lord is his portion. Then comes a section in which he declares that he has set the Lord ever before his face and that he shall not be moved. Then he breaks

*It is the activity of the Direct Statement Principle, as well as the activity of The Overlapping Principle, which brings about these illuminating summarizing statements in God's Word. A discussion of other examples of summarizing statements occurred in "Grace and Truth," March, 1923, page 137.

Have you thought about helping your old friend this Christmas who has lost the joy of his salvation?

into testimony of the gladness in his heart because God will not leave his soul in hell (Heb. Sheol) nor let God's Holy One see corruption. The last few verses of the Psalm read thus:

> "I will bless the Lord, Who hath given me counsel: my reins also instruct me in the night seasons.
> "I have set the Lord always before me: because He is at my right hand, I shall not be moved.
> "Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.
> "For Thou wilt not leave my soul in hell; neither wilt Thou suffer Thine Holy One to see corruption.
> "Thou wilt show me the path of life: in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore" (Psa. 16:7-11).

The ordinary reader of such a passage could have no other thought than that David was speaking of himself in these impressive words. God knew how darkened the mind of man is, so in matchless grace He introduces the Explanatory Repetition phase of the Overlapping Principle and reveals the deeper meaning of this remarkable passage in Acts 2:25-31. The first words of this passage sweep aside the thought that David in the 16th Psalm was speaking of himself by the astounding declaration that David was mightily led of the Holy Spirit not to speak of himself only (although his own experience was doubtless uppermost in his mind) but to write wondrous words of inspiration, the true meaning of which is unfolded in this sermon by Peter in Acts 2. We quote:

> "For David speaketh concerning Him, I foresaw the Lord always before my face, for He is on my right hand, that I should not be moved:
> "Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:
> "Because Thou wilt not leave my soul in hell, neither wilt Thou suffer Thine Holy One to see corruption.
> "Thou hast made known to me the ways of life; Thou shalt make me full of joy with Thy countenance.
> Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.
> "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;
> "He seeing this before spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh see corruption" (Acts 2:25-31).

The Modernist, and some supposititious Conservatives, have said that the Old Testament contains no reference to the resurrection. But the Holy Spirit's exposition of David's words in the 16th Psalm is inescapable.

> "He **seeing this before** spake of the **resurrection of Christ.**"

This is Explanatory Repetition. This is the Bible explaining itself. Mere man would never have dared to say the 16th Psalm was a prophecy of the resurrection of Jesus Christ, but the Holy Spirit unhesitatingly declares that David was exercising the gift of prophecy, he was "seeing this before," he was predicting that Jesus would rise from the dead. The Holy Spirit knows what He meant when He inspired David to pen the 16th Psalm, hence His explanation (through Peter) of His own word (given through David) is the correct explanation,—an inspired unfoldment of an inspired truth. Thank God for Explanatory Repetition.

The Modern Home

by L. J. FOWLER

HAS your home been unconsciously responding to the drift of the age? Permit your soul to be awakened to present-day conditions through this study of prophecy and fulfilment of the closing days of this age and determine that by God's grace true Christian standards shall be maintained.

TO write of the modern home is to undertake the task of discussing near contradictory terms, for almost all that is modern is opposed to true home life. There is, indeed, the modern house which offers to those who are connected by the ties of consanguinity the rights and privileges of eating and sleeping under the same roof, but the modern home does not exist. Truly, there are some old-fashioned and God-fearing homes in this modern world but they stand in sharp contrast to what is generally called home today. As the age trends downward, the once refreshing word "home" is losing most of its meaning and all of its attraction.

Since the home is the most fundamental of all of the institutions of society the trend of the age must of necessity find a reflection within its confines. Wherever, therefore, we find the holy apostles and prophets predicting the drift of this dispensation we can be certain that we have come upon a passage which gives us an accurate description of the condition of the home during the closing days of this age. In Paul's second epistle to Timothy we find such a passage, and while every feature of the perilous times of "the last days" find their fulfillment in the modern home we will consider only those characteristics which are especially manifested in the home life. Our passage is Second Timothy 3:1-3:

> "This know also, that in the last days perilous times shall come.
> "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient toparents, unthankful, unholy, without natural

Page 350 has the solution of your Christmas gift problems.

affection, trucebreakers, false accusers, despisers of those that are good."

I. From this passage it is evident that the trend of the age in the modern home is toward a breakdown of the spirit of self-sacrifice. "Men shall be lovers of their own selves." This is the hour when men are endeavoring to get along without either God or other human beings. It is the age when every individual is seeking to gratify his own lusts. The world is pleasure-mad and America is the leader for self-indulgence. As the age moves toward its close, the world of human beings are filled with self-love.

This characteristic is outstanding in the modern home. It is especially so because it is in the relationship of the home above all other relationships that the spirit of self-sacrifice is so essential. How unusual is the sacrificial spirit in the home of today! Father is given over to the making of money. His days are spent at the office, store or the shop, absorbed in the task of increasing his income. He lunches down town and when not occupied at some club he deigns to grace the home with his presence for two meals a day. He is self-centered. Mother, too, has the same disease. She has some personal ambitions to which she must attain, some self-desires which she must satisfy. Society, shopping and a variety of social uplift organizations claim most the time during her waking hours. The children are not slow to catch the same spirit. The parents have become engrossed with self interest and home becomes "a slow place." The offspring soon find interests elsewhere and home becomes only a place to which they retire when they are too weary to continue the self pursuits of life.

The very homes in which we live breathe the atmosphere of the breakdown of the spirit of self-sacrifice. Thousands are every year moving from residences to apartment houses. One is amazed at the rapidity with which the "rat-nest" craze is growing. On every street new buildings are being raised, resembling from the outside great warehouses. And on the block where one family had a home now literally scores find eating and sleeping accommodations. It is claimed that the conveniences offered are so much superior to the ordinary home: hot and cold water and steam heat are furnished. There is no green lawn or shady trees and garden to care for. Fewer hours may be spent at home to sacrifice for other members of the family. The same atmosphere is seen in the homes in the better residence districts. The old-fashioned porch in the American home which spoke so definitely of comfort and fellowship has been removed. Now there is only a door, or at most an abbreviated vestibule. These are but external appearances, but they speak volumes to the careful observer as to the self-centeredness of the modern home.

One thing within the home is most significant. The family altar is a relic of the past. Even in Christian homes which are known for a moderate degree of spirituality, the time-honored custom of family worship has been discarded. There is no fireplace around which to gather and with the family divided into individual interests there is no family to gather. God pity the modern home where "men are lovers of their own selves." We deplore the condition and would do our utmost to correct, if possible, the error, but must proclaim that the breakdown of the spirit of self-sacrifice is but a fulfillment of the Spirit-inspired prophecy of the trend of the age.

Roosevelt

gave utterance to this prediction shortly before his death:

"Our present civilization will end in a cataclysm."

II. The next expression which we are to consider in this passage—"disobedient to parents"—suggests that the drift of the age in the home relationship is toward a breakdown in authority.

Following in the wake of this self-love spirit has come the spirit of self-assertion. The modern home, having turned from the spirit of self-sacrifice, must naturally expect the spirit of rebellion. Headship truly exists only where there is sacrifice, and with the breakdown of mutual giving the home has become one of the breeders of Bolshevism.

The Youth Movement, which gained its impetus in Europe, is now being welcomed in America, and all who know the Youth movement know that it is a movement of license. of rebellion, and of anarchy. It is a throwing off of the old restraints and the assertion of individual liberty. Woe to the homes if we are swept into the maelstrom of youth's Bolshevism!

The Juvenile Court is the outgrowth of a broken home life. It is the result of the breakdown of authority in the modern home. In the issue of February 4, 1925, of "The New Republic," Miriam Van Walters, under the title of "What's Wrong With the Home?" made this illuminating statement:

> "It is significant that it was in America that the first Juvenile Court arose; for from America, about the same time, the civilized world received its first warning that all was not well with that ancient institution, the home. The first decade of the Juvenile Court marks the beginning of the rise in the curve of the broken home which is still mounting."

Will the gift which you are planning for that absent son or daughter really steady the life?

Dr. C. E. Mac Cartney

Ex-Moderator of the Presbyterian General Assembly, says:

"Every mother's son is trying to meet the passion of the worst world we have ever known."

And only a few days ago President Coolidge, in speaking before the 42nd International Convention of the Y. M. C. A. in Washington made a similar charge. We quote from the Rocky Mountain News of October 25, 1925:

> "The President declared the need for parental action through the home is paramount at this time when there are 'too many indications that the functions of parenthood are breaking down. The home is the cornerstone of the nation and any effective better homes movement must begin with the training of the youth for those responsibilities or we shall see the disposition to attempt in some way to turn over to the government the responsibilities for rearing of children constantly increasing.'"

The modern home has relinquished its authority and turned it over to the penal institutions of our country. The warnings of our President are indeed timely; but the faithful minister of the Gospel, while earnestly seeking to bring God's people into the exercise of and submission to authority in the home, must realize that he is viewing but another of the characteristics of the "last days" which precede the coming of our Lord to catch the members of His Body into His own presence.

III. Furthermore, the modern home is the breeder of the "unthankful" spirit. This is the age when men deserve much (according to their own estimation) and are willing to give little. The familiar thought, whether expressed or unexpressed, is, "The world owes me a living." Extravagant living is the order, and extravagant living can only lead to the feeling that that which is given costs nothing of sacrifice and therefore is deserving of small gratitude.

Nowhere is the spirit of unthankfulness more apparent than in the home. Father has little time for the spiritual welfare of his children and, consequently, has become to them only a convenient checkbook. The many acts of filial care which once belonged to Mother are now quite frequently assigned to a maid. With such an atmosphere it is not to be thought strange if the children soon lose the feeling of appreciation and entertain the thought that the parents should consider themselves highly honored that they are willing to grace the home with their presence. Unthankfulness is a characteristic of both parents and children. Much more could be added, but probably without increasing the appreciation of the fact that this is one of the prominent features in the modern home. The Apostle predicted that the last days in this age should be marked by a breakdown in gratitude. The conditions in our own time perfectly match the prophecy.

IV. The next characteristic mentioned is most striking in the modern home. Men are to be "unholy." In other words, the closing days in this age are to be marked by a breakdown in moral standards. Young men of Christian training who served with the American Expeditionary Forces during the war were ofttimes thrown into a state of utter confusion as they saw the old standards of living ruthlessly swept away. Nothing seemed to be left and righteousness itself appeared as a transient dream. That condition of moral degeneracy has entered the home of today.

The divorce evil is demanding consideration even from those who are satiated with the optimistic idea of evolution. The reformers are constantly offering some new antidote for our morally poisoned home relations. Twenty-five years ago we are told, America had one divorce in thirty marriages; but today there are one in five, or an increase from three and one-third per cent to twenty per cent. The standard that marriage was a life partnership has been displaced by the degraded conception of free love. Surely the man who warns against the divorse evil today cannot be called an alarmist. The standards of morality which the ordinary worldly man or woman once held are collapsing.

When we view the results of these broken homes our hearts are troubled. Juvenile criminality is increasing at an alarming rate. Editors of the Literary Digest recently circularized the prosecuting attorneys of several of the largest cities, asking them for their view of the crime situation among the youths of our land, and whether they could assign a cause for the increase in juvenile delinquency. The published report was that "the majority of the attorneys who answered based the responsibility for the increase in juvenile delinquency on the home itself." Mr. D. E. O'Brien, City Prosecutor of the city of Omaha, indicts "the majority of fathers and mothers for their indifference to the standards of morals maintained by their children due to a great extent to the desire for pleasures on the part of the parents." He further states, "During the past few years that I have been prosecuting for the city of Omaha, I have docketed more than eight thousand cases. I made a more or less thorough investigation of the religious training and education of the girls charged with various crimes and in discussing the crime and its effect with the different individuals, and in discussing their early

Page 350 has the solution of your Christmas gift problems.

life with them, I ascertained that less than three per cent of the cases I investigated had had the benefit of any religious education either in the school or in the home." Our modern home is producing the moral leprosy of a Loeb and a Leopold, the seared consciences of the five boys in the 'teen age who recently confessed to terrible crimes in Judge Lindsey's court in Denver, and the student at Northwestern University who, after many days of orgies of drinking and vice, committed suicide. "The Cornelian", a semi-weekly published by Cornell College, Iowa, commenting on the last mentioned incident says, "It is quite possible that the state of affairs is a great deal worse than ever before. The escapades of youth may be far more immoral than those of our ancestors. It is evident that the morals of young people of today are going down." In the face of such facts—and we have but barely mentioned the evidence in this case—we can only say that however much man may talk about evolution today, the drift in the modern home is toward a breakdown of moral standards.

V. And last, the modern home is trending toward a breakdown in "natural affection." Two facts indicate with astonishing clarity that the words of the Holy Spirit are finding their fulfillment in the days in which we live.

The first fact is that there is a growing disaffection for children. Birth control is a live topic among medical men and sociologists today. For a number of months an organization has been working to get together the facts on the subject with the hope of offering some solution. A preliminary report is made in the survey of March 15, 1925, by Gertrude M. Pritchard, under the title, "Surprises in an Investigation of Birth Control." In this article the statement is made, "For fifty years the educated, the thrifty, and the self-controlled have been increasing their precautions to limit their progeny." We are told that in the New England States the old American stock is dying out and the fact that the French nation has been actually committing suicide through birth restriction has been known for a number of years. The natural affection for children is being restrained in the home today.

The second fact is complementary to the first. It is almost unbelievable, but nevertheless true, that there is in the home today a positive unnatural affection for dogs. We cannot do better than to quote Dr. John Roach Straton, in a sermon, "Dogs versus Babies:"

> "The declining birth rate among the well-to-do classes of America should give us pause. On all our 'fashionable' streets dogs are taking the place of babies. Not big, noble dogs—there might be some consolation in that!—but miserable little scraps of hair and hide, with bleary eyes, wobbly legs, pink ribbons, and, when the weather is chilly, little coats and pants upon them, as they amble along at the end of their strings!
>
> "Would not a visitor from Mars, if he had any sense of humor, laugh himself to death as he saw scores of women, with costly furs and sparkling jewels, serving in the morning hours as nurses to contemptible little canines all along our boulevards?
>
> "These things are proof of social degeneration. The dog-versus-baby issue has become acute in our metropolis. Though there are many, many babies in America, dying from under nourishment and neglect among the poor, the so-called 'better classes' of our society are avoiding the responsibility of having children, and on the other hand are spending annually, we are told, $200,000,000 for dogs! Page after page of advertisements of dogs are to be found in the fashionable women's magazines. While the babies of the poor starve and their mothers work their hands off and eat their hearts out in the hopeless task of trying to care for them better, there are many servants employed in New York, much of whose time is taken nursing and caring for dogs! Shame upon us that it is so! And is there any wonder that there is restlessness and discontent within the ranks of the poor today when they see such things? There are not only dog nurses today, but there are dog doctors and dog hospitals and dog dressmakers and even dog cemeteries—expensive, elaborate ones, with tombstones, caretakers and all such things!
>
> "The substitution of the dog for the baby seems to be just about complete in certain social circles of New York! The pastor sometime since while walking through the park saw a woman clasp to her bosom a bow-legged, pop-eyed pug pup, and exclaim as she kissed him: 'Come to its muzzer! Does de 'ittle tootsie-wootsie 'ove its muzzer?' My God—that we have come to that here in the full light of the twentieth century!"

The social sin of substituting dogs for babies is not confined to the great metropolis of America. It is everywhere in evidence. And this disaffection for the natural offspring and the unnatural affection for the canine family is but another proof that the inspired Book cannot be broken, but all things written therein must be fulfilled.

Degeneracy is the spectacle which the modern home is presenting today. Might it be that in recognizing that the trend of this age in the home life is toward a breakdown in the spirit of self-sacrifice, of authority, gratitude, moral standards, and of natural affection, the child of God shall only turn more definitely to the Lord Jesus, to have wrought out in his own life the purposes which God has for the home.

"The Oakland Bunch"

Continued from page 323

Word has just reached us that he is in the midst of a very successful evangelistic meeting at Red Bluff, California.

And "The Oakland Bunch" stand unflinchingly for that great truth which is being fought so vigorously by many today—the truth of the yielded life. The meetings held by Dean Fowler in August and September resulted in much spiritual blessing, and because the prayer upon their hearts was that God should thrust forth laborers into His harvest, quite a number of earnest young people yielded themselves unto God for His service. Nine of those who thus presented themselves to God for His direction of their lives are already in training at the Denver Bible Institute. We are told that more are to follow.

We thank God for this group of believers who are willing to obey the apostolic injunction,—"Stand therefore." May the number of such faithful independent Gospel churches greatly increase in this hour of unfaithful compromisers. —L. J. F.

Are you looking for an appropriate gift this Christmas?

The Political Trend of the Age

by MAURICE G. DAMETZ

ACROSS the varied scenes depicted by prophecy there falls the shadow of a figure, commanding and ominous. It is the Antichrist. The time of his reign is the coming age of the great tribulation. He will be the politico-religio-commercial autocrat of the world; the looked for superman who will satisfy the political, commercial, industrial, social, and religious world.

We live in days of fulfilment and foreshadowing. On the one hand we are witnessing the fulfilment of those prophecies recorded in Paul's epistles; on the other we are seeing the foreshadowings of the events which are prophesied by other Scriptures to take place in the coming age. Coming events cast their shadows before, and some shadows have been witnessed for a long time, they have ever been deepening as the fulfilment approaches. The events of the tribulation age are casting their long shadows over the final years of this age which are ever deepening and darkening as this age draws to a close. God is conducting the rehearsal of the fulfilment of prophecies before the actual performance. One by one the foreshadowings are brought before us and frequently they are so vivid that they are mistaken for the fulfilments, but they are only foreshadowings. They, as well as the fulfilments, remind us that God's Word of prophecy is sure and that all which God has spoken will certainly come to pass.

The Pauline epistles have very little to say about the trend of this age politically. The most important passage is II Thes. 2, which decribes the coming man of sin and perdition. This man of sin is to be manifested in the great tribulation, but the passage says, "The mystery of iniquity doth already work" (vs. 7). Though the mystery of iniquity has long been at work we are witnessing the rapid and intense working of that mystery today. The trend of the age politically is toward "the mystery of iniquity," the Antichrist. The trend of this age is toward the manifestation of that monster of iniquity, in whom will be vested the political supremacy of the world during the coming age of the tribulation. Vast preparations are being made for his coming, vaster than any of us realize. From the consideration of the few facts before us may we awaken to the fact that the world is within only a few strides of the desired goal. The preparations in the political world are very significant in the light of prophecy which is awaiting fulfilment.

> The modern prophets continue the cry, "Peace! Peace!" even though God declares there shall be no peace until His Son reigns from Mount Zion. This article, devoid of wild fancies, sets forth clearly the drift of the times which shall precede that glorious reign of our Blessed Lord.

I. THE TREND TOWARD INTERNATIONALISM

THE TREND toward internationalism is unmistakeable. The nations have been drawing closer together. The old lines of division—geographical, racial and political—are being more and more effaced. Commerce between nations has had much to do with bringing about this condition. To go back a few years before the great war, none of us would then have even dreamed that all the important nations of the world would ever engage in a conflict. The interests and aims of the nations have been made common to all. The idea is abroad that by the nations getting together, nations which individually do wrong can collectively do right. Long before the great war, a confederation of European nations was widely advocated. Napoleon I advocated it when he said, "There must be one code, one court of appeal, and one coinage for Europe. All Europe must be united into one nation." Lord Salisbury, with many other English statesmen, declared, "Federation is the only hope of Europe." Before the war many were the plans for a "central world government" with a "world army and navy" to enforce peace. And now since the world conflict all these plans have been crystallized into a League of Nations with some forty odd nations as members of it. The dream of the world is fast being realized. Though the League in some matters does not as yet function, plans are being made to strengthen it. A world court with a "universal cosmo-political constitution" is the aim. Someone has said, "The evolution through which we are passing is an evolution to a great state of nations, a complete federation of the world." With a United States of Europe and of the world, there will be great need for a world capital, an

Page 350 has the solution of your Christmas gift problems.

Internationapolis. This is being strongly advocated and a number of cities are being considered. All who are enthusiastic about these things will be ready to welcome the universal kingdom of the Antichrist, whose coming will be after the working of Satan. Unquestionably the way is being prepared for universal empire under Antichrist, who will cause all the world to wonder after him (Rev. 13:3). Surely the mystery of iniquity doth already work.

II. THE TREND TOWARD ROMAN SUPREMACY

THE ROMAN empire is going to be revived and restored to all her former glory and power to meet the demands of prophecy (Dan. 2:40-43). A very eminent Italian recently said, "Rome is again to extend her empire over the world and to be all that she ever was, the ruling power of earth." That is close to the prediction of Scripture. And Rome is not sleeping; she is awaking to new life and is about to resume all the vigor and prestige of the past. The first step in the awakening was to break with the non-Roman association of the triple alliance. The second step was the entrance into the great war on the side of the Allies, the very nucleus of which was Roman. The common saying during the world war was, "We of the Roman world! We heirs and perpetuators of Latin civilization and culture are fighting this war in defense of our Roman inheritance." Such sayings as this were frequently heard among the allies. Again, the war ended with bringing the boundary lines of the Roman empire back into prominence. All these things prepared Italy for her present prominence and prestige and started the work of cohesion.

The awakening of the Italian people is significant. The memory of past greatness is very vivid among them. To re-live the past is their ideal. It is so much so that the eyes of the entire world are upon Italy and its premier, Mussolini. This remarkable, mysterious man came into prominence and power very suddenly and he is commanding the attention of the world. Mussolini's highest ambition is to restore imperial Rome and to make her once more the mistress of all Europe. His power is such that he is being called "Rome's New Caesar." The Detroit Free Press remarks, "The whole foundation of the Mussolini policy is an assumption of hopeless weakness in the opposition." The Philadelphia Record says, "A new Caesar sits upon the imperial throne in Rome," and says another, "Mussolini is establishing an imperial system as ruthless and oppressive as that of Julius Caesar." Referring to Julius Caesar, Mussolini recently declared, "He is my ideal, my master. Julius Caesar is the greatest man that ever lived." It becomes increasingly evident that the circumstances surrounding Mussolini and the present revival of Rome are significant in the light of prophecy. The Rome correspondent to the London Times says that the Fascisti stand for authority as opposed to democracy, and "what gives strength to the conception of authority in Italy is the Latin tradition - the tradition of the universal and unquestioned authority of the Roman empire." Recently there was held in Rome the 2677th anniversary of its founding. The occasion was used to confer high honor upon Premier Mussolini. Senator Cremonesi, in addressing Mussolini, stated the goal which he had set for himself in the following words: "Rome must again become the radiant capital of the Latin world. Rome must conquer the imperial dignity . . . She must again lead the world in virtue of the genius of her sons and the indomitable virtues of her people." Nearly every portion of the old empire is awaking to national life.

It is well for us to remember that the ten-toed feet of iron and clay of Daniel's dream image (Dan. 2), represent two characteristics of revived Rome during the great tribulation. The Scripture is clear in its teaching that the revived Roman empire is to be a confederacy of ten kingdoms. The iron in association with the clay represents strength and weakness, or autocracy and communism. A mass of strong and weak nations are to be brought together under one head. Among the nations within the bounds of the Roman empire are those where dictatorial authority is established and, on the contrary, those where there is a tendency to disorganization and repudiation of authority of every kind. The League of Nations is composed of nations with these two opposite tendencies. Christabel Pankhurst says, "The most practical result of the League of Nations will turn out to be the promotion of the union of Roman nations. They predominate in the League." Thus we clearly see the trend of the age toward the mixture of the iron and clay in the ungodly unity of the nations in the revived Roman empire. Surely the mystery of iniquity is working.

III. THE TREND TOWARD THE DICTATORSHIP OF ANTICHRIST

THERE can be no confederation of nations without a head. There can be no revived Roman empire without a great and mighty Caesar. This the Word of God clearly predicts and the present events clearly foreshadow. His advent is clearly foretold, his portrait vividly painted, his character and career described and pre-written. He will be a political genius. He will emerge from obscurity, but by craft and diplomatic skill he will win and compel the admiration and cooperation of the world. He will appear as the "little horn" (or "power," Dan. 7) but he will ascend the topmost rung of fame's ladder. Once he gains the ascendancy, no man will challenge his authority, or even dare to. Kings and princes will be his pawns and playthings. Opposing and conflicting forces will be welded together in his government. Ten kings and kingdoms will be amalgamated under him according to Dan. 7, Rev. 13 and Rev. 17:16-17. He will completely sway these kingdoms and the world by his authority and hypnotic power. The exploits of Alexander the Great, Julius Caesar, Napoleon, and Kaiser Wilhelm will not compare with the Antichrist. None shall be able to stand before him. All the world will wonder after him and say, "Who is like the Beast? Who is able to make war with him" (Rev. 13:3,4)? Intellectual greatness, sovereign power and human glory, combined with every species of iniquity, pride, tyranny, wilfullness, and blasphemy will unite in this one person.

Have you asked the Lord about what you should send to that loved one this Christmas?

The world is looking for such a leader. The human cry is for leadership. All peoples are crying for a superman who will unite society. Prof. J. C. Powys, lecturer and philosopher, recently said, "Only scientific superman can save civilization." Even now, how advanced are Satan's preparations toward the bringing forth of his masterpiece! In the realm of commerce and industry, labor is in rebellion against capital and is hopeful of deliverance through a superman. In the realm social, the youth movement prevails in every land. A wave of defiance of all authority is sweeping among the youth of the world. President Coolidge recently said, "If we are too weak to take charge of our own morality, we are not strong enough to take charge of our own liberty. If we cannot govern ourselves . . . nothing remains but to have someone else govern us." Such a statement is almost prophetic, it so vividly points toward the coming of the great despotic world ruler. Some fifteen years ago there was published in Russia a book entitled, "The Protocals of the Elders of Zion." It was at that time mysteriously suppressed, but has recently come to light. The whole thing is a devilish plan to bring in the Antichrist. We quote the following:

> "The recognition of our rule will start from the very moment when the people, torn by dissensions, and smarting under the insolvency of their rulers (which have been pre-arranged by us) will yell out: 'Depose them and give us one world-ruler, who can unify us and destroy all causes of dissension, namely, frontiers, nationalities, religions, state debts, etc.'
>
> "In the place of existing governments we will place a monster. A ruler will arise who will supersede the existing governments, a king-despot of the blood of Zion. On the day when the king of Israel places upon his head the crown, presented to him by the whole of Europe, he will become the patriarch of the world."

Though the Church is to be caught up before the Great Tribulation begins, it is well for us to recognize that coming events cast their shadows before. Surely the shadow of the Antichrist looms large upon the horizon. Surely the mystery of iniquity is at work. The world is within only a few strides of the desired goal. Surely the foreshadowings indicate that the coming of that one who will bring a reign of terror and darkness to the earth is not far off. But, praise God, Another is coming! He Who is our hope is coming to snatch us up from the turmoil of a world gone madly disobedient.

The Religious Trend of the Age

by H. A. WILSON

WHEN James McKendrick the Scotch Evangelist was in Denver recently, he declared that two great evils which are distressing the church today are heresy and lunacy. One cannot consider prevailing conditions without conceding the appropriateness of this remark, and it is very significant in view of the Scripture teaching concerning religious conditions in the end of this age. While the scriptural material on this subject is somewhat limited in quantity it is most satisfactorily explicit. It unmistakeably reveals that the last days of this age are to be marked in increasing measure by apostasy, credulity, hypocrisy and demonolatry. The trend of this age, therefore, is away from the faith of Christ and toward a widespread belief in the fables and demon inspired doctrines of false teachers.

Ignorant of God's predictions concerning the drift of the world religiously, the Church has been robbed of her virtues and her testimony and duped by the adversary into believing that all is well. Wilson turns the light on the prophecies and on the facts.

Let us notice first the Scriptures which set forth the condition which it was prophesied should characterise the last days.

> "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron" (1 Tim. 4:1-2).
>
> "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (II Tim. 4:3-4).

Surely if proof of the inspiration of God's Word be needed it is here afforded, for these very conditions abound in every quarter and they are growing worse at an alarming rate.

"Many shall depart from the faith," says one of these passages and that is one of the outstanding conditions of Christendom today. Modernism has filled our pulpits, colleges and theological seminaries with men who deny every essential element of the "Faith" of God's Word. The miracles of the Bible they relegate to the junk pile of outworn and discarded super-

Page 350 has the solution of your Christmas gift problems.

stitions. The Virgin Birth and Diety of Christ they class with the myths of ancient Greece and Rome. They turn up their aesthetic noses at the doctrine that Christ shed His blood as the price of the sinner's salvation. The literal resurrection of Christ, they declare to be a figment of disordered imaginations. They laugh in unconcealed scorn at those who believe that Jesus Christ will literally return to establish His kingdom on this earth. They "pooh! pooh!" the idea of hell-fire and class the idea of a personal devil with Mother Goose Rhymes. In short, they repudiate everything which the Bible teaches. Was there ever such a spectacle in the annals of religion? The very ones who have been nurtured by the faith of Christ and who daily benefit by its fruit have become the assassins of that faith.

And indeed so powerful has this wave of Modernism become, that nearly all the great evangelical denominations have either surrendered entirely or are making their last stand. To mention some of the outstanding instances,—it is a matter of common note that save for a few faithful individuals here and there, the Methodists and Congregationalists have gone over bodily to the modernistic camp, and while there are many among the Northern Baptists and Presbyterians who are still sound in their doctrine, it is notorious that for years both of these great bodies have been torn by internal dissension, the cause of which is the infidelity of the modernists and their determination to force their denominations to bow to their own wills. In both of these bodies a semblance of peace is maintained only by shameful and heartbreaking compromise. All thoughtful observers recognize that the conservatives in both are losing ground and it is apparent that the only hope for those who are still true to the Word is a final and uncompromising withdrawal. It remains to be seen whether this step of withdrawal must be taken by indivuduals, or whether there is any possibility of its being taken by a body of those who still retain their faith and have been awakened to the real condition.

But the responsibility for this defection does not rest alone upon the pulpit or the professor's chair. "The time will come when they will not endure sound doctrine," and yet another says, "They shall turn away their ears from the truth." So the pew has entered into an infernal league with the pulpit. The pulpit says, "The Gospel of Christ is out of date. Let us give you something modern." "That is true," responds the pew. "We must not be behind the times. Let us have something which will flatter our reason and lull to sleep our conviction of sin and fears of eternal damnation." And so it has come to pass that the man who earnestly endeavers to be loyal to the Word of God and to preach the gospel of Christ in all its purity and power, many times finds it difficult to discover a church which will listen to his message.

ALREADY we are beginning to reap the harvest of this apostasy. The breakdown of morals among young people, wrecked homes, and an ever-spreading spirit of anarchy and lawlessness, all bear witness to a departed faith.

Of these, however, we cannot take time to speak particularly. They must be left for another discussion. But for our present purposes we must notice a few of the results in the religious life of the people.

This departure from the faith was doubtless in the mind if the Spirit when He inspired the Apostle to pen those words in II Timothy 3:1-7;

> "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves . . . lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof . . . ever learning, and never able to come to the knowledge of the truth."

"Denying the power thereof" exactly fits the denial of the faith for it is "the faith" which gives to godliness its power. See, now, some clear illustrations of this powerless form of godliness. One is found in the "community church" movement. Investigation shows that these "churches" though almost without exception denying the faith which is the only real power to produce a godly life still have a form of godliness in that they constantly emphasize "community betterment," "social uplift," and "welfare work." But in the light of their denial of the "faith" their constant emphasis upon social activities particularly of the variety that they espouse makes them a fit subject for the solemn indictment,—"lovers of pleasure more than lovers of God." Again, the "religious education" movement, which has swept like wildfire throughout the denominations is very significant in the light of this Scripture. The "form of godliness" in this movement is evident from the very name, but its whole tendency is godless and Christ-denying. It is distinctly the child of Modernism and is predominantly under modernistic control. It, too, has departed from the faith, and in so doing denies the power of all real godliness. When this deliberate blindness concerning the truth is coupled with its insistence upon "education" it becomes a startling example of the truth of those portentous words —"ever learning and never able to come to the knowledge of the truth."

BUT still other results have grown out of this departure from the truth. "Nature," so the physicists say, "abhors a vacuum." If this be true in the natural world, how much more true is it in the spiritual. So, when men turn away their ears from the truth and their hearts from the faith something else must take its place. And so it does. When he has pumped the soul of a man dry of all love and respect for the truth of God, the Devil immediately floods that soul with his abominable lies, and so the Scriptures tell us,

> "They shall turn away their ears from the truth, and shall be turned unto fables" (II Tim. 4:4),

and yet again,

> "Some shall depart from the faith giving heed to seducing spirits, and doctrines of devils (demons)" (I Tim. 4:1).

Among the "fables" to which these apostates have turned away their ears Evolution must be given first place. Apart from the theory of salvation by works it is the most gigantic hoax which has ever been foisted upon mankind. The more one studies the "evidence" of the Evolutionists, the more he wonders that men of such seeming intelligence as

many of its devotees possess, should have ever been duped by so silly and shallow a pretence. Here is a fable which makes Aesop's Fables look like a microbe's chin whiskers. Its fabulous character has been clearly shown by many writers, one of whom says,

> No man has ever been able to string together the guesses of Evolutionism and make a theory, without donating a string. It requires mental contributions to fill up the gaps. When the first life appeared, it could have nothing by inheritance. It was an ORPHAN before it happened. It was blind, deaf, brainless, invisible. If it had any internal "laws," or instincts, you must donate them. You must donate the presumption that some presiding substitute-for-a-miracle, gave it a chemical laboratory, factories and machines to transmit to others, to make feathers, hair, wool, bone, fins, fiddles, and all the balance of equipment known to life. Everything that has ever come out of that life must have been in it then or has been donated since."

Again this same writer says:

> "If Evolution is true it is a combination like a tin can connected to a dog at the tail. Each end keeps the other busy. It takes a sexless creature and develops in it a need for a mate at the same time it is developing a mate that needs to be needed. How thoughtful! What rare foresight! It takes a creature with cold blood, gives it hot blood so it can freeze to death, and makes it a fur coat so it will not. It takes eggs that will hatch themselves and makes them need to be hovered and changes the mother's mind so she is obsessed with the desire to hover them. It takes swamp babies able to hustle for themselves and makes them need warm milk at exactly the same time that it fixes up a mother that needs to be milked. It is wonderful as a blind paper hanger matching all the figures as he works, by the smell of the flowers on the paper, but you must believe it or be called ignorant" (B. H. Shadduck, Ph.D. in "Puddle to Paradise").

This is the fable which is being taught as "science" in nearly all of our public schools, normal schools, colleges, universities, and seminaries. Yes, when men turn away their ears from the truth they turn them unto fables. It is so much easier to believe in the wild theories and "fortuitous concurrence of circumstances" which is called "Evolution," than to believe in the creative power of God!

But just as clear illustrations of the ready reception which the doctrines of demons are receiving, is found in the flocking of professing Christians into such demon religions as Spiritism, Pentecostalism, Christian Science, etc. Space forbids our telling of the thousands of adrehents which have joined themselves to the "Christian" (!) "Science" (!) "Churches" (!) in the past three years, of the thousands who clamor futilely for admission to the hall when Sir Arthur Conan Doyle is speaking to a crowded house on "Spirit Communication," or of the other thousands of pitiful dupes who throng every meeting held by "Divine" (!) "Healers" (!) of Pentecostalism, such as Mrs. McPherson, et al. The readiness of men to follow any quack or pseudo-miracle-worker shows the temper of mind which pervades the world today.

Surely in the defection from the faith and the willingness of men to turn away their ear to fables, there is no difficulty in believing that that arch-blasphemer and miracle worker, the Antichrist, will find multitudes, like sheep ready to follow his pernicious leadership when he appears.

But two questions will have been raised by our study which must briefly be considered before we close. "What will be the result of these things for the believer in Christ?" and "What is our responsibiltiy in view of these things?" Let us permit God's Word to answer both of these questions for us.

> "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts we should live soberly, righteously, and godly, in this present world (age); looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:11-13).
>
> "Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them . . . All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works. I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; Preach the Word: be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (II Tim. 3:12—4:5).

ARNO C. GAEBELEIN SAYS:

"An unscriptural optimism seems to govern the greater part of the professing church today. We hear on all sides that the world is getting better. The professing church dreams of a continued increase of righteousness and sees an era of peace and prosperity just ahead, which the age has never seen before. So great is the desire to bring this about, that the salvation of souls is rejected as to small a program. The larger program is the salvation of society, the state and the nation. Such conceptions are only possible with men who reject the testimony of the Word of God."

Page 350 has the solution of your Christmas gift problems!

The Present World Unrest

by FRANK S. WESTON, D.D.

THE man who is awakened to the trend of the age as foretold in God's Word will see the folly of the Modernistic social reformation program and will give himself to work in harmony with God's program of saving individuals by the preaching of the Cross. Weston's discussion is truly an awakener on the drift of the age.

"Come unto Me, all ye that . . . are heavy laden, and I will give you rest" (Matt. 11:28).

"But the lawless are like the sea when tossed; for rest it cannot" (Isa. 57:20, Rotherham).

MORE than 1800 years ago there appeared on earth One Who offered to give the world rest. The announcement He made was, "Come unto Me . . . and I will give you rest." But the world did not respond to the call. He called and called again but there was no response. On the contrary, there was a turning away from Him, and in so doing the opportunity for rest was lost.

All these centuries since our Lord's rejection unrest has marked the world; but since the middle of the last century there has been a notable increase of unrest. It is the special causes of the present unrest I wish now to notice.

THE FACT

There is no mistaking the fact of the world's unprecedented unrest. The evidence is everywhere. The whole of society the world over is in a state of intense agitation. Everywhere the old foundations are breaking up and old convictions are giving way. Nothing is settled and none are satisfied. Those who are rich are as restless as the poor.

WHAT ARE THE CAUSES OF THIS UNREST?

Not all are agreed. We are told that the power of wealth and the unequal distribution of the profits of labor are the chief cause of the present unrest. There is no doubt some truth in this. But this is not a new feature in the world. Inequality and injustice have always existed (Eccl. 4:1). There have always been the rich and the poor. While this factor is in the present unrest I do not believe it to be the chief cause of the unrest. Dean Inge writes: "Why shall social unrest be so acute just when the working man has obtained more than he hoped for? The present state of affairs has proved that the main cause of social unrest is not economical. The working man has ceased to be poor: he is better off than many of the middle class: but there is no sign that he is satisfied." Why not?

We are told that the increased enlightenment of the masses has made them restless. We live in a time of general intelligence. Our public schools and abundant literature have given the masses a broad outlook. The common man knows more than the nobleman of 400 years ago. Is he happier than his fathers?

The real cause is strangely overlooked. It is not in external conditions, but in moral relations. All disturbance is at the root moral. Every revolution is in the last analysis a religious one. All unrest is loss of moral adjustment. So, if the world today is in an unwonted unrest, it indicates its lack of personal relation with God. In other words, it is the loss of a sense of God and a hold on eternal things. Dr. Oliver Lodge says, "The world is not troubled about its sins now. It has forgotten them." This is apparently so. But if it is not troubled as to its sins, it has trouble in everything else.

WHAT ARE THE CONDITIONS UPON WHICH REST DEPENDS?

The first and indisputable condition of rest is certainty. When there is uncertainty there must be unrest. Today as never before there is uncertainty. Change is the order of the day. Nothing is certain. No position or income is secure.

The education of the hour is characterized by uncertainty; therefore the mind is not at rest. Our whole system of intellectual training is based on doubt. The student is systematically and vigorously trained to doubt. The whole theory of education, both in science and religion is "a profound and consistent skepticism." Let me quote: "The educational processes of our time are largely analytical and critical. They consist in analyzing the subjects brought to the student, separating them into their constituent facts, considering how they are put together, and sitting in judgment on the finished fabric or on the processes by which it has been constructed. This process presupposes an inquiring, if not a skeptical mood . . . Doubt is the pedagog which leads the pupil to knowledge." In an article on "Method in Theology" the writer says: "In every sphere of investigation the student should begin with doubt: and the student will make most rapid progress who has acquired the art of doubting well." What is the issue? Uncertainty and unrest.

The second condition of rest is personality. The world rests on persons. Philosophies, theories

and systems do not give rest however true they may be. This world has always looked to persons for its safety. A personal leader gives rest. This person must have such a character as will give trust. Where is such a person? Who can be implicitly trusted?

THIS IS WHAT WE CLAIM FOR CHRIST.

He can be trusted. His Word is always good. What He says He will do. He meets man's need.

But the education and culture of the day is denying the Word of Christ. It is doubting His ability and place. What is the issue? The greatest unrest the world has ever known. And this will continue and increase as doubt goes on. Men are now breathing a spiritual atmosphere that is filled with the deadly vapors of unbelief, and all the world is tossed in the billows of unrest.

IS THERE ANY SOLUTION FOR THE PRESENT UNREST?

Not in present methods. Just so long as we doubt there will be unrest. In faith alone is relief. Christ is the world's rest-giver. In Him and Him alone is rest found (Isa. 11:10, R. V.).

Woman's Response to the Trend of the Age

by JESSE ROY JONES

IN SPITE of the cheap optimism maintained by so many men and women today who declare positively that this old sin-cursed world is getting better, observation alone teaches the person whose eyes are opened to look facts squarely in the face that the trend is continually downward. Man has responded to this downward trend in every conceivable way as prophesied in God's holy Word. We have hesitated in believing that woman has, to a great extent, followed in the footsteps of man in her response to the subtilties of this age, but such is the case. Let us consider four ways in which this is evidenced.

FIRST, there has come a breakdown on woman's part in the home. The home is a nation's greatest asset. In fact, the strength or weakness of a nation is dependent upon the strength or weakness of its individual homes. Satan knows this and is delivering some of his hardest and most dastardly blows at our nation through its homes. It is also true that woman plays an important part in the home. Satan also knows this and is therefore making his most subtle attacks upon the home life through the woman. Since Satan is the god of this age (II Cor. 4:4) and there can be no question as to its trend, it is of no little importance that we learn to what extent woman has responded to the appeals of a corrupted world system.

Let us investigate the standard which God holds up in His holy Word for womankind and then see if she is meeting her God-given responsibility today. The Divine instructions given through the Apostle Paul to Timothy, the young pastor, are as follows:

> "But speak thou the things which become sound doctrine;
>
> "That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.
>
> "The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;
>
> "That they may teach the young women to be sober, to love their husbands, to love their children,
>
> "To be discreet, chaste, keepers at home, good, obedient to their husbands, that the Word of God be not blasphemed" (Titus 2:1-5).

We will not attempt to go into each point mentioned by the Spirit of God in this striking passage, but let us briefly face a few of the outstanding ones for our present consideration.

The aged women are referred to first and they are to be "in behaviour as becometh holiness." Is this the general condition in our homes today? Are the aged or older women meeting their responsibility to the younger women? Would to God they were, but it is just here that the initial breakdown has come. Instead of the older women maintaining holiness or even the dignity which should characterize them, they have paved the way for the lightness and frivolity that is so prevalent among the younger women of today. The standards have been lowered, the bars have been let down, and we view with amazement results that are staggering and heart-breaking.

On the other hand, the younger women have taken advantage of the failure of the older women to maintain the high standards set down by God and have given themselves over to rebellion and lawlessness. Generally speaking, the older women have failed to teach the

THE drift of the modern woman away from all that is godly is sufficient proof in itself that the age is trending downward. This discussion by Jones will be an eye-opener to any who have been deceived by a false optimism.

Page 350 has the solution of your Christmas gift problems.

younger women the standards given in the Scriptures. But let it also be remembered that the younger women as a rule have failed to respond when the teaching has been given forth. Consequently, instead of finding in the younger women sobriety, love for husband and children, discretion, chastity, willingness to be keepers at home, goodness, obedience to their husbands, we find divorce and desertion rampant. According to a recent report in the Rocky Mountain News by Harry Ruffner, Director of the Domestic Department of the Juvenile Court of Denver, there were 3,064 marriages and 2,898 divorces in Denver during the period from July 1, 1924, to July 1, 1925. In other words, "there were only 166 more marriage licenses issued than there were homes broken" during the past year. In speaking of desertions, Ruffner reported, "The majority of deserters of homes and children during the twelve months, as shown by my records, were the wives." In a more recent issue of the same paper we read this startling report concerning one Pauline Nixon: "Her first marriage, at 15, to one Carlton, ended in a divorce, as did her second, to one Stagner, and her third, to one Winring. Her fourth marriage, to E. L. Page, took place across the line in Mexico a few hours after bonds with Winring were sundered."

It seems to be a general feeling among women these days that the school teacher is responsible for the training of their children. A recent editorial in the Denver Times exposes this breakdown which has occurred in our modern homes. We quote as follows:

> "Complaint is frequently made of the complexity of public school education. Has it ever occurred to the careless parent that this is in large measure due to the lack of home instruction in both duties and manners that formerly devolved upon the family? To be sure, life in general has become very complicated, but not from an excess of devotion so much as from an excess of diversion. And the school, unfortunately, has to take up the burden where the home lays it down."

Surely such conditions are nothing less than appalling, and we are forced to admit that there has come a sad breakdown on woman's part in the home.

SECOND, the woman of today is not meeting her responsibility in the church. In writing to the young minister Timothy, Paul also gives this word of instruction: "I suffer not a woman to teach, nor to usurp authority over the man . . ." (I Tim. 2:12). It is not our purpose to discuss why the Apostle Paul should have been led of the Holy Spirit to make such a statement as this. Neither would we overlook the fact that God has a rightful place of service for women in the church. He makes this very clear in such passages as Rom. 16:1-4 and Phil. 4:3. In fact, He has ordained that the older women teach the younger women (Tit. 2:4). Consequently, when the Apostle says, "I suffer not a woman to teach, nor to usurp authority over the man" we are at once thrown back upon the Agreement Principle and through such passages as mentioned above we arrive at the conclusion that the woman's teaching ministry is confined to women audiences. We are, however, compelled to face the fact that women, in all too many instances, have gotten out of their place in God's plan and program for the Church of Jesus Christ today.

The one outstanding personage of womankind who is leading the procession in this respect, and upon whom the eyes of the religious world have been focused for the past five or six years, is Aimee Semple McPherson. She is one of the leading devotees of Pentecostalism and repudiates the Apostle Paul's teaching concerning woman's ministry. Here are a couple of statements made by her while conducting a campaign in Denver. "Paul is the only writer of the Bible with whom I DISAGREE." view of what God revealed about woman's ministry through him.) Speaking of women preachers, she laughingly said, "The Apostles had women who aided them in their work, as did Christ. I believe Paul is the only one who offered any objection, and I always say that if he scolds me when I go to Heaven I will tell him that my mother prayed for a little girl to take her place for the winning of souls." Perhaps this is a laughing matter to Mrs. McPherson, but we are reminded that "derision commences where understanding fails," and the fact that this woman passes off the plain teaching of God's Word as a joke is evidence sufficient that she lacks spiritual understanding in this line of truth. In her train follows many a deluded woman who has likewise gotten out of her place in God's plan for His Church.

THIRD, woman has yielded to the trend of the age in society. In this realm woman is the figurehead. From the courts of Pharaoh down to the present time woman has played the leading role in society. Her career has indeed been a checkered one and always in full harmony with the downward trend. The first real event where we see women taking an active part in society is just prior to the deluge. The fallen angels entered into an abominably wicked and unholy union with the women of Noah's days and the entire population of the world that then existed, with the exception of Noah and his family, was corrupted by the response of womankind to the machination of Satan. God passed such a terrific judgment upon those who were parties to this unspeakable sin that one would think that since that time there would be special caution exercised on the part of woman, especially, to avoid anything like a recurrence of such a calamity. But the prophecy of God's Word is that "as it was in the days of Noah, so shall it be also in the days of the Son of Man" (Luke 17:26). In view of the so-called optimism of today this passage does not hold a very pleasant outlook for the future. Perhaps it were well for us to view conditions as they exist today with special reference to woman's response to those conditions.

According to statistics reported in the Rocky Mountain News, Sunday Nov. 1, 1925, it would seem that woman's responce to the terrific crime wave that is sweeping our land is quite pronounced. We quote two startling statements from the article mentioned:

> "In 1915 there were only sixty-six women in state prisons for Federal offenses, as against 2,687 men in Atlanta, Leavenworth, and McNeil Island, the three Federal penitentiaries for men.
>
> "According to the latest report of Attorney General, there were more than four times as many

> women and twice as many men as there were ten years ago. And state records show a corresponding increase, though figures for the country as a whole are difficult to obtain, because some states do not compile their crime statistics."

Many reasons are given for this awful situation that has come upon us by Dr. Mary B. Harris, Head of the New Federal Industrial Form for Women, in West Virginia. The most striking reason given by Dr. Harris in the light of the Bible is as follows:

> "I want to say that women seldom go into crime on their own (initiative). They are nearly always the tools or accomplices of some man, and the sex motive is almost always present."

This reason given is indeed striking in view of such a passage as II Tim. 3:6:

> "For of this sort are they (men) which creep into houses, and lead captive silly women laden with sins, led away with divers lusts."

Dr. Harris may be right in saying that woman does not go in for crime on her own initiative but there certainly must be some basis for her action and the telling little expression "silly women" used by the Holy Spirit affords all the evidence necessary to show what that basis is. Furthermore, it is interesting to note in this connection that in the original sin which plunged the entire human race into its fallen state that "Adam was not deceived, but the woman being deceived was in the transgression" (I Tim. 2:14). This passage does not excuse man in the least degree. It simply shows that both the man and the woman had very definite parts in the original sin.

In the realm of dress we might go so far as to say that woman has gone the limit. Truly no one knows what a day is going to bring forth in styles. No matter what extremes are reached, womankind seem only to be waiting to respond. The standard for women in this respect as set forth in the Bible is very simple and beautiful. "That women adorn themselves in modest apparel" (I Tim. 2:9) is the straightforward declaration of God's Word. Could anything be more satisfying than this? There is not the least indication or suggestion of extremes or fanaticism. There is, on the contrary, a challenge and a loving appeal to balanced and conservative style of wearing apparel.

Do we find women as a rule adopting the standard set by God's Word? We smile at the very suggestion of it. Walk down the streets of any city or village today and you will be convinced that in the light of the Bible women have, generally speaking, swung to the immodest rather than stayed by the modest. Bobbed hair and short skirts are in vogue. A woman with long hair and long skirts is looked upon as somewhat of a curiosity these days. Thank God, however, there are some who have not gone with the crowd. God's Word teaches that a woman should have long hair, and that a man should have short hair (I Cor. 11:14-15). But a strange thing has happened in our land. There is a tendency on the part of some women to become masculine and a tendency on the part of some men to become feminine. Short hair, overalls, khaki trousers and cigarettes for the women; corsets, powder-puffs, rouge and lip-sticks for the men, are not uncommon things in these enlightened days of the twentieth century.

In the light of the Bible and from observation we are forced to admit that women have surely responded to the downward trend of this present evil age in the realm of society. The Word of God prophesies it and observation vindicates it.

LASTLY, in politics we find an equally responsive attitude taken by woman. Women are leaving their homes and their families and entering politics. This is diametrically opposite to God's plan for the woman. Her place of government is definitely specified by Holy Writ. She is to be a keeper and guide of the home (Tit. 2:5; I Tim. 5:14), but nowhere else God give her instructions to guide the affairs of the nation. This is both reasonable and logical beside being Scriptural. Any one who stops to consider the thing for a moment will see that if a woman rightfully fulfils her duty in the home her influence will be felt to a far greater extent in the affairs of a nation than if she were to waste her time dabbling in some political position which God has ordained that men shall fill. Is it not a far greater political honor for a woman to raise and instruct children "in the nurture and admonition of the Lord" and thus make better citizens for the nation than for her to give her life to an insignificant job in a corrupted political system? Is not her position as queen of the home far better than servant to a bankrupt political machine?

Christabel Pankhurst, LL. B., who has been world-famed as a lady politician, recently made this striking statement: "I am still a politician, but I have given up human politics for the higher politics, the politics of God." Surely there could be no higher calling for a woman in such a position than to give herself as did Priscilla of apostolic days—in a Scriptural way to the service of our blessed Lord, Who alone is worthy of the best we have or ever hope to be.

The departure from the truth of God's Word is having its effect. The harvest is being reaped. Only eternity will reveal to what extent woman has sown the seeds of discord which will be manifested in the gathering-in of that great day. May God stem the awful tide of sin which is coming in upon us by making our women faithful guides of the home; Priscillas in the church; discreet and chaste in society; and Scriptural in politics.

GENERAL SMUTS
of South Africa, makes this prophetic declaration;
"Civilization is headed for Armageddon"

Could you do better than minister to the spiritual needs of father?

Coo-ee

An Australian Bush Story — By Geo. Soltau

This story of God's dealing with a skeptic has been blessed in many lives. We present it again with the prayer that some concerned soul may be lead out of darkness into the marvelous light of Christ.

A YOUNG man, one of the audience, who was quite unknown to me, after I had spoken asked for an interview.

"Well," I said, "what is it?"

"I want to have a little talk with you, if you don't mind. I'm a sceptic. I don't believe in anything."

"Lots of fellows are sceptics nowadays, just like you, and it's not very easy to help them. What do you want to know?"

"Well, I wanted to ask you if you would kindly try and prove to me that Christ really exists."

"Why should I? He doesn't interest you at all, if you are a sceptic. It can't concern you, surely."

"Well, I am very miserable, and I find things unsatisfactory; and I have been wondering this evening whether I could get any proof about this."

"Supposing you did; what next?"

"Well, perhaps I might become a Christian."

"Is it worth your while—being a sceptic?"

"Well, I am so utterly miserable and wretched."

"That's no wonder—serves you right; and I'm not going to waste two minutes in trying to prove to you that Christ exists."

"Why not?"

"Because it's not worth while under the circumstances. Besides, I'm not sure it's possible to do so to a sceptic."

"I wish you'd try. You have no idea how dark and miserable I am."

"Perhaps I will, if you will kindly prove me something first."

"What's that?"

"That you are your mother's son!"

"That's easy enough."

"All right; fire away. How will you begin?"

He sat thinking some time, and then said, "I'm blest if I know how to begin!"

"That's just my fix, too, about proving Christ exists. I don't know how to begin. Look here, my dear fellow. All you can tell me is that so far back as you can remember someone taught you to call her mother, and she called you her son; and you have both gone on doing it ever since. Has it worked all right?"

"Certainly it has."

"Are you satisfied that she is your mother?"

"Perfectly so."

"Can you prove it?"

"No; but I'm perfectly satisfied she is."

"And so am I that Christ exists. Many years ago I first began to call Him my Saviour, and to obey Him as such; and He has called me His, and it works perfectly. I have no further proof for you than that."

"How can I find Him out for myself, then?"

"Very quickly and simply, if you are thoroughly honest in the enquiry."

"Yes, indeed I am."

"Suppose you were ever to be lost in the bush, you could only do one thing—stand still and Coo-ee. Then if anyone heard your Coo-ee, of whose existence you had no knowledge, he would answer you, and you two would keep it up until he found his way to you and took you out the way he came in. You've got to Coo-ee to the Lord Jesus Christ. If He exists anywhere round, He will hear. If He hears, I can guarantee He will answer; and if you keep it up, He will come to you and lead you out of the dark."

"That's simple enough."

"Will you Coo-ee?"

"Yes."

"When will you begin?"

"Here and now."

"Then just kneel down and begin right away."

He dropped on his knees, and began in some such words as these: "O Lord Jesus, I don't know whether you exist or not, but I'm lost, I'm 'bushed.' Can You save me?"

He paused, and I then began to pray with him, watching his pale, anxious face. Presently I saw a great smile steal over it, and I stopped, feeling sure that God was working.

"Does He exist?" I asked him.

"Of course He does."

"How do you know?"

"He has taken me out of the dark, and I am His. He has saved me. He is my Saviour."

"Are you satisfied?"

"Perfectly."

We rose, and after a few words we parted.

More than twelve months passed away, when I was accosted on the top of a tram by a young man with a good sized Bible under his arm.

"Do you remember me?"

"No," I said; "I can't say I do."

"The Coo-ee fellow at H———! That was a grand night's work. I have been studying this Book ever since, and it is just grand!"

"Prove me now herewith, saith the Lord, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

"Whosoever shall CALL upon the Name of the Lord, shall be saved" (Rom. 10:13).

Reader, will you call?

Have you ever thought that you are answerable to God even for the kind of Christmas gifts you make?

Book Reviews

by THE EDITORS

OUR CHILDREN

Here is a splendid little book, full of practical suggestions on the rearing of children. There is about the author's attitude toward child-life and its problems unusual insight and a wholesome and refreshing sympathy which is inexpressibly delightful. It's a shame that a book so full of worth while and homely truth should have its value virtually vitiated by the unnecessary introduction of "Divine Healing" and the "Baptism of the Holy Spirit." The blight of the Pentecostal heresy is being felt on every hand,—surely the adversary of souls is most adroit. Those whom he fails to catch in the cultured toils of Modernism, he deludes by the fanatical greek-fire of spurious pentecostal power. Only the special protection of the God of all grace can protect the souls of men from these two monsters, Satan's masterpieces for the present hour of apostasy.

Our Children, by Catherine Booth-Clibborn, the eldest daughter of the late General Booth. 148 pages, size 7¾ x 5¼ inches, cloth cover. Geo. H. Doran Co., New York. $1.00 net

—C. L. F.

THE CHALLENGE FROM THE SKIES

A 53 page pamphlet by R. R. Menke containing the restatements of the Astronomical works of J. B. Dimbley, founder of the British Chronological and Astronomical Association. Much of the material has been condensed and simplified making it more adaptable for quick reference work. This pamphlet should be of great value to those interested in Bible dates and Chronology. It sets forth a unique argument against Evolution.

The Challenge from the Skies, published by R. R. Menke, General Delivery, Huntington Park, Cal. Paper bound, Price $0.25.

—C. R. L.

BRYAN'S LAST WORD ON EVOLUTION

A pamphlet containing the speech prepared for the famous Scopes trial at Dayton, Tenn. Perhaps no single event of the present time so thoroughly aroused the interest and the sentiment of the people in general as did the late Scopes Trial in which Mr. Bryan took such a fearless stand for the fundamental truths of the Word of God. In this speech Mr. Bryan demonstrates the fallacy of the theory of Evolution. The facts in the case are boiled down in brief concise statements contradicting every claim made by the Evolutionists. The two factions of the present day controversy are clearly presented. On the other hand Mr. Bryan demonstrates that Evolution is deadening the spiritual life of the youth of the land, and has nothing to offer for the redemption of a sin-cursed race. Throughout the entire speech the living Christ is magnified and exalted.

Bryan's Last Word on Evolution, by William Jennings Bryan. Size 5 x 7 inches, 32 pages. Published by the Bible Institute Colportage Ass'n, Chicago, Ill. Price $0.10 each; 12 copies for $1.00.

—C. R. L.

DORAN'S MINISTER'S MANUAL

In this book we have a wonderful combination. Every necessity for a successful ministry: sermon material carefully indexed and classified for the entire year, outlines, scripture references, illustrations, prayers, children's sermons, Sunday School lesson notes, etc. A very effective method of dispensing with the Scriptures. The Bible is an unnecessary item when this manual is employed because everything necessary is all made up ready to serve. We recommend the Bible in preference to this or any other ecclesiastical crutch.

Doran's Minister's Manual; compiled and arranged by Rev. G. B. F. Hallock, D. D. Published by the Geo. H. Doran Co., New York. Size 6 x9 inches. 550 pages. Cloth bound. Price $2.00 net.

—C. R. L.

THE HEALING QUESTION

Here is the book for the hour. From the beginning of time man has been seeking to rid himself of sickness and disease; pain and death, but all ways and means have failed. Today more than ever before we find men of every sect and creed seeking deliverance from their bodily infirmities through the so-called "divine and Faith healing" methods. Even believers in the true faith are being deluded and swept away by these fanatical doctrines.

Dr. Gaebelein handles his subject fearlessly and with apologies to no one. His logical, convincing statements based upon Scripture proof, shatter all claims made by the modern fake healers. The first chapters of the book are devoted to the miracles of healing performed by the Lord Jesus and His apostles. Every instance of healing recorded in the gospels is given a careful investigation. In the sixth chapter the author gives us an examination of the pet Scripture passages used by the divine healers, showing their disregard for the right division of the Word. The next two chapters are given over to the false claims, works and results of the divine healers in our present day. These two chapters alone are worth the price of the book.

In conclusion the author gives a short discussion on "The Believer and Sickness," setting forth the scriptural distinction between the false faith healing and the healing of the body as set forth in the Word. It would be impossible to recommend this book too highly. If you have any doubts on the "Healing question," this is the book for you. Pentecostalists, Beware!

The Healing Question, by Arno Clemens Gaebelein, Editor of "Our Hope," 132 pages, 7½ x 5 inches, cloth cover. Published by the Publication office "Our Hope," 456 Fourth Ave., New York City. Price $1.00.

—C. R. L.

THE DARING OF JESUS

This is another production of the Modern mind presenting the modern views of the dynamic truths of the Old Book. Though the writer hesitates in making bold statements concerning his own views, we find an under-current of the present day Post-millennial teaching. Throughout the book no mention is made of the shed blood of Jesus Christ as the only cure for sin but on the contrary we find such statements as, "Having resolved for the best, we place our trust in the strong Son of God and go forward;" "God made Adam and Eve innocent, but they, through His aid, must attain character for themselves."

A good character never saved a soul, nor does it bring that peace and contentment that passeth all understanding which comes only through faith in the finished work of Christ on the cross. We cannot recommend the positions taken in this book in the light of the Word.

The Daring of Jesus, by Rev. Ashley Chappell, D.D. Published by Geo. H. Doran Co. New York. 148 pages 5×7¾ inches. Price $1.60. —C. R. L.

THE DOCTRINES OF MODERNISM

Its Beliefs and Unbeliefs Weighed and Analyzed
By Leander S. Keyser
101 pages, 40c net.
The Bible Institute Colportage Ass'n
818 N. La Salle Street, Chicago

Page 350 has the solution of your Christmas gift problems.

Outlines for God's Workmen

Conducted by R. S. BEAL

THE OVERMASTERING LOVE OF CHRST

2 Cor. 5:14

I. KEEPS US IN— SECURITY
II. KEEPS US TOGETHER— UNITY
III. KEEPS US RIGHT— CONDUCT
IV. KEEPS US GOING— SERVICE
V. KEEPS US UP— POWER

CONCLUSION
Eph. 3:14

—R. S. B.

THE GLORY OF ABANDONMENT

Rom. 12:1

I. THE MELODY OF IT
"I beseech you"
II. THE MOTIVE OF IT
"By the mercies of God"
III. THE MANNER OF IT
"Present your bodies"
IV. THE MEANING OF IT
"Your reasonable service"

—R. S. B.

THIS YEAR ALSO

Luke 13:8

I. SUGGESTS A RETROSPECT
"These three years I come seeking fruit"
II. SETS FORTH A JUDGMENT
"Cut it down"
III. DISPLAYS A FAVOR
"Let it alone this year also"
V. SIGNIFIES A NEED
"Dig about it and dung it"
VI. REVEALS A DESIRE
"Bring forth fruit"
VII. IMPLIES A LIMIT
"Then after that"

R. S. B.

SHOD WITH READINESS

Eph. 6:15

I. READY TO PREACH
Rom. 1:15
II. READY TO ANSWER
I Pet. 3:15
III. READY TO WORK
Titus 3:1
I Tim. 6:18
IV. READY TO SACRIFICE
II Tim. 4:6
Acts 21:13
V. READY FOR HEAVEN
Matt. 25:10
Luke 12:36

R. S. B.

THE SECRETS OF THE INCARNATION

I. TO DECLARE GOD
John 1:18
II. TO TAKE AWAY SIN
I John 3:5
III. TO DESTROY THE WORKS OF THE DEVIL
I John 3:8
IV. TO BE A FAITHFUL HIGH PRIEST
Heb. 2:17, 18
V. TO PREPARE FOR HIS RETURN TO WORLD
Heb. 9:28

R. S. B

THE REVELATIONS OF THE TRANSFIGURATION

or

With Him in the Holy Mount

II Pet. 1:18

I. THE KINGDOM IN THE TRANSFIGURATION
Matt. 16:28
2 Pet. 1:16
II. THE KING IN THE TRANSFIGURATION
Matt. 17:2
Mark 9:3
III. THE RESURRECTION IN THE TRANSFIGURATION
Matt. 17:3
IV. THE CROSS IN THE TRANSFIGURATION
Luke 9:31
V. THE DEITY IN THE TRANSFIGURATION
Matt. 17:5

CONCLUSION
THE APPLICATION OF THE TRANSFIGURATION
2 Cor. 3:18
Rom. 12:1-2

R. S. Beal

REJOICING AND REJOICING

Phil. 4:4

I. THE EXHORTATION—"Rejoice"
II. THE LIMITATION—"In the Lord"
III. THE DURATION—"Always"
IV. THE REPETITION—"Again I say"
V. THE CONFIRMATION—"Rejoice"

R. S. B.

THE WITNESS OF THE PROPHETS

Acts 10:43

I. The CENTRALITY of their Testimony—
"To Him"
II. The UNANIMITY of their Testimony—
"ALL the prophets witness."
III. The VIRILITY of their Testimony—
"That through His Name."
IV. The UNIVERSALITY of their Testimony—
"Whosoever"
V. The SIMPLICITY of their Testimony—
"Believeth in Him."
VI. The POTENTIALITY of their Testimony—
"Shall receive remission of sins."

—H. A. W.

THE APPEAL OF GRACE

Rom. 12:1 2.

1. An Appeal for Consecration
"Present your bodies."
Rom. 6:13
II. An Appeal for Separation
"Be not conformed"
II Cor. 6:14-17.
III. An Appeal for Transformation
"Be Transformed."
II Cor. 3:18.
IV. An Appeal for Realization
"That ye may prove."
Eph. 3:20.

—H. A. W.

Jesus put eternal things first! Are you following His example this Christmas?

International Sunday School Lessons

Expositions by H. A. WILSON

IMPORTANT NOTICE

It is the earnest desire of the editors of "Grace and Truth" to serve the interests of our readers in the largest way possible. After carefully considering the matter we have concluded that we will best contribute to this end by following the International Sunday School Lessons. By far the greater majority of Sunday School teachers are still using these lessons, and even in many cases where individuals would prefer to change, the schools in which they are teaching will not consider it. This being true we have decided to change to the International Lessons. In this way we hope to be able to furnish the needed help on the lesson to the largest possible number of our readers. We trust this change will be acceptable.

Lesson 1. **Sunday, January 3, 1926**

THE SON OF GOD BECOMES MAN

John 1:1 18

Golden Text, John 1:14.

"And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth."

A Study Concerning the Glories of Jesus.

The story is told of a minister whose preaching was more oratorical than scriptural, that one morning when he stepped into his pulpit he found a slip of paper on which the words were written, "Sir, we would see Jesus." He was stung by the self-evident implication of the sentence and was so provoked that it was with difficulty he finished his morning sermon. In the afternoon when he went to his study, his heart was still rankling with resentment. But he was a conscientious man, and a Christian, so he went to his knees asking God to search and try him and show him if indeed he needed the rebuke. He was convicted that he did, and as a result he tore up the flowery sermon which he had prepared. After spending the afternoon in prayer, he went into the pulpit that evening with his heart on fire with love for the Lord Jesus Christ, and with a new conception of His love and mercy. Instead of listening to the customary popular dissertation the people were astonished to hear their minister exalt the Lord Jesus Christ and proclaim the efficacy of His shed blood in the saving of sinners. That evening the souls of God's children were greatly refreshed and cheered and several unbelievers were saved, though it must be confessed that others were angry because the preaching was too personal to suit their taste. The next Sunday morning when he stepped into the pulpit the minister was gladdened to find this message waiting for him, "Then were the disciples glad when they saw the Lord."

The connection of this story with our lesson is this. Though there are depths in these verses which the human mind has not and cannot fathom, still they are verses to gladden the heart of the simplest believer because they reveal so clearly the glory of our Lord Jesus Christ. And in so doing they give us a wonderful introduction to the sweep of the wonderful book which is the subject of our study for the next several months. Let us take a few verses at a time and consider what they reveal concerning our Blessed Lord.

I. HIS ETERNAL DEITY
Vss. 1, 2.

The first thing which confronts us is the Deity of Jesus Christ. "The Word" here spoken of is none other than the Son of God. He is identified in the fourteenth verse which says, "The Word was made flesh and dwelt among us." In the first verse we read, "The Word was with God and the Word was God." This is a straightforward declaration that Jesus is God. Thus, at the very outset we are introduced to the truth which is the subject of the entire book of John—the Deity of Jesus Christ (see John 20:31). Heb. 1:8; Matt. 1:23; Isa. 9:6; Isa. 6:1,10 with John 12:40,41.

It is noteworthy also that these same verses imply that Jesus' Deity is eternal. Twice the expression, "In the beginning" is repeated. The "beginning" here referred to is not the beginning of Deity. Deity has no beginning, for the Scripture says, "From everlasting to everlasting Thou art God" (Psa. 90:2). This is also made very clear in the context which shows that this beginning is the same as that in Gen. 1:1—"In the beginning God created the heavens and the earth." This appears very plainly in verse three where we read, "All things were made by Him." It is evident, then, that the beginning here referred to is the beginning of creation. At this time Jesus was God, and indeed He must have been Deity before, for at this time He exercised the prerogatives of Godhead in His creative activity. This takes us back before the creation into the unsearchable reaches of eternity past, and reveals the eternal Deity of our Lord Jesus Christ. Of Him as well as of the Father, therefore, we can say, "From everlasting to everlasting Thou art God."

II. HIS CREATIVE ACTIVITY
Vs. 3.

The second fact which these verses bring before us we have already mentioned. They show us the creative activity of our Lord Jesus Christ. "All things were made by Him and without Him was not anything made that was made" (John 1:1-3). Think of it for a moment. Jesus Christ our Saviour is the Creator of the universe. See what this means to us. As we consider His handiwork in creation we are struck with its perfection. Every part perfectly fits into all the others. Every part works together in some way for the good of mankind. In this creation we have provided food and clothing and the means of heat and light. In short, all our physical needs are provided for and everything in it is designed to charm us with its beauty. Gaze into the starry heavens without your soul being lifted up in praise to God for the wonder and majesty of it all if you can. Gaze about on field, hill, wood, stream, lake or sea and see if you can do this without your soul being greatly delighted

Page 350 has the solution of your Christmas gift problems.

with the beauty of it all; or draw closer and examine a single flower or a single snowflake or peer through either the telescope or the microscope at the wonders which they reveal. Everywhere we see the perfection and infinite forethought of the Creator. Now ask this question—Since the Lord Jesus Christ lavished such infinite care and thought upon the material universe, which is but for a time, what must be the care which He took to make our salvation perfect, and what must have been the thought which He exercised in providing for every spiritual need? Thank God, our Saviour is none other than our Creator! Gen. 1:1 (God=Elohim in Hebrew lit., "Gods"); Col. 1:10-17.

III. HIS TRIUMPHANT LUMINOSITY
Vss. 4, 5, 9.

In the next two verses we see the triumphant light-giving power of our Lord Jesus. "In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." Now put with this that wonderful statement in II Cor. 4:6: "God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." All physical illumination comes from the Lord Jesus Christ, for it was His hand that created all light-giving substances or bodies and ordained the laws which govern their functions. So, too, He is the source of all spiritual light, and all understanding of spiritual matters which men possess has come in some way through Him (see verse 9). All so-called understanding which He has not given, therefore, is nothing but foolishness. I Cor. 1:19-20; John 8:12; John 9:5.

But a few words of explanation will not be amiss. The expression, "the darkness comprehended it not" may be, and doubtless is, a reference to the fact that many whose minds are blinded by Satan do not believe in Jesus, consequently cannot receive His light. There is another meaning, however, which is suggested by some translators such as Weymouth, which gives this meaning—"the darkness hath not overpowered it." This suggests the triumph of Christ's light-giving power. Though the world is in darkness—a darkness which is contrary to the light—yet that darkness cannot overcome the light, and though for the present it seems that the powers of darkness are permitted to have their way, the day is coming when the glory of the Lord will enlighten all the earth and banish the darkness. This will be when Christ reigns literally upon Mount Zion at Jerusalem (Hab. 2:14). It is also true that though the god of this age has blinded the minds of all who believe not, yet if a soul be found willing that darkness cannot prevent the true light from shining to him (II Cor. 4:4; John 7:17). It is also true, as indicated by the Word—"that was the true Light, which lighteth every man that cometh into the world" (vs. 9)—that in spite of the darkness of unbelief, still God has given every man sufficient understanding of spiritual matters that he is responsible for his willingness or unwillingness to follow that feeble glimmer of light until it leads him to the full light of the knowledge of the glory of God in the face of Jesus Christ. John 16:7-11; Eph. 5:14.

IV. HIS AMAZING HUMILITY
Vss. 10-11.

And now we are brought face to face with the amazing spectacle of the abject humility of the Creator and Light-Giver of the universe. Consider those two tragic statements—"He was in the world, and the world was made by Him, and the world knew Him not"; and "He came unto His own, and His own received Him not." The Creator humbled Himself to the likeness of His creatures and the Lord of mankind humbled Himself to be the servant of man. And this He did in spite of the fact that He must have seen in the hearts of men that deep-dyed rebellion which led His chosen people, Israel, both to spurn His offers of grace and mercy and to betray Him into the hands of Gentiles with the insistence that He be crucified. What amazing humility this is! But the explanation of it lies in the fact that He became poor that we through His poverty might be rich, if only we would believe in Him. II Cor. 8:9; John 3:16; Phil. 2:5-8; Rom. 10:21.

V. HIS REGENERATIVE AUTHORITY.
Vss. 12, 13.

But mark the hope and promise of the succeeding verses, which show us the authority and power and grace of Christ in giving the new birth to all who believe in Him. "But as many as received Him, to them gave He power (lit., the right or the authority) to become the sons of God, even to them that believe on His name: which were born, not of blood (lit., bloods, i.e., of the Old Testament sacrifices of animals), nor the will of the flesh, nor of the will of man, but of God." What a contrast! On the one hand we see the chosen people of God rejecting the Saviour; but on the other we see the Saviour giving all who believe in Him both the right to be the children of God and the actual life which makes them His children. What grace! What mercy! What love! And surely it was His right to do this, for He purchased this right by the blood of His cross. John 3:16-18; Gal. 3:26.

VI. HIS REVELATORY HUMANITY
Vs. 14.

And now we come to the very heart of all. It is the humanity which our Lord assumed to bring this revelation to light. "The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,)full of grace and truth" is the testimony of verse 14, and verse 18 supplements i — "No man hath seen God at any time; the only begotten Son, Which is in the bosom of the Father, He hath declared Him." The point of both these verses is this—we would know nothing of the glorious attributes of our Lord and we would know nothing of the Lord whose attributes they are if it had not been that in His grace and mercy Jesus Christ assumed the form of a man in order to reveal them to us. Now in the light of the revelation which the incarnation, death and resurrection of Christ present we can say truthfully that we are no longer strangers to God nor is He a stranger to us, but we have seen Him in the person of His Son, Jesus Christ, our Lord, our God, our Creator, our Life-Giver,—Oh, breathe the word with reverence—our Servant, and our Saviour.

Lesson 2 **Sunday, January 10, 1926**

FIVE MEN BELIEVE ON JESUS

Lesson Text, John 1:19—49;
read John 1:19—51

Golden Text, John 1:29

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

This lesson is a tremendous lesson in the power of personal work. Of the five men who believed on Jesus four were personally pointed to Him by the testimony of another and the fifth was won as the result of the personal work of Christ. Any survey of Christian people will reveal that by far a great majority of them were won to Christ as the result of personal work on the part of someone. It may have been the personal dealing of a Godly father or mother or grandmother or same relative who taught them the gospel as a little child. It may have been the personal dealing of some earnest minister or Sunday School teacher, or it may have been the work of a Christian friend, but somewhere, somehow, God uses the personal touch and testimony of an individual to lead most souls to Christ. May God give us a vision of the power of soul-winning!

And to the Sunday School teacher who is preparing to teach this lesson we would say, "Dear teacher, do not confine yourself to teaching the lesson in the class,— make it your business personally to seek to win the soul of every member of this class to trust in the Lord Jesus Christ as his personal Saviour. It may be that

many of them are just waiting for that personal touch which you as teacher are in a position to give. May God reward your faithful testimony by giving you many souls won for Him."

And don't hesitate to teach these things to children, for the little children can many times be the most effective soul winners. Encourage them to talk to their companions and loved ones telling them of the of the Saviour. Set them an example in your own faithful efforts in soul-winning and instruct them in the principles of soul-winning, in order that they may the more intelligently seek to do service for their Master.

Now let us see the practical suggestions for soul-winning which these lessons afford.

I. THE SOUL WINNING RESPONSIBILITY

First our lesson plainly reveals that every Christian is responsible to win souls to Christ. John the Baptist recognized Jesus as the Lamb of God, which taketh away the sin of the world, and immediately he began to tell others about Him in order that they might believe in Him too. Of the two which followed Jesus through John's testimony, Andrew immediately set out to win his brother Simon, who later became Peter. Immediately upon responding to Jesus' invitation to follow, Philip set forth to win Nathanael. And every one of these men, except Nathanael, later became the apostles of Christ and outstanding winners of souls. Now connect with this the subsequent incident when Jesus saw two of these men, Simon Peter and his brother Andrew, casting their nets and said to them, "Follow Me and I will make you fishers of men" (Matt. 4:19). At once we see that the command of Christ places the stamp of His approval on the example of the disciples and plainly indicates that as soon as any man has found Christ it is the will and pleasure of God that he should seek to win others to Him. Eph. 2:8-10; Acts 20:15-18.

II. THE SOUL-WINNING SPIRIT

The spirit of John the Baptist is noteworthy, for it reveals the spirit which must dominate him who would become the most effective winner of souls. He was willing that his disciples should desert him to follow Jesus. He was not seeking popularity or power for himself, but he was earnestly seeking to lead men's hearts to Christ. Doubtless he knew what the result of his testimony would be before he spoke, but even if he did not he was rejoiced in it. That this was his spirit we are not left to conjecture, for it is definitely stated in the third chapter. The disciples of John became filled with jealousy because of the drawing power and following of the Lord Jesus Christ which threatened to eclipse the hitherto phenomenal popularity of John the Baptist; so they asked him about it. He gave them a ringing testimony and concluded with these words, "He must increase, but I must decrease" (John 3:30). Now if we would win souls for Christ we must be willing to take a humble place. We must be willing to sacrifice all thought of personal ambition and desire for popularity. We must be willing to be nothing, that Christ may be everything. We must seek to win men not to ourselves, but rather to Him. If this is our spirit then we may well expect that He will use us in winning souls. Phil. 2:5-9; Phil. 3:8-10; I Pet. 5:5-6.

III. THE SOUL WINNING MESSAGE

But no less important than the spirit of the soul winner is his message. There is just one message which will win souls to Christ. It is the message of the love which prompted the Lord Jesus Christ to become a bleeding Substitute for the sinner. And in this connection there are two things especially noteworthy in the example set before us by the men of whom the lesson speaks.

It will be noted first that every one of these men pointed the soul he was seeking to win to Christ. Looking on Jesus, John the Baptist said, "Behold the Lamb of God" (John 1:29 and 36)! Andrew said, "We have found the Messiah, which is, being interpreted, the Christ" (John 1:41). To Philip Jesus said, "Follow ME" (John 1:43). To Nathanael Philip bore testimony, saying, "We have found Him of Whom Moses in the law, and in the prophets, did write, Jesus of Nazareth" (John 1:45). This is the first essential in soul-winning. Make the message center in Christ. Tell lost souls of His love for sinners. Tell Him He died to save them. Tell them of His resurrection. Tell them of His coming again. But always let your message be "Jesus only." I Cor. 1:23; I Cor. 2:2; Rom. 1:16.

Again it will be noted that every one of them appealed to the Word of God as the authority for his message. John the Baptist referred to the sacrifices prescribed by the Law and gave an inspired interpretation of their typical meaning when he said, "Behold the Lamb of God" (John 1:29 and 36 with Lev. 3:7)! Andrew referred to the Old Testament prophecies which spoke of Christ as the "Anointed One" (both the Hebrew "Messiah" and the Greek "Christos" literally mean "the anointed one") when he said, "We have found the Messias" (John 1:41 with Isa. 61:1 and Luke 4:18-21, and with Psa. 2:2 and Rev. 19:19). Philip summed up the testimony of the law and prophets when he said, "We have found Him of Whom Moses in the law, and the prophets, did write, Jesus of Nazareth" (John 1:45. See also Gen. 3:15 with Heb. 2:14; Isa 9:6-7; and Isa. 53:1-6 as examples of the testimony to which Philip referred). Let us take note of this. Let us use God's Word in dealing with souls. It is exceedingly well for one who would be a soul-winner to memorize some of the most essential salvation passages such as John 3:16, John 3:18, John 5:24, John 10:28, Isa. 53:5-6, Acts 16:31, Eph. 2:8-9, Titus 3:5, etc., and then to use them in doing personal work. Heb. 4:12.

IV. THE SOUL-WINNING METHODS

A few suggestions more about soul-winning methods are presented in this lesson. For the sake of brevity let us tabulate them.

1. In the first place, notice that Andrew and Philip started with their intimates. This is the place to start. Start with your own circle of friends and relatives and those in your own neighborhood and then God will lead you out into an ever widening ministry. It is a good thing for one who desires to win souls to remember that a mere change of location will not make him a soul-winner. If he cannot start at home he will not very likely start anywhere else. Acts. 1:8; Mark 5:19.

2. Next, we see that these men gave their own personal testimony. John told what Jesus meant to him. "We have found the Messias," said Andrew, thus testifying that he had been convinced. And Philip bore witness also saying, "We have found Him." Testimony is a potent thing, and if we will only tell men how we found Christ and how He saved us and what He has done for us and what He means to us, it will count tremendously in leading them to know Him. It is difficult to persuade someone else to take something which we do not value ourselves, and unless others realize that we ourselves have been saved and blessed in coming to Christ, it will be hard to persuade them that they should come. Psa. 107:2.

3. Again, we see in the case of Philip particularly that it is a good thing to avoid argument or controversy in seeking to win souls. He did not enter into the controversial question as to whether anything good could come out of Nazareth, but rather contented himself with giving the invitation—"Come and see." It is not necessary to answer men's questions or to satisfy their curiosity if only we can get them to come to Christ. He will convince them far better than any argument we can advance, if only we can get them to come to Him. It is well, however, to be very careful about this, for many times the answering of a man's honest questions will remove the barriers which keep him from coming to Christ. The principal thing is to avoid unprofitable argument and controversy. John 4:6-22 (Notice how Jesus avoided the arguments in which the woman tried to sidetrack Him).

4. Yet one more suggestion must be added. These men sought a definite decision. They were not content until they had won the soul to Christ. Let us not be content simply with telling others of Him and of what He has done for us. Let us also press the invitation which Philip issued to Nathanael, "Come and see." Let us appeal to them in the words of the Psalmist, "O taste and see that

Page 350 has the solution of your Christmas gift problems.

the Lord is good." In this connection it is well to remember that the faith which saves the soul is the faith which throws itself upon the grace of God and the merits of Jesus Christ as the only hope of salvation. It is not only a faith which says, "That is true"; it is a faith which says, "That is mine," and which decides personally to accept the benefits provided in the death of Christ. Psa. 34:8; Rev. 22:17; John 1:12.

Lesson 3. **Sunday, January 17, 1926**

JESUS AND NICODEMUS

Lesson Text

John 3:15 17

Read John 3:1 17; 7:47 52; 19:38 42

Golden Text

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

This lesson might well be entitled "God's Ultimatum to the Sinner," and it is very significant to see the character of the man with whom Jesus was dealing. He was a man of the Pharisees. This instantly reveals to the man who knows anything of this strict sect that he was a most meticulous moralist and religionist. To the Pharisee it was a grevious sin to eat with unwashed hands (Mark 7:3). And so minute was his care for details, he even tithed such small herbs and spices as mint and anise and cummin (Matt. 23:23). For fear he would be defiled he would not eat with publicans and sinners (Mark 2:16). And of him Paul says that the Pharisees were, "The strictest sect of the Jews' religion" (Acts 26:5).

Dr. Edersheim says that, so scrupulous was the Pharisee, when the time for prayer had come, "Nothing could be suffered to interrupt or disturb him. The very salutation of a king, it was said, must remain unreturned. The very twisting of a serpent around one's heel must remain unheeded." Again he tells of one Pharisee who, "Went so far in his zeal for Sabbath observance that he would not build up again his house because he had thought about it on the Sabbath, and it was even thought improper to intrust a letter to a Gentile lest he should deliver it on the holy day." And yet one more instance may be cited to show the extremely punctillious pietism of the Pharisee, namely. "The refusal to save a woman from drowning for fear of touching a female, or waiting to put off the phylacteries before stretching out a hand to rescue a child from the water."

I. THE NECESSITY OF THE NEW BIRTH

Now take into account that it was this type of man with whom Jesus was speaking and you will recognize the necessity for the new birth. It was to this highly moral and religious man that Jesus said, "Except a man be born again he cannot see the kingdom of God" (John 3:3), and, "Marvel not that I said unto thee, Ye must be born again" (John 3:7).

Herein we see that good works cannot be an acceptable substitute for the new birth. Be our works ever so good, still we may well despair of their ever being better than those of Nicodemus, the Pharisee whose whole life was spent in nothing but trying to be good. And if Nicodemus with all his good works still needed to be born again surely it is futile for us to try to be saved by good works. Add to this the positive teaching of God's Word that good works cannot save, and the hopelessness of such endeavors will be fully appreciated. Eph. 2:8-9; Titus 3:5; II Tim. 1:9.

In this connection it is surprising that any one should ever have gotten the doctrine of salvation by baptism out of the fifth verse, which says, "Except a man be born of water and of the spirit he cannot enter into the kingdom of God." If salvation could be secured by baptism, Nicodemus surely would have been saved for ceremonial purification, called "Baptisms" in Heb. 6:2, made up a great part of his experience. This merely serves to confirm that explanation which is no doubt the true one, that the word "and" should be instead "even" which is also used in the translation of the Greek word "kai." So this verse really should read, "Except a man be born of water, even of the Spirit he cannot enter into the Kingdom of God" (John 7:37-39). No good works whatever they may be, whether baptism, church membership, confession, penance, philanthropy, honesty, morality—none can save a soul. To the best of men as well as to the worst God says, "Ye must be born again." No amount of good works could give life to a corpse; and no amount of good works can give life to the soul that is dead in trespasses and sins (Eph. 2:1). We need life. We need eternal life. And in order to get that, it must come from without. God Who alone has life in Himself is the only One Who can give this life to us (John 1:4; John 5:24-26). In this connection also it is interesting to note that the word "again" in verses three and seven is translated from the Greek word which is translated "from above" in James 1:17 and 3:15, 17, so Jesus is really saying to Nicodemus, "Ye must be born from above." This in itself is a conclusive argument against salvation by our own works and a revelation of the necessity that we be born by the operation of God's Spirit.

II. THE MYSTERY

Now the new birth is involved in mystery. It is one of the miraculous operations of the Holy Spirit. This is made very plain in the verses which we are studying. At least three expressions reveal it! Except a man be born of the Spirit" (verse 5), "That which is born of the Spirit" (verse 6), "Everyone that is born of the Spirit" (verse 8). Now it is not only true that the natural man "receiveth not the things of the Spirit of God," but it is also true that he "cannot know them because they are spiritually discerned" (I Cor. 2:14). What marvel, that we should find the new birth involved in mystery. Being supernatural in itself it is no wonder that it cannot be understood by the natural mind. So when Nicodemus asked the question, "How?" Jesus merely answered it by giving him an analogy which showed that he could not understand the operation of the Spirit of God in bringing the new birth. We know, because God says so, that the instant a soul believes in the Lord Jesus Christ as his Saviour, the Holy Spirit gives that soul the very eternal life of God Himself, making him a child of God. The fact we believe, but how it is done we cannot understand nor do we need to. The babe born into the world cannot understand the physiological phenomena connected with birth, nor for that matter do the parents, but that does not prevent the birth of children. So in order to be born again we do not need to understand the mystery of the new birth. Isa. 53:8-9; Rom. 11:33-34.

III. THE MEANS OF THE NEW BIRTH

But, thank God, the means which God employs to bring about the new birth is so simple that even a little child can be born again. The new birth itself may be involved in infinite mystery which no man can comprehend but the means of it is within the grasp of the most simple minded. So, having emphasized the mystery of it thus silencing the philosophical "how" of the Pharisee, Jesus proceeded to illustrate the means, and to answer the practical "how" of the hungry soul. John 7:17.

In explaining how a soul may be born again the Lord Jesus gave voice to those words which of all the words in the Scripture are perhaps the most familiar, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). He prepared the way for this statement by giving an interpretation of the type afforded in the serpent on the pole. Of this we read in verses 14-15. (Read also Num. 21:6-9. The look of faith saved the Israelite stung by the serpent and that is all that is required now. The soul that is stung by the serpent of sin may be saved simply by looking to the Lord Jesus Christ.) He then showed that His purpose in coming into the world was that men might be born again. And then by way of emphasis he added that tre-

mendously solemn statement, "He that believeth on Him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18). So we see that the means of the new birth is simple faith in the Son of God Who died for our sins upon the Cross. When the soul looks to Him in faith, the Holy Spirit imparts to him eternal life, which is the very life of God, and thus he becomes a child of God. Gal. 3:26; II Pet. 1:4; Rom. 8:15-16; John 1:12-13.

Lesson 4 **Sunday, January 24, 1926**

JESUS AND THE SAMARITAN WOMAN

Lesson Text, John 4:13 26
Read John 4:1 42

Golden Text, Isaiah 12:3

Therefore with joy shall ye draw water out of the wells of salvation.

The first few verses of John four paints a background for our lesson today to disregard which will rob us of much of the blessing of the lesson.

The glimpse which it gives of the constraining power of divine love is most helpful. We are told that Jesus "MUST NEEDS go through Samaria." A thoughtful reader of this passage will raise the question, "Why?" It is not explained in so many words why this constraining necessity was laid upon the Lord Jesus Christ. But we cannot read of the conversation with the woman of Samaria, which almost immediately follows the record of this divine "must," without realizing that the constraint which was laid upon Him was the response of His love to the needs of a willing soul. Down there in that hostile country was a woman who was sick of sin and whose heart was crying out for the refreshing of the water of life. It was the need of this willing soul whose secret thoughts were open to the eyes of the Lord which laid upon Jesus the necessity to go through Samaria. It was the same constraint which drew Him from heaven's glory to die upon the Cross for the sins of the world. And so He traveled until He was weary in order to be at that well to meet that woman under those circumstances which He saw were most conducive to her spiritual good.

Yet again the condecension of the Saviour is charming in its revelation of the depths of the love of God. The fallen woman to whom He went, in order that He might minister to her need, was a poor fallen Samaritan woman. She was of those people who were so despised by the Jews that they would have no dealings with them and she was a woman who according to the standards of the law was a confirmed adulteress and worthy of death. She was of those poor unfortunates who were considered by many self-righteous people as the off-scouring of the earth, but she was not too low to be reached by the love of the Saviour. She was not too vile to receive His offer of Life, for was it not for such that He had come to die upon the cross. And so Jesus must needs go thru Samaria, in order that He might minister the word of life to a poor Samaritan woman, sunk in sin and degradation but sick of it all and wiling for God to bring to her soul His salvation.

Now let us consider the lessons which we can learn from Jesus' conversation with this woman.

I. THE INVITATION
Vss. 13-14.

The first lesson is this: God is inviting all who will to take the water of life freely. As we have seen, this woman was a fallen woman and doubtless was scorned not only by the Jews because she was a Samaritan, but also by her own people because she was sunk in sin. But to her Jesus offered the water of life.

Let us learn from this that there is no sinner in the world too deeply sunk in sin to challenge the pity and love of God, and none is too vile for Him to offer to that soul the free gift of eternal life through faith in Christ. Rev. 22:17; I Tim. 1:15; John 3:16.

Now because some may wonder what the "water" of this offer is, perhaps it will be well for us to consider the matter for a moment. Some teach that this water is the Holy Spirit, and certainly God's Word makes water a symbol of the Spirit (John 7:37-39). Still others believe that the water stands for the Word of God, because the Scriptures speak of our being cleansed by "the washing of water by the Word" (Eph. 5:26), and also of the "washing of regeneration" which apparently refers to the same thing (Tit. 3:5). Is it not possible that both of these positions are right but could be better stated in another form? It is the Holy Spirit that makes us children of God through faith in Jesus Christ and the instrumentality which He uses is the Word of God. The result of this is the salvation of our souls. It seems to us that we will avoid confusion by recognizing that this water is a symbol of the salvation which we receive through the operation of the Holy Spirit and faith in the Word of God (Isa. 12:3).

II. THE CONVICTION
Vss. 15-18.

But before this woman could respond to the invitation she must see her need. In order to do this she must be brought to the place of willingness to confess herself a sinner. So the next thing the Saviour did was to put His finger on the sin in her life. When she asked for this water He said, "Go call thy husband," and when the woman tried to protect herself by a lie He revealed His perfect knowledge of her life. Truly in God's sight she was not married to the man with whom she was living in sin, and so He told her. It is useless for us to try to hide our sins from the eye of God. The thoughts of our hearts are read by Him as an open book, so let us not seek to cover our sins but let us be willing to confess and forsake them. When she saw her sin uncovered this woman was one step nearer to making that vital decision which would cause her to pass from death to life. Isa. 64:6; Heb. 4:12; Prov. 28:13; Rom. 11:32; Gal. 3:22; Rom. 3:23.

III. THE INSTRUCTION
Vss. 19 24.

Next we see the Lord Jesus brushing away the last confusion which kept this soul from coming to Him, by instructing her concerning the character of true worship. In this He doubtless was answering an honest question in her mind. To her, worship had been a matter of place and form. This was the result of her training and association. But yet, withal, hidden deep in her heart and visible only to the eye of the Saviour was a heartfelt longing to know how really to worship. She had not known peace or satisfaction in the form of worship which prevailed among her people. Was that of the Jews any better? she wondered. Was it possible that she would find this peace if she could only worship at Jerusalem where her people had worshipped before that secession in the days of Jeroboam? (I Kings 12:16-33) "Not so," was the Saviour's answer, "True worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship Him in spirit and in truth." And so the woman learned that true worship was not dependent upon a place nor a posture of the body, but upon the attitude of soul of the worshipper (Heb. 11:6; Phil. 3:3).

IV. THE CONFESSION
Vs. 25.

And now almost tremblingly this woman makes her confession, "I know that Messias cometh, which is called Christ: when He is come He will tell us all things." This was at once a confession of faith and a question. "I know Messiah is coming and I believe in Him," this woman says in effect, "when He is come He will tell us all things. Can it be that you are He? You have told me so many things to-day." That this was the test by which this woman expected to know the Messiah is evident from her testimony to the men of her city,

Page 350 has the solution of your Christmas gift problems.

"Come see a man which told me all things that ever I did: is not this the Christ?" (John 4:29). Yes, in the words of this poor fallen woman we may read her confession of faith and the question which was now burning in her heart as to whether it was possible that this One who had talked with her in such marvelous grace and condescension, and yet so plainly and with such full knowledge of her sinful life, can be the Messiah for whom she is looking and longing.

V. THE REVELATION
Vs. 26

And now hear the gracious words which fell from the lips of the Saviour "I that speak unto thee am He." What a revelation! What light flashed into the soul of this woman. How it satisfied her longings. How it answered her questions. It was enough. She was convinced. This was the expected Messiah. And so she did not linger longer but went at once to tell others about Him. What a privilege was hers. The Saviour had revealed Himself unto her.

But hers is no greater privilege than that which may be enjoyed by any soul who is willing to receive Him. He is waiting for the opportunity to reveal Himself to every sinner upon the face of the earth today. He is seeking for willing souls and He will make Himself known to all such. All that He needs is that a soul look up in faith, willing to be convinced, and He will convince him. And so the experience of this woman in finding the Saviour is typical of the experience of any soul who will respond to the invitation of God, permit Him to reveal his sin, and to brush away his doubts. When he has come to this place of willingness then God can reveal Himself to him in saving power. (John 7:17; Matt. 5:6; Illus. Paul, Acts 9:1-20; Cornelius, Acts 10:30-44, and the Ethiopian Eunuch, Acts 8:26-40).

Lesson 5 **Sunday, January 31, 1926**

JESUS FEEDS FIVE THOUSAND MEN

Lesson Text, John 6:1—14
Read John 6:1-71

Golden Text, John 6:35

"And Jesus said unto them, I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst."

God's children need often to pause and meditate upon the Word of God. Only in this way can they keep their spiritual perception clear and bright in order that they may see and understand the need of perishing souls; only thus can they see their own responsibilities in the meeting of that need; and only so can they be kept in that place of love for the Saviour and lowly submissiveness to Him for service which will make it possible for them to do His will in meeting that need. But most of all, it is necessary that we take time to meditate in the Word because only so can we maintain our vision of the sufficiency and power of our Lord to meet every need and thus be kept from fainting in the face of the task which is utterly impossible as regards the resources of human strength and wisdom. The lesson which we study today is very profitable from this standpoint and, if rightly understood, will lead us both to a more full surrender to our Lord for Him to use us in winning the lost, and also to more utter dependence upon Him for the power necessary to accomplish the task.

I. THE NEED OF THE MULTITUDE

The first picture which is presented to our gaze is that of a needy throng. Thousands of people were there that day and all of them were wearied by the journey and faint from hunger. This suggests to us the need of the millions of the earth today. What a multitude of them there are. Wearied are they by a great burden of sin, and fainting for need of the Bread of Life. And as the need of that multitude which followed Him challenged the love of our Lord Jesus Christ, so today the need of the millions of earth who are perishing without God and without hope tugs at His heart. It was this that led Him to leave Heaven's glory in order that He might become a Substitute, dying and receiving the judgment of God in their stead, and in order that by this price He might provide eternal life for them. And it is this need which for love of Christ should constrain the child of God to present himself a living sacrifice to be used of God in telling forth the good news of the Saviour Who died and rose again. Matt. 9:36-38; John 3:17; II Pet. 3:9; II Cor. 5:11-21; Eph. 2:12-14.

This was not a prepossessing throng. It was composed chiefly of the poor and the idlers of the city. No doubt many of them were there merely out of curiosity. They were interested in the miracles which were being performed, but blinded their eyes to the spiritual significance of those miracles. And they were materialistic to an astonishing extent—receiving the bread which came from the hands of the Saviour that day, but rejecting the Bread of Life and quickly deserting the ranks of His followers when He began to speak of spiritual matters.

But how representative they were of the multitudes of lost souls to whom we are called to minister. There is nothing in the needy throng to appeal to us save only their need. If we expect to find spiritual interest or gratitude among them, we will be sadly disappointed. Only as the Spirit of God teaches those who believe in Christ can such things come to pass. And it is in order to bring them to know the Saviour, Who can transform just such needy souls, that we minister to them. So let us consider, not the outward appearance of the multitude, but the need, and let us ask God to roll upon our hearts the fellowship of His compassion for them—a compassion which will make us willing to fellowship in His sufferings if only we may bring them the Bread of Life and deliver those who through fear of death all their lifetime are subject to bondage. John 1:11; Isa. 53:1-4; Phil. 3:8-10; Phil. 1:29

II. THE WEAKNESS OF THE DISCIPLES

The need was so great it is little wonder the disciples fainted. They had nothing wherewith to meet the need. How could they possibly feed five thousand people? And even if they could procure it, they had not money enough to purchase the food. What could they do in the face of this great need? What did the Master mean by saying to them, "Give ye them to eat?" (See Matt. 14:16.) Well might they wonder, for it was utterly impossible for them to do this thing. It was a task too great for human strength.

But they had forgotten. There was One with them Whose strength was sufficient for these things. Had He not turned the water to wine (see John 2)? And, if it were necessary, could He not perform another miracle to feed this great throng? Was His strength so limited He could not fulfill His purpose to do so? How forgetful and weak in faith they were. But how forgetful and weak in faith we are. As we face the magnitude of the need in this world and the limitations of our own strength we faint, and well may we if we are depending upon our own strength. It is a superhuman task. But has our Lord not strength and wisdom enough for any task? When He apparently throws the burden upon us it is only to prove us. Of this Philip's experience was a good example. It was only to test him that Jesus raised the question He did, for He Himself knew what He would do. So when for a moment His resources are withheld it is only that, seeing our own inability, we may be thrown back upon Him in more complete dependence and that we may the more clearly appreciate His sufficiency. Conscious, therefore, of our own impotence, let us rejoice, for therein we are affording God an

opportunity to manifest His power. Let us look up into His face in loving confidence, saying, as Philip should have said that day, "Master, Thou knowest. Thou art able." So long as we think we have any power to accomplish in His service we will only hinder Him. But when we come to the end of ourselves and look up into His face in childlike trust, then God has an opportunity to work unrestrained and can manifest His mighty power. II Cor. 12:9-10; Phil. 4:13.

III. THE LOVE OF THE LAD

What a contrast to the spirit of the disciples that of the little lad presents. He had only five little barley cakes and two little fishes, and what are five graham crackers and two sardines to a hungry boy? How many other things he might have done with this little stock of food. Why should he give it to another and go hungry himself? Or, if he chose, there were many in the throng who would gladly have paid him well for it. But no, the Saviour wants it, and so he willingly gives his all into the hands of the Master. What love and confidence this betokens. Had not this little fellow learned a spiritual lesson which the apostles were yet to learn? Only a lad—we do not even know his name—and yet this unknown lad by his willingness gave the Saviour the opportunity to show His wonder-working power and has taught us a lesson of trust which will live forever. If only we will do as this little lad did, willingly and sacrifically giving ourselves and our all into the hands of our Lord, we will be both astonished and delighted at what He will do. Rom. 6:13; Matt. 4:19; II Cor. 8:12.

IV. THE POWER OF THE LORD

For no sooner had the Saviour taken the loaves and the fishes and blessed them than He began to multiply them. The little which was not sufficient for a single healthy boy is blessed in the hands of the Lord until it feeds thousands and still it leaves over twelve baskets full. How amazing! It almost staggers our faith! But nothing is impossible to our wonder-working God. That this was a miracle none can deny. There was not a man among the disciples who could have done it. But God could and did. But this was no greater miracle than God performs every time a soul is saved. There is not a man living who can give life to a dead soul. But God permits us to speak His words of life and then when a soul believes He performs the miracle of regeneration. So He makes us co-laborers with Him as the little lad worked with Christ that day. Yes, God is calling upon His children to perform impossible tasks. These tasks we cannot perform but God can and will perform them through us if we will but yield ourselves to Him and give Him the opportunity to manifest His miracle-working power. Why, then, should we struggle along in our own puny strength? Why longer follow our own desires and purposes when God has so much greater plans and purposes for us? Why indeed? Surely to yield ourselves unto God for His perfect will to be wrought out in us is the most reasonable thing which we can do. Let us therefore heed His appeal and yield to Him today. Rom. 12:1-2; Phil. 4:13; Jer. 33:3; Matt. 19:26; Psa. 127:1.

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>
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>
> "Lord, I was thrifty; except for an occasional dollar, I kept my money invested in lands and in profitable bonds, while willing ones gave their money, their health, and their life's blood to bring to lost souls the Gospel of Jesus Christ?"

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Second Timothy 3:13



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Vol. III December 1925 No. 12

C O N T E N T S

As The Editor Sees It.....351
Fundamentalism
How Goes the Battle?

The Security of the Saints.....Jesse Roy Jones.....353

Should Fundamentalists Stress the Second Coming?.....H. A. Wilson.....354

The Faith of a Fundamentalist.....R. S. Beal.....358

Why We Believe in the Virgin Birth....Maurice G. Dametz..360

The Deity of Jesus Christ.....Adolph Saphir.....363

A Fundamentalists Answer to Evolution.....S. R. Skivington.....370

Outlines for God's Workmen.....R. S. Beal.....375

International Sunday School Lessons..H. A. Wilson.....376

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2. In the verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.
3. In the personality of Satan. Job 1:6-7.
4. In the depravity and lost condition of all men by nature. Rom. 3:19.
5. In the virgin birth and deity of Jesus Christ. Luke 1:35.
6. In the shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.
7. In the bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.
8. That men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13: 38-39.
9. That the Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer. Jno. 16:8; I Cor. 3:16.
10. In the eternal security of all believers. Jno. 10:28-29.
11. In the personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thes. 4:16-17.
12. In the eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.
13. That all believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.
14. That all believers are called into a life of separation from all worldly and sinful practices. Jas 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.
15. In the obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

"GRACE AND TRUTH"
As The Editor Sees It

Fundamentalism

FUNDAMENTALISM is the rallying-name of the forces of God in this present hour.

It is the rallying name of those who stand for the proposition that "God hath spoken," and for the faithful exposition of the revelation which He hath given. To know that Heaven's light hath shown upon this darkened earth, that the Divine voice has been heard in the midst of the jibberish of a confused race, that eternal life is offered to men "dead in trespasses and sins" through faith in the Son of God—this is the great need of the world today. And Fundamentalism stands as the name of the movement which announces this truth.

It is the rallying name of those who stand as opponents of Modernism and the many Satanic delusions which follow in the train of this giant deception. In this it is not something new, but is simply the present day cognomen of an ancient truth. As in the Garden of Eden, so has it always been that God's truth has been followed by the devil's denial. In the Church age, Christianity has been opposed to Gnosticism, orthodoxy to heterodoxy, dogmatism to rationalism, creed to criticism, faith to skepticism, revealed religion to religion of human concept. It is not to be thought strange that in these days which seem to be the closing days of the age the issue should become increasingly clear-cut and God's people again rally to a defense of the Gospel and an earnest contending "for the faith once for all delivered to the saints."

It is the rallying name of those who desire to be faithful to the Lord Jesus at all costs. Between Fundamentalism and "pussyfootism" there exists not the slightest fellowship. Fundamentalism that is worthy of the name, has a martyr's faith though it may not be called upon for a martyr's death. And while it has its "camp followers," as does every army, who espouse the cause in order to promote their own selfish interests, the movement itself is an expression in this apostatizing and comoromising age of those whose love for "the Captain of our salvation" bids them be faithful to Him in the face of the bitterest oppositions and the severest trials.

Praise God for Fundamentalism! May the faithfulness of its followers be deepened and the number of those who rally about its standard be greatly augmented.

—L. J. F.

God is blessing the Dormitory Fund of the Denver Bible Institute through the sacrificial gifts of His people, but still much more is needed before we will have in hand the $15,000 which is required to purchase the first unit.

WHAT ARE YOU DOING TO STOP THAT RENT DRAIN?

How Goes the Battle?

THE Christian is called into a mighty battle. He is called upon to "wrestle," to "fight," to "war," to "contend." But the conflict in which he is engaged is not with mere human forces, for he wrestles "against principalities, against powers, against the world-rulers of this darkness, against spiritual wickedness in the heavenlies" (Eph. 6:12, marg.); his "fight" is not with human strength, but it is the "good fight of faith" (I Tim. 6:12); although he is called to "war" against the powers of the evil one, he is not to employ physical implements of warfare, for "the weapons of our warfare are not carnal but mighty through God" (II Cor. 10:4); and while he is urged to "contend earnestly" in this struggle, it is not for his own rights or for selfish ends, but "for the faith once for all delivered to the saints" (Jude 3, R. V.).

Long has the battle raged. Again and again the enemy has, under cover, shifted his position and sought to confuse the issue. But the child of God who believes his Bible has no difficulty in understanding the malicious purpose of the adversary. It is summarized by the Spirit of God in Rom. 1:18:

> "For there is being revealed an anger of God from heaven against all ungodliness of men who the truth in unrighteousness do hold down" (Rotherham).

Satan's purpose is clear. It is, through ungodly men, to "hold down," to suppress, to obscure, to conceal, to veil the truth of God. The one who has caught a glimpse of God's purposes in this age of the Church is not deceived by the reform movements, nor is he trying to convert the world and put the devil off the map. Rather, he is engaged in one mighty task—that of unveiling the truth concerning Jesus and concerning the evil designs of Satan and his final doom. In this clashing of arms the struggle is between the forces which would unveil the truth and the powers which would sup-

press the truth. That the forces called "Fundamentalism" have set themselves to the task of making known the mystery of Christ, there can be no doubt; neither can there be any question as to the fact that the powers called "Modernism" have by their "shorter" Bibles, their mockings of blood atonement, their denials and perversions, their questionings and skepticisms, their impieties and blasphemies deliberately and determinedly assumed the job of holding down the truth. In the midst of the fury of the conflict we ask the question, "How goes the battle?"

That the efforts of Fundamentalism to make known the truth are mightily telling for God is seen in many ways.

It is seen in the nationally watched debates between outstanding men on each side of the question. The Straton-Potter debates, the Riley-Cantrell, et al, debates, the Rimmer-Cantrell debates have clarified the issues, revealed the false positions of the enemy and brought many souls out of darkness into light.

The origin of the first named debates is illuminating. Following Dr. Harry Emerson Fosdick's famous radical sermon, Dr. John Roach Straton, President of the Baptist Fundamentalist League of New York, challenged him to a series of debates on the Fundamentals of Christianity. Dr. Fosdick, erstwhile Baptist-Presbyterian preacher, hastened to decline the offer. Soon after, Dr. W. H. P. Faunce, President of Brown University, and member in good and regular standing of one of the largest denominations and one time evangelical to the core, came out with publications containing the same liberal positions. Dr. Straton made the same offer to Dr. Faunce, and met with the same result. It was left to Dr. Potter, a Unitarian preacher and a product of a Baptist Seminary, to exhibit enough courage to accept the challenge. The result of the debates was a victory in every way for the fundamentals of the faith.

The debates between Dr. W. B. Riley of Minneapolis, and Dr. Edward G. Cantrell of Los Angeles, which occurred in several cities on the Pacific coast, brought defeat after defeat for the theory of evolution. Dr. Riley's faithful and able stand for the Word of God was the means of awakening many souls to the deception which Satan has been working in our educational institutions. The last minute forfeiting of the scheduled debate with Dr. Riley by Professor E. G. Linsley, Biologist of Mills College, was one of the most significant events of the recent conflict. Later, Dr. Riley has debated with Professor Burt of the University of Chicago, and others, with clear and unmistakable victories for the truth.

The Rimmer-Cantrell debates were, according to the last reports, still in progress. A report of one held in Denver is given in another section of this issue.

The purpose of the debates, which has been that of stirring up the minds of men to a consideration of these great subjects and the unveiling of the truths of God's Word, has been accomplished to such an extent as to greatly encourage Fundamentalists everywhere.

The victory of the Fundamentalists in making known the eternal truths of God's Word is seen also in the Dayton, Tenn., trial. There by the Modernists' choice of the avowed agnostic, Clarence Darrow, to represent its cause, the sheep's clothing was lifted and the wolf-like character of this supposed friend of Christianity was revealed; there the great truths of God's Word were faithfully defended by the "Silver Tongued Orator" in the face of scorn, ridicule and persecution; there in the death of this earnest contender for the Faith, William Jennings Bryan, Fundamentalism was seen to be the spirit which is willing, for the Gospel's sake, to spend and be spent, even to the death.

The rising tide of the battle is seen in the increase of discussions in the newspapers and magazines. A few years ago, meetings which were held to emphasize the great fundamental doctrines of Scripture were almost ignored by the press, at least in some sections; to-day almost every issue has some reference to the great conflict. Religious discussions in the magazines of large circulation were, but a score of years ago, rare indeed; to-day practically every one is carrying some discussion of a religious character. The "American," "Collier's," and even that conservative magazine of American literature, "The Atlantic Monthly," have been giving space to lengthy discussions regarding the present controversy. And while we surely cannot point to any of these as defenders of the Faith, for their Modernistic character is well-known, yet the policy of including articles on these subjects reveals that the minds of men are being aroused to a consideration of the claims of Christianity. Praise God for this victory.

The progress of the Fundamentalists' effort to bring the opponent out into the open is seen in the rustling in the denominations. In every national meeting of the great denominational bodies within the last few years, fundamental doctrines have clamored for attention. Although in some of these meetings the Modernists have outnumbered the Fundamentalists and while many of the Fundamentalists have shown themselves to be spineless creatures, still the battle has been carried on by the faithful ones and the infidel character of the Modernists revealed. Again, the frank admissions which are coming from Fundamentalists within the denominations assure us that at least some are bestirring themselves to a recognition of the awful thing which has taken place in the stealing of the positions of power by the Modernists. Only a short time back, we recall, it was with reluctance that the denominational pastor would admit the presence of heresy, to any degree, within the ranks of his organization. Now the admissions are quite readily made. Furthermore, the withdrawal of the members of the Baptist Bible Union from the support of the Foreign Missionary Society of the Northern Baptist Convention and the formation of a new board, which occurred in Chicago at the Missionary Conference, November 1—4, 1925, is most significant. Praise God! the awakening is coming. The battle to define the issues and uncover the enemy is going for the Fundamentalist.

But the status of the present conflict is best seen in the growth of the Bible Schools, the extension of the work of the "faith" mission boards, and the in-

Continued on page 382

The Security of the Saints

by JESSE ROY JONES

A SAINT is not someone who has been dedicated by the Roman Catholic Church or any other church to such a position, but according to the Word of the living God a saint is one who has believed in the Lord Jesus Christ as his or her Saviour (Acts 16: 31 with I Cor. 1:2, 30). The security of the saints is that important doctrine taught throughout the entire Word of God which declares that when once a soul has accepted Christ as his or her Saviour there is no possibility of that soul losing its salvation, but rather that soul has already the guarantee of everlasting life.

The Word of God presents many reasons why the security of the saints is a fundamental doctrine. every attribute of God demands the security of those who have come unto Him by Jesus Christ, and in turn the security of the saints bears testimony to the great attributes of God. For our present study we will endeavor to show that this doctrine is fundamental because of four of these important attributes of our blessed God and heavenly Father to which it testifies.

The security of the saints is a doctrine which is not infrequently omitted from a supposedly orthodox statement of faith or else is stated with such ambiguity that either a Calvinist or an Arminian could place his signature upon it. Is it a non-essential or a fundamental? Read Jones' discussion and decide for yourself on the basis of the Scripture teaching.



I. The security of the saints is a fundamental doctrine because it testifies to the righteousness of God. Without righteousness no man can ever hope to see the Lord (Heb. 12:14). We find in Matt. 5:20 that except our righteousness shall exceed the righteousness of the Scribes and Pharisees we shall in no case enter into the Kingdom of heaven. But the very best that can be said of our righteousness is declared in Isa. 64:6, where it is said to be "as filthy rags." In other words, God is simply making it very plain to us through His inspired Word that since He is so righteous that He will not tolerate evil in His sight (Hab. 1:13), nothing less than His own perfect righteousness will ever enable anyone to stand in His holy presence.

Now most men will argue that "if you will only do the best you can, everything will come out all right and you will stand as good a chance as anybody of getting into heaven when you part this life." To a great extent this is the philosophy of Edgar A. Guest, as expressed in the October (1925) issue of the American Magazine in an article entitled, "What My Religion Means to Me." In the light of the Holy Writ such a religion means nothing to a holy and righteous God. Has He not said, "Except your righteousness shall EXCEED the righteousness of the Scribes and Pharisees ye shall IN NO CASE enter into the Kingdom of Heaven?" Were the Scribes and Pharisees righteous? Yes, very, in their own estimation. But how did they stand in God's estimation? In Matt. 23:27 He calls them hypocrites, and likens them to "whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." Did they not do the best they could? Oh, yes, according to their way of thinking. But we must not forget that God's ways are not our ways and His thoughts are not our thoughts, for as the heavens are higher than the earth so are His ways higher than our ways and His thoughts than our thoughts (Isa. 55:8-9). So, if a man will really do the best he can he will believe on the Lord Jesus Christ and be saved (John 6:29; Acts 16:31). The man who has not done this has not done the best he can.

What does it mean when a man believes on the Lord Jesus Christ? We will not offer the multitudinous and multivarious opinions or ideas of the human mind. But let us rather immediately find the mind of Christ on this all important issue. According to the Scripture, which we believe to be the best expression of the mind of Christ and which we accept as final authority on all such vital questions, this is what we find to be the answer to our inquiry: when a man or a woman, boy or girl, accepts Jesus Christ as Saviour a marvelous thing occurs. God imputes to the believer in His Son His own impeccable righteousness—"even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned and come short of the glory of God" (Rom. 3:22-23). What a wonderful transaction! God credits to unrighteous man through faith in His Son the "everlasting righteousness" which belongs to Him only.

"How can this be?" asks the skeptic. To the natural man this indeed seems incredible, but it is not the workings of the natural man. It is the workings of One Who "calleth those things which be not as though they were" (Rom. 4:17). The very nature

Continued on page 373

Should Fundamentalists Stress the Second Coming?

by H. A. WILSON

WILLIAM Jennings Bryan was once approached by a group of Fundamentalists with the request that he sign a Fundamentalist statement of faith. Sometime previous these men had drawn up their doctrinal statement, and while they were doing so it had occurred to them that it would lend weight to that statement if they could procure the signatures of such prominent men as were in sympathy with the positions expressed.

In the course of their preparation the question was raised as to whether the doctrine of Christ's Second Coming should be included. We are glad to say many thought that it should. Some, however, protested saying, "If you include that doctrine you will never be able to get Mr. Bryan to sign it." And others counselled that the statement be made very mild so as not to give offense even if Mr. Bryan and others whose signatures they desired should happen to have post-millennial sympathies. In effect they advocated a statement so weak that it might have been either post or pre-millennial. After much discussion the statement was finally completed, and an article on the Second Coming included. When this document was read to Mr. Bryan he listened with interest, but when they came to that statement about the Second Coming he leaned forward and said, "Pardon, me, gentlemen, but could you not make that a little stronger?"

This story, which is vouched for on good authority, illustrates a condition which we believe has greatly weakened the cause of Fundamentalism. So-called Fundamentalists, whether in or out of denominational circles, constantly show a tendency to shrink from making the Second Coming of Christ an issue. They seem willing to compromise on this point for almost any consideration. If it appears that a little influence or money will be sacrificed by their sounding a clear and positive note they decide that it is better not to sound it at all. Or, if they do, they give such an uncertain sound that none can be sure "What is piped or harped," for by all means they wish to avoid any such tone as will stir the slumbering warrior on either side to "prepare himself for the battle."

The only possible ground on which such a policy could be justified would be on the ground that the Second Comming of Christ is not a Fundamental doctrine. The actions of many Fundamentalists would indicate that it is not. May we therefore in all seriousness to raise the question, "Is the literal, pre- millennial Second Coming of Christ a fundamental of Christian faith? Is it of sufficient importance to demand that it be included in any statement which professes to set forth the fundamentals of that faith?"

We are confident that it could be demonstrated that every one of the doctrines on which Fundamentalists agree stand or fall with the literal truth of Christ's Second Coming. But for the sake of brevity let us limit ourselves to the consideration of three of the most general truths which every Fundamentalist will admit are foundation stones of our faith.

The Character and power of God are very definitely involved in the answer to the question, "Will Christ literally return to reign upon the earth?" If the Second Coming of Christ, His earthly reign, and the characteristics of that kingdom are literally true, the faithfulness and power of God are vindicated. But, if these things are mere "allegorical" or "metaphorical" representations of spiritual experiences, then the God of Israel is forever discredited.

Many lines of truth could be followed in detail in order to prove this, but we shall follow just one of them. The one which we shall follow is the thread which links all parts of the Old Testament in one harmonious whole. It is God's dealing with Israel on the ground of the covenant made with Abraham and renewed to the Patriarchs.

Several things were involved in this covenant.

1. The offspring of Abraham were to be multiplied until they became a great nation (Gen. 12:2; 17:6).
2. In this seed all nations of the earth were to be blessed; but all their enemies were to be judged (Gen. 12:2, 3).
3. Abraham and his seed were to inherit and possess the land of Canaan forever (Gen. 13:14-17; 17:18; 15:

SOFT PEDAL, PLEASE!

Such is the policy of many who would like to be known as orthodox, when it comes to the doctrine of the pre-millennial, personal and imminent return of our blessed Lord. Wilson in this article leaves no room for such a cowardly position.

This covenant was confirmed to Abraham and renewed to his seed (Gen. 17:7,19). In the days of Jacob the tribe of Judah was designated as the tribe from which the kings of Israel were to come (Gen. 49:9,10); and to David the further promise was made that his seed should be established on the throne of Israel forever (II Sam. 7:12-16).

Now see how this covenant worked out. The multiplying of Abraham's seed was literally fulfilled. This is the subject of the book of Genesis. They did literally endure the servitude in Egypt as prophesied to Abraham (Gen. 15:13-16). Afterward they were brought out of the land of Egypt into the land of promise. This is the subject of the books from Exodus to Deuteronomy. Under the leadership of Joshua and the Judges they did actually possess the land of Canaan. And in the reigns of David and Solomon they were made a nation among the leading nations of the earth. This is the record of the historical books from Joshua to First Kings. So far, so good. It seems as though God's covenant is working out beautifully.

But see what happens next. The Kingdom is divided and enters into a terrible decline. Morally and politically it decays until the people are led captive by their enemies and their land is spoiled as a punishment for their sins. Of this judgment the prophets testified and warned but to no avail. So the decline and dissolution of Israel's national glory is the tragic story which occupies the balance of the Old Testament. Then when we enter into the New Testament we find Israel in the land but in a pitiful state of dependence upon the Roman Government. She is still a nation of serfs, and no king is sitting on the throne. Jesus Christ, God's Son, is presented to her as her King, but she will not have Him. She rejects Him and crucifies Him. As a result, God disperses her, and until the present time the people of Israel are scattered and peeled. The land is in the hands of aliens and Israel is a people without a land, without a King, and without any semblance of national existence.

Now how about the covenant? Israel has become a great people but in every other essential detail of the covenant the fulfillment has never been anything but partial and even the partial fulfillment seen in the days of David and Solomon was followed by terrible decay and dissolution. Israel has not fully possessed the land and does not now possess it. Her enemies have not all been judged. She has not become a blessing to all the nations of the earth. And none of David's seed is now seated upon his throne. So apparently the covenant has failed, for remember it was an everlasting covenant.

> Let us once for all abandon all hope of ever inventing a faith in the Bible that will find grace in the sight of the world, no matter whether it call itself Christian or godless. Just as "the wisdom of this world is foolishness with God," so the wisdom of God is and will remain foolishness with this world. —F. Bettex

What are we to conclude from all this?

If the coming and kingdom of Christ be not literal then we have reached the end of the story. Israel's history is the record of the most colossal tragedy of time. And God has proved to be a cheat and a liar, or else He has proved to be a weakling who promised much and lacks the power to fulfill His promises. He has proved Himself unworthy of the worship and confidence of man and is only what the destructive critics regard Him a mere tribal deity, invented by Israel to satisfy her religious cravings.

But if the coming and Kingdom of Christ as prophesied in the Word of God be literal, then God's character is gloriously vindicated. In spite of all apparent frustrations of His purposes He will yet make bare His mighty arm and fulfill the promises made to Abraham and his seed, for the prophecies of Christ's Second Coming exactly match the promises made to Abraham. Yet, if Christ is literally coming again to fulfill His promises God is God indeed; He is worthy of the worship and adoration of our hearts; He is a God above all Gods.

Indeed the premillennial Second Coming of Christ is fundamental. If it be literally true God's character and power is vindicated. If not, God is discredited. And where is the Fundamentalist who will deny that the character and power of God are fundamental? Let all who cherish the faith of Christ beware of handling lightly the truth of His return for with it stands or falls the character of God.

Very closely allied with this is the truth of the inspiration and dependability of the Bible. It is evident that the dependability of God's Word rests upon the character of the God Who gave it. So thus far we have already established the connection. But more than this is involved in the literal character of the Second Coming. The question is involved as to Second Coming. The question is involved as to whether or not God gave the Bible at all. It is not a question as to whether the Bible says Christ is coming back again. That it does even the enemies of the doctrine freely admit, and in doing so they spare us the necessity for proof. The question is, "WHO said it?" And thus it involves the question, as to who is the author of the Bible? Did God speak the words of the prophecies concerning the Second Coming of Christ thereby giving us His own infallible revelation of an impending literal event, or were these prophecies merely the result of men setting forth in "poetic imagery" the hope and faith of their own hearts?

The denial of the literal return of Christ is consistently characteristic of rationalism. The destruc-

tive critics pretty well agree that all prophecies of this event were mere allegorical representations of spiritual truth. One of the prophets of Modernism has said, Religious thought at its highest has more poetry than of logic to it. It does not reason and expound; it sees and its vision is closed in concrete imagery. . . . . These men (the prophets) for example had a vision of coming blessings and they exhausted every image to express its splendor" ("Premillennialism and the Christian Hope" by Harris Franklin Rall, p. 28). This is a fair example of numberless quotations which could be drawn from the writings of the "critics." It shows the company which is kept by the denial of the literal character of Christ's return. That denial is made by men who regard the Bible as a merely human expression of religious thought rather than the verbally inspired expression of the thoughts of God.

On the other hand the Modernists themselves recognize that faith in the literal Second Coming of Christ is characteristic of those who believe in the verbal and plenary inspiration of God's Word. Dr. Rall has said, "Of late years, it (the doctrine of the literal, premillenial return of Christ) is becoming increasingly a rallying point for various reactionary elements, appealing especially to those who stand for the older thorough-going Calvinism, and for the ideas of literal inspiration and verbal infallibility" (ibid., p. 16). He also pays us who believe in this doctrine the high compliment of recognizing that our conception of the Kingdom is identical with the literal meaning of the words of the Scripture which pertain to this subject. Here are his words, "On the other hand, the millennial kingdom of the Adventists (this word is used to designate all premillennialists by this writer) is just such a political kingdom as that in these Old Testament writings" (ibid., p. 37). Yes, we agree. Faith in the literal premillennial Second Coming of Christ is inevitable if one believes in the verbal inspiration of the Bible.

But one more point must be noticed in order to see the force of this connection. Both Fundamentalists and Modernists agree that the Hope of Christ's return permeates the entire Bible. I.M.Haldeman, that great old war-horse of Fundamentalism, says of the place which it holds in the New Testament, "It is there on an average almost of one to twenty verses." And that high priest of Modernism, Shailer Mathews, says, "This hope is expressed on almost every page of the New Testament." How important, then, is our attitude toward this truth. It is bound to affect our attitude not only toward parts of the Bible but toward the whole. It is little wonder, therefore, that for many the denial of the Second Coming has been the first step downward into the quagmire of Modernism and Infidelity. If we believe the Bible literally we are bound to believe in the literal, premillenial Second Coming of Christ. But if we deny this we are dangerously close to denying the literal inspiration of the whole. To maintain even a semblance of Fundamentalism we are compelled to take the inconsistent position of believing literally many incredible teachings of the Word of God such as the literal character of miracles, of the virgin birth, of the resurrection of Christ, and so forth; but at the same time to deny the literal character of the Second Coming, though the language used is not in the slightest less credible than that which is used to describe the other incredible things which Fundamentalists must believe if they are to be called Fundamentalists.

The whole matter, therefore, resolves itself into this. The Bible plainly and repeatedly says Christ is literally coming back again, visibly and personally, to establish His Kingdom upon the earth. If we believe this, we believe the Bible; we believe that the words employed mean exactly what they say; and in consequence we believe that God breathed His Word through chosen men, for only God can read the future and foretell what is coming to pass. But if we do not believe it, we do not believe the Bible, and in order to make even a pretense of teaching it, we are forced to resort to a spiritualizing method of interpretation which takes all meaning out of words.

Surely the Second Coming of Christ is so bound up with the inspiration of God's Word we cannot regard it as less than Fundamental. For the Bible, and the character and dependability of its revelation is the very foundation of our hope and of our faith.

A THIRD thing which all will agree is of fundamental importance in the faith of Christ is the reality of our salvation. What did the Cross of Christ really accomplish? Did He thereby provide a full and perfect salvation, or was it merely an example setting forth the power of an ideal? Have we placed faith in One Who is able to save or have we believed in vanity? The answer to these questions depends upon the literal character of Christ's Second Coming.

In order to avoid confusion here, however, it is necessary for the student to recognize the distinction between Christ's Coming to Rapture His Church and His Coming to establish His Kingdom. The Scripture teaches clearly that Christ is coming to catch up all believers to meet Him in the air to be forever with Him. This will involve the resurrection of all believers who have died and the instantaneous transformation of all living believers. This event is the hope of the Church and it is the next event prophesied in God's Word (See I Cor. 15:51-58; I Thes. 4:13-18; Titus 2:11-13, and Phil. 3:20-21). But in contra distinction to this, the coming of Christ to establish His Kingdom cannot occur until after the events of the Great Tribulation have transpired. Antichrist must first be manifested, and the wickedness of man must reach its climax. When this has been done, Christ will return in visible splendor and glory. He will punish all who do not believe in Him; He will deliver Israel from her captivity, restoring her to her own land; He will sit upon the throne of David, reigning not only over Israel but over all the nations of the earth; and He will, in short, fulfil to the last detail every part of the promises which God made in the Covenant with Abraham (See II Thes. 1:7 to 2:12; Rev. 19:11-19; Matt. 24:29-31).

Bearing in mind, therefore, that our hope is the coming of Christ to rapture the Church, let us repeat that if this be a literal event, then our salvation is a glorious reality, but if Christ will not literally come

again and do the things which the Scripture says are to be done at that time, then our hope is vain, our salvation a mockery and a delusion, and the story of the death and the resurrection of Christ a gigantic hoax. Let us see how this is.

To be perfect our salvation must provide three things. It must provide for the full salvation of the soul from the penalty of sin. It must provide for the full emancipation of the soul from the power of its enemies and it must provide for the redemption of our bodies. We believe that Christ has provided such a salvation for us. For the Scriptures teach us that,

I. The death of Christ fully satisfied God's justice and forever secures the believer from judgment, giving him eternal life (Jno. 3:16; John 5:24; John 10:28-29; Romans 8:38-39).

2. The death of Christ accomplished the emancipation of our souls from all iniquity (Titus 2:14) and the vanquishing of all our enemies:
   (a) The devil (Heb. 2:14);
   (b) The world (Gal. 6:14);
   (c) The flesh (Rom. 6:6);
   (d) The demons (Col. 1:15).

3. The resurrection of Christ provided that our bodies should be redeemed from sickness, pain and death, and that they should be made like unto His own glorious body (Rom. 8:11; Rom. 8:23; Phil. 3:20-21; I Cor. 15:20-23 also I Cor. 15:36-57).

But see! We have received foretastes of coming glory and they are so delightful that we are constrained to believe (and rightly so) that if they were all that we receive through faith in Christ, the Christian life still would be the most happy life we could live. But in spite of these delightful experiences which confirm our faith and quicken our hope we still have to confess that we have not entered into the full enjoyment of our salvation. There is now no apparent difference between the lost and the saved, and many times the unbeliever prospers more than the believer. We have no material evidence that we shall escape the judgment of God while they must suffer. We still struggle in a grim battle with the enemies of our soul and many times have known the bitterness of defeat. Our bodies are still racked with pain and sickness and in time (unless the Lord prevents) they must go the way of all flesh and know the corruption of the grave. Is this all there is to our salvation?

If it is, the delights of the Christian life are after all but the fatuous imaginations of a deluded soul, and our hope is a cheat and a snare, for "If in this life only we have hope in Christ we are of all men most miserable" (I Cor. 15:19). If there be no life or judgment after death, what are we profited more than the materialist, the atheist, or the agnostic?

But if, as the Scriptures declare, Christ is really coming again; if when He comes He will raise the believing dead and transform the living into His own glorious likeness; if we will then be freed from pain and sickness; if we are then to enter into an eternal fellowship with Him; if then we are to be placed beyond the power and possibility of sin; if then we are forever to be liberated from the horrid domination of the enemies of our souls; if in the day of judgment only with our eyes we shall see and behold the reward of the wicked; if these things be literally true, oh! then indeed, our present delights are but an earnest of blessings to come and surely of all men we should be most happy.

So the Scriptures tell us, "We are saved in hope" (Romans 8:24-25). The reality and infinite value of our salvation does not yet appear. We with all creation are waiting for its full manifestation, when we shall appear in our true character as the sons of God. And it is at the Second Coming of Christ that this is to be. So this event is vitally linked to our salvation. The Second Coming will consummate every blessing which the death of Christ and His resurrection provided. Surely—surely the Second Coming of Christ is fundamental if the salvation of the sinner is fundamental.

NOW, what is the conclusion of the whole matter? The literal premillennial Second Coming of Christ is indeed a fundamental of our faith. Leave that out and you omit the key-stone in the arch of truth. Remove that doctrine and the God of Israel with the Jesus of the Christian must be put on the shelf with the gods of ancient Greece and Rome. Leave that out and the Bible must be ranked with the so-called sacred books of the Hindu, the Buddhist, the Mohammedan and the Confucianist. Leave that out and our hope is no better than that of the veriest savage in the jungles of Africa or of India. Ah friend! let us who believe this truth have no part with the infidel. Let us not admit the man who denies it to any place of influence in our ranks. Let us not curry his favor. Let us not shrink from making faith in this truth an issue, for be well assured the Modernist will not, and if we weaken here he will most certainly take advantage of our weakness. Let us faithfully, fearlessly and persistently proclaim this wonderful truth of God's Word, Jesus Christ the Son of God is literally coming back again!

The Redeemer's second appearing is the very pole-star of the Church. —Dr. David Brown.

The Faith of a Fundamentalist

by R. S. BEAL

"Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye witnesses, and ministers of the Word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed."

SUCH is the way Luke begins his wonderful Gospel concerning Him Who was the Son of Man. Following the gracious words of Luke I want to set forth a statement of those things most surely believed among Fundamentalists. The controversy is not over, but the issue has been beclouded. All through the book of Acts Luke emphasises the one-accordness of the early church. Today a blessed unity exists among brethren known as Fundamentalists, a unity which finds its basis in the Word of God. This unity is the very heart of the Gospel once for all delivered unto the saints and for which we are contending. It is my object to show the doctrinal platform of a Fundamentalist; to declare the articles of faith in his creed.

> The shifting positions of Modernism beget in its exponents evasive answers, but the settled tenets of Fundamentalism inspire in its followers the virtue of frauk-ness in declaring their faith. Beal's clear-cut statements classify him as a Fundamentalist of Fundamentalists

Many say, "What does a Fundamentalist believe?" That is a fair question. I shall go a step further and show why he believes what he believes. The faith of a Fundamentalist is not a blind and unintelligent faith. It is a faith based upon the great facts and truths of Divine revelation; a faith which comes through the hearing of God's Word. "Faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17).

A Fundamentalist is not gullible, neither is he an easy mark. He does not swallow everything tagged by some so-called learned doctor and labelled in the name of science. Why criticize a Fundamentalist because he is unwilling to accept that baseless theory, or better baseless myth, called evolution, which has no support in the facts of true science, and is utterly opposed by all pertinent evidence? He is often the object of bitter attack because he finds overwhelmingly sufficient evidence to accept the Bible as the inspired Word of the living God Who changeth not.

I often think of what D. L. Moody said in the day of his greatest activity: "The man who has broken away from the great fundamentals is like a blasted tree in the desert." I thank God the Bible commends itself to thinking men and to all those who come to its sacred pages with a desire to know. Jesus said: "If any man will do His will he shall know of the doctrine, whether it be of God, or whether I speak of myself" (Jno. 7:17). Such is the promise to earnest and honest minded men. Certainly it would be a queer kind of a Bible if everybody cut out of it just what he felt he wanted to.

The first article of a fundamentalist's faith centers in God himself. He believes in a triune God. He is a trinitarian. He believes in God the Father, God the Son, and God the Holy Spirit—three in One and One in three. He believes that the Unitarian is without a Saviour and consequently without God and without hope in this world. The truth of the trinity may be hard for some, nevertheless it stands forth on the pages of God's Word with majesty and in glory. God never explains Himself, He declares Himself, and in this manner the trinity of the Godhead is revealed. There can be no such thing as Christianity without the trinity of the Godhead, therefore it is fundamental and vital and is the basis of all revealed truth.

The second article of faith in Fundamentalism deals with the Bible itself. The Fundamentalist believes in the verbal inspiration and plenary authority of both Old and New Testament. And why shouldn't he? Must he shut his eyes to facts, close his mind to amazing evidence, and stop his heart to the life-giving stream flowing from its sacred pages? Here is a book which is mathematically perfect in its literary construction; absolutely perfect in its historical statement; and scientifically accurate to minutest detail, antidating by thousands of years many of the wonderful discoveries of science.

All this talk about errors and contradictions and discrepancies in the sacred Word of God is a highly colored infidel bubble. The discrepencies are in the mind of the unbeliever, not in the Word of God. "All Scripture is inspired of God and is profitable" (II Tim. 3:16). I am sure of this that unless I could accept the Bible as God's Word and preach it as from Him, free from error and uncertainty I'd stop posing as a Christian minister, and declare myself the infidel

that I was. I have vastly more respect for such men as Ingersol and Paine who declared themselves in their unbelief of the Bible than I have for the crowd who today are occupying Christian pulpits, but who destroy the faith of the very church which supports them. A living is about all that such fellows want for they are without principle.

Again the Fundamentalist believes in the personality of the Devil because the Bible so declares him. He was not created the devil, but became such in his fall through pride. He believes in the depravity and lost condition of all men by nature. "All have sinned and come short of the glory of God" (Rom. 3:23). "There is none righteous, no, not one" (Rom. 3:10). "There is none that doeth good, no, not one" (Rom. 3:12). These must be accepted along with all the rest of the Word. Who among men can tell us what is trustworthy or not? The Fundamentalist would accept all or none, believing that no man is competent to sit in judgment upon the Word of God.

Further, the Fundamentalist believes in the virgin birth and essential deity of Jesus Christ. There is no explanation of Him aside from these. If Jesus was not born according to the plain statements of the Bible then the Bible is mistaken, and if wrong at this point then it is likely to be wrong all the way through. He believes in the shed blood of Jesus, as the only atonement for sins. The Word is luminously clear here. "Whom God has sent forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God" (Rom. 3:25).

The Fundamentalist accepts the teaching of the Bible concerning resurrection and believes in the bodily resurrection and Lordship of Jesus. He believes that men are justified on the single ground of faith in the shed blood of the Son of God. He believes that the Holy Spirit is a person who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer. He takes God at His Word concerning the security of the believer, for Jesus said, "Him that cometh to me I will in no wise cast out" (John 6:37).

The Second Coming of the Lord Jesus is dear to the heart of the Fundamentalist. He believes in the personal, premillennial, and imminent return of our Lord Jesus Christ. He accepts the truth of the eternal conscious punishment of all unsaved men. He does not believe that God sends men to Hell. The Bible does not teach any such thing. God prepared Hell for the Devil and his angels, and if men refuse the only way of escape offered in the cross of Christ, there is no alternative. Jesus made it plain when He said, "I am the way, the truth and the life, no man cometh unto the Father but by me" (John 14:6).

Again, the Fundamentalist believes that all believers are called into a life of separation from all worldly and sinful practices. The reason he takes this stand is because he reads in II Cor. 6:14, "Be not unequally yoked together with unbelievers"; and in Rom. 12:2, "Be not conformed to this world but be ye transformed"; and in I John 2:15, "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him." The Fundamentalist takes a strong stand for missions and believes that it is the obligation of all Christians who love His Word in sincerity and in truth to witness by deed and word to these truths and to proclaim the Gospel to the whole world.

I am not unmindful of the fact that there are those who object to a creedal statement or a declaration of faith on the ground that the letter killeth but the spirit giveth life. The basis for that objection is a passage of Scripture which does not in any wise apply to the point in question. It is a quotation taken from the third chapter of Second Corinthians and refers to the law—the ten commandments, which is called "a ministration of death." It is the law that killeth, for death is the penalty for all who transgress it. "The wages of sin is death" (Rom. 6:23). "Sin is the transgression of the law" (I John 3:4). It is God's Holy Spirit who giveth life when the believer accepts the finished work of Christ. Christianity is historic and is based upon great facts, such as the work of Calvary and the resurrection of Jesus, and why should not it be exact, even to the letter?

Now it is most certain that life or death may hang upon a word, they often do. A sign-post, for example, may mean, has often meant, to a lost traveler, the difference between food, warmth, shelter, safety on the one hand; and hunger, cold, exposure, danger on the other. If I were sick and the doctor wrote out a prescription for my case I should want it filled according to the letter and not the spirit of the thing. Then with heaven and hell and all eternity involved, will God leave us to the spirit of matters or will He be definite in the way of salvation, and in a revelation of His will for us?

It is very popular to denounce dogma now-a-days. When a man does not like doctrine or is unwilling to accept the truth of the gospel he creates a prejudice against it by calling it dogmatism. But I have noticed that it is the dogmatic churches which succeed numerically and in every way, that is, when the dogmatism is based upon a "thus saith the Lord." So far as the Fundamentalists are concerned they are satisfied to stand with Paul who said before Felix, "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets."

If the foundations be destroyed, what can the righteous do?

Why We Believe in the Virgin Birth

by MAURICE G. DAMETZ

THERE is one miracle and fundamental in the Christian faith which comprehends and involves all others, and that miracle and fundamental is the coming of the supernatural Son of God into the world by Virgin Birth. This is the fundamental of fundamentals. Belief or disbelief in the Virgin Birth of Christ affects the whole supernatural estimate of Christ. This, we believe, is the reason that the doctrine of the Virgin Birth is assailed with such vehemence within and without the church. The present controversy is not a new one. The methods of the oldest opponents of Christianity are revived in the present attack. The old heresies of Ebionism, Gnosticism, Arianism, and Appolinarianism are revived heresies which were condemned again and again by the early church. The old-time errors and heresies are tricked up in new and attractive clothing. And the unhappiest feature of it all is that those who profess to be Christian ministers are either positively denying the Virgin Birth or saying that it is not an essential doctrine and that its destruction will make no difference. Oh, let us arouse to the seriousness of the situation which confronts the Church of God today. Further indifference and belittling of the issue only gives the enemy a foothold for further destructive work.

> The "big guns" of the enemy are being trained upon this mighty bulwark of the Faith. Will it be captured by the rationalists? The author of this study has no question in his mind as to the outcome.

Do we have any grounds for faith in the Virgin Birth? Does it matter whether the claim for it be true or not? Is the doctrine of any value to us? It is our object to show affirmatively that the Virgin Birth of our Lord is a fundamental and is credible.

WE BELIEVE in the Virgin Birth of Christ because we believe that the New Testament records are unmistakably genuine and true. The historical documents which have come down to us are credible, reliable and intact; so absolutely so that there can be no real controversy over their authority. The accounts of the Virgin Birth are contained in all the original manuscripts of the New Testament and they are also in all the trustworthy versions dating back to the second century.

Dr. James Orr in his great book, "The Virgin Birth," says:

> "I have thus surveyed the field of Mss. and versions, and have sought to show you how absolutely unbroken is the phalanx of evidence that these first chapters of Matthew and Luke are genuine parts of the Gospels in which they are found."

The records are genuine. Their authority cannot be overthrown by skepticism, infidelity, modernism or gross dishonesty. Here they are, after all these hundreds of years, intact and trustworthy.

There are those who object to the doctrine of the Virgin Birth because it is found in only two Gospels. They claim that because all four Gospel writers do not speak of it, the accounts of Matthew and Luke are not to be relied upon. But this argument is not to be depended upon. No one raises questions about the teachings of Jesus because they are not found in all the Gospels. The full Sermon on the Mount is found in only one Gospel, and the Modernists preach from the Sermon on the Mount more than any other portion of Scripture. No, the argument from silence cannot be relied upon. Dr. John Roach Straton has aptly put it:

> "The thief who claimed he ought to be acquitted because, while only two men saw him steal, he could bring forward a hundred who did not see him steal, was not acquitted but convicted."

Two good witnesses are sufficient.

"But, neither John nor Paul refer to the virgin birth; it cannot therefore be fundamental," say the objectors. How shallow is the thinking of the objectors; surely such argument shows lack of penetration. The fact that neither John nor Paul refer to it does not prove that it is not true. Neither one of them refer to the Sermon on the Mount. Neither one of them in their epistles refer to the most of the events or sayings of Jesus' life. Their silence would not disprove the declarations of Matthew and Luke. But, are they silent? John's Gospel begins with the loftiest assertion of the pre-existence of Jesus as the Eternal Word. John also traces the line of descent, "the Word became flesh" (John 1:14), but how this miracle of becoming flesh was wrought he does not say. It is going entirely too far to say that Paul had no knowledge of the Virgin Birth, for Luke was Paul's companion and no doubt shared with Paul all the knowledge which was his on this subject. One thing is absolutely sure, that Paul could not have believed

in the pre-existence and sinlessness of Jesus without believing in the Virgin Birth. Furthermore, such statements as "God was manifest in the flesh" (I Tim. 3:16); "When the fulness of time was come God sent forth His Son, made of a woman, made under the law" (Gal. 4:4), could scarcely have come from one ignorant of the Virgin Birth. John and Paul assume the Virgin Birth in their writings. The New Testament writers in all their writings build upon this fact and their writings are genuine and credible.

SECOND, we believe in the Virgin Birth of Christ because of the faith of the ancient church. Practically the whole Christian church from its beginning, with very few exceptions, had a common faith in the virgin conception of Christ and always accepted the integrity of the Gospels that declared it. The church fathers immediately after the apostolic age believed and taught the Virgin Birth of Christ. Ignatius, a disciple of John the Apostle, says:

> "Stop your ears when anyone speaks to you at variance with the truth that Jesus Christ was conceived by the virgin Mary, of the seed of David, but by the Holy Ghost."

Aristides of Athens, in his apology written about the year 130, writes:

> "The Christians trace their descent from the Lord Jesus Christ; now He is confessed by the Holy Ghost to be the Son of the Most High God, having come down from heaven for the salvation of men, and having been born of a holy virgin He took flesh and appeared to men."

Justin Martyr in his apology written about the year 140 says:

> "We find it foretold in the books of the prophets that Jesus our Christ should come born to a virgin."

The early church not simply believed it, but stated it as a doctrinal fact of the highest importance. The apostle's creed which dates back to the first century affirms it. Irenaeus writes in the year 175:

> "The church, though dispersed throughout the whole world . . . has received from the apostles and their disciples this faith. She believes in one God, the Father Almighty, Maker of heaven and earth . . . and in one Lord Jesus Christ, the Son of God, Who became incarnate for our salvation; and in the Holy Spirit, Who proclaimed through the prophets the dispensations of God, and the advent, and the birth from a virgin, and the passion, and the resurrection from the dead," etc.

Space fails us to tell of the witness of Clement (190), Tertullian (200), Eusebius of Caesarea (325), Athanasius of Alexandria (325), and Cyril of Jerusalem (350). These words show that this doctrine was accepted by the whole church in the first centuries of its existence. Ignatius gives good advice for churches today when they hear attacks upon this truth. If this advice were taken, Modernist preachers would have absolutely no support.

THIRD, we believe in the Virgin Birth of Christ because without it the system of Christian doctrine totters and Christianity falls. Someone has said that "the virgin birth may be called the vestibule of Christianity. If we are unable to arrest the destruction of the vestibule, how are we going to prevent the destruction of the main building, especially when the attack has come from within?" The assault upon the Virgin Birth is really an assault upon the supernatural nature of Christ's person, which is nothing else than an attack upon His Deity. This doctrine is the fundamental of fundamentals, it affects the whole supernatural estimate of Christ—His life, His unique claims, His sinlessness, His death and His resurrection. Surrender this doctrine and what of Christ's sinless life? If our Lord Jesus were not virgin born, then He was a natural son with a natural personality and with the nature of sin. Surrender this doctrine and what of Christ's vicarious death? If Jesus were not virgin born, He was under sin's penalty and could neither be a substitute for sinners nor a sacrifice for sin. Surrender this doctrine and what of Christ's Deity? If Christ Jesus were not virgin born, then His personality was natural. If He were a natural person, He was not God, and He had no right to forgive sin or to make Himself the object of faith and salvation. If Christ Jesus was not virgin born then He was the greatest imposter this world has ever known. Surrender this doctrine and what of Biblical inspiration? If Jesus were not virgin born, the inspiration of the Scriptures is at stake. The Scriptures which set forth the Person and work of Christ are utterly unreliable with this doctrine gone. In brief, it is not only the doctrine of the Virgin Birth which is at stake, but the Divine inspiration of the Scriptures, and all doctrines based on the revelation of Holy Writ. The real issue is the reliability of the Word of God. And what of authority? With the Virgin Birth gone, the Scriptures are broken and unreliable. God has given us no message and we have no authority. With this fundamental doctrine gone we cannot accept the Holy Spirit's authoritative revelation of the important matter of who Jesus Christ was, how He came, His nature and Person and work. We cannot accept anything. And what of faith? Faith is shattered and the battle of naturalism is won. Thus we see that the Virgin Birth is fundamental and that the entire system of Christian doctrine is tied up in this one all-important doctrine and that Christianity stands or falls by the acceptance or overthrowing of this belief.

> I am frank to say that I have no respect for the radicals in the Protestant denominations who insist on staying inside and tearing down the faith of the church while they still eat the bread of the church! I cannot regard them as either consistent, courageous or honest men.
>
> —John Roach Straton

FOURTH and last, we believe in the Virgin Birth of Christ because the supernatural birth is congruous with the supernatural events of His life. The unique-

ness of Jesus has been the standing wonder of the ages. His life was unique; His words, His deeds, His claims were unique; His death and resurrection were unique. He left this earth in a unique and supernatural manner. All the events of His earthly life were shrouded with the supernatural. He was a supernatural Person. And this being the case, a supernatural birth was necessary for His Person and work, and necessary to maintain the unity of His life.

No one but a God-man could become the Mediator between God and man. Once Jesus asked the question concerning Himself, "If David then call Him Lord, how is He his Son? And no man was able to answer Him a word" (Matt. 22:45-46). They could not answer Him and they were afraid to ask Him any more questions. The only reasonable answer for our Lord's question is the Virgin Birth. Jesus was both David's Son and David's Lord. He was David's Son through His mother, Mary, and He was David's Lord through His miraculous conception. It is reasonable, it is logical, and His birth is congruous with His life.

Only supernatural means of incarnation are sufficient for the entrance of a supernatural Person into the world. There is the congruity of the supernatural birth with the whole chain of events and circumstances surrounding the advent. It fits best with the annunciation of the angel, the psalm of Elizabeth, the magnificat of Mary, the praise of the angels, the visit of the shepherds, the appearing of the wise men, the adoration of Anna and Simeon, Herod's attempt to kill the prophesied Babe, the flight into Egypt, and the return into obscurity at Nazareth. All these circumstances demand a Virgin Birth, as such circumstances are incongruous with an ordinary birth. But this congruity is all the more true of the extraordinary events of our Lord's earthly life. "Behold, a virgin shall be with child and bring forth a Son, and they shall call His Name Emmanuel, which being interpreted is, God with us" (Matt. 1:23). It is logical. It is just what we expect, for I do not see how His life, His miracles, His death, His resurrection and ascension can otherwise be accounted for. And when I come to the text, "Great is the mystery of godliness . . . God was manifest in the flesh," I have the one fitting explanation of it all—none other than a Christ Who came into the world by the incarnation could go on to the transfiguration, could vicariously die by crucifixion and survive by the resurrection. His entrance into the world was by supernatural birth, His exit from the world was a supernatural ascension; the events lying between entrance and exit were supernatural; hence the unity of His life is maintained throughout.

Praise God! He still stands out as the preeminent miracle of the ages. The searchlight of criticism has been focused on Jesus for long centuries and yet it has failed to find in Him one suggestion of sin. Modernist professors and preachers may have theological brainstorms concerning His Person, still the only reasonable explanation is "Great is the Mystery of Godliness . . . God was manifest in the flesh," "The Word was made flesh and dwelt among us (and we beheld His glory, the glory as of the only Begotten of the Father) full of grace and truth" (I Tim. 3:16, Jno. 1:14). It hath "pleased the Father that in Him should all fulness dwell" (Col. 1:19), and blessed be God, this supernatural Jesus is mine and I am His, for I am "complete in Him."

"Forever God, forever Man,
My Jesus shall endure;
And fixed on Him my hope remains
Eternally secure."

THE supernatural element cannot be eliminated from the account of the birth of Jesus except by the application of rules that will strip the Bible of everything supernatural. . . . No one else was ever born as Christ was, but that is not strange when we consider that there was never any other Christ. If the Modernists will take Christ out of the man class and put Him in the God class, they will have no difficluty in understanding Him and in accepting all that the Bible says of Him.

—William Jennings Bryan

The Deity of Jesus Christ

The Center of Christian Doctrine and Life.

by ADOLPH SAPHIR, B.A.

I WOULD fain commence my remarks on the central doctrine of revelation by striking the same key-note of calm faith and jubilant thanksgiving which we hear in the apostolic declaration: "Without controversy, great is the mystery of godliness, God manifest in the flesh."

"Without controversy." For since the incarnation of the Son of God, the darkness is past, the true light now shineth. Past is the winter with its gloom and cold; "the rain is over and gone; the flowers appear on the earth; the time of singing of birds is come, and the voice of the turtle is heard in our land."

The mystery, which had been preached for ages, was at last unveiled; the promise of centuries at last fulfilled. Then all the psalms of David, the sweet singer of Israel, all the chords of adoration and joyous faith which his many-stringed harp gave forth, were heard in fuller and more mysterious melody in the Magnificat of Mary; and Zechariah, the priest, blessed the Lord Who had come and redeemed His people, and extolled the tender mercy of God, whereby the dayspring from on high had visited us. From that time forth began the hymn of praise, the melody of joy in the garden of God. John the Baptist, summing up all the teaching of Moses and the prophets, exclaimed: "Behold, the Lamb of God" and testified of Him as the Son of God, the Lord, Who is above all, the Bridegroom of Israel. Nathanael no sooner sees Him, and hears the word of the heart-searching Lord, but he confesses: "Thou art the Son of God; Thou art the King of Israel." Peter in the name of the apostles, confesses: "Thou art the Christ, the Son of the living God." The beloved disciple who leaned on the bosom of Jesus, declared: "This is the true God, and eternal life." Thomas, when the condescension of the risen Saviour had dissipated the clouds of unbelief and morose despondency, answered and said unto Him, "My Lord and my God"; all the believing disciples, when they saw Him ascending into heaven, worshipped Him with great joy. The Apostle Paul, latest-born, yet greatest, calls Him "God above all, blessed for ever." All the saints of the apostolic age in every place called upon the name of Jesus Christ our Lord; that is, invoked and adored Him as Jehovah. All martyrs, beginning with Stephen of the angelic countenance, looked unto the exalted Jesus as their strength and refuge, their joy and crown. To Him as the Son of God, all childlike hearts sing Hosannah; of Him, the whole Church testifies that He is Lord to the glory of the Father. And He is the Center also in heaven; of the many angels round the throne, and the four living beings, and the four-and-twenty elders worship Him, and ascribe unto Him, power, and honor, and glory.

> Although this mighty man in the Scriptures wrote many years ago, his defense of this great cornerstone doctrine of Christianity is as refreshing and vital to the present controversy as though it were penned yesterday. Read it and praise God for a foundation which cannot be removed.

When we enter into the region of Scripture, when we hear the testimony of prophets, apostles, martyrs, when we listen to the voice of adoration in the heavenly sanctuary, we can well understand the tone of absolute certainty: "Without controversy, great is the mystery of godliness." But is the church of Christ to speak in the same manner in this present day of doubt and unbelief, when so many objections and difficulties are brought forward against the declarations of Scripture? If this age is one of doubt and unbelief, it does not differ from any of the centuries which preceded it. There never was a time when the God-sent prophets had not to complain, "Who hath believed our report?" The flock of the Good Shepherd was always a little one. The gospel of Christ crucified was always foolishness to the wise, and a stumbling-block to the self-righteous. The spirit of the world was always opposed to the Spirit of God. If unbelief in our day is more decided, more logical, more radical; if instead of the insipid rationalism and inconsistent deism of former days, we have pantheism and materialism; if men who deny the Son are beginning to deny the Father the Creator, also, we cannot be astonished; but grieved and solemnized as we feel, recognize only the fulfilment of Scripture, which has predicted this ultimate manifestation of the world's spirit.

The apostles have not left us in the darkness as to their method of presenting truth to the world. They never concealed it, that their gospel was foolishness to the philosophers of the day. The very centre of the gospel, that is, the Divinity of Jesus and the expiatory death of the Cross, they always asserted, was the stumbling-block and rock of offence. And in this they did not see a peculiar weakness of their age, a temporary condition of things. They did not appeal from the reason and philosophy of their generation to the more enlightened and better informed reason of a subsequent day. But they recognized the absolute necessity of this opposition.

The natural, merely psychical man, whether he lives in the first or the nineteenth century, cannot discern the things of God. No man can call Jesus, Lord, but by the Holy Ghost. The religious Saul persecutes and blasphemes Jesus until it pleases God to reveal His Son unto him.

"The natural man receiveth not the things of the Holy Ghost, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Scripture never says that the Gospel is contrary to reason. Reason does not mean my reason, or your reason, or even the reason of a whole nation, or of any special age of the world's history. If you ask what is reason, pure reason, human reason, you must go back to its highest source, the Eternal Logos, the Wisdom, out of which all light and truth come. Christianity is not against reason; on the contrary, man's reason, as well as his conscience and heart, find in revealed truth, and here only, rest and satisfaction. God only is light and in His light we see light. But the natural man—that is, fallen man, separated and alienated from God, the Source and Fountain of all light—is not able to discern the things of God.

Now, what was the apostolic method? Their method was declaratory; they announced and testified. They believed in the power of the truth, in the entrance of the Word giving light, in the Holy Ghost showing to the souls of men the spiritual realities. They did not aim at an intellectual assent, based upon the evidence presented to natural reason. Peter, on the day of Pentecost, and the apostles in all their preaching, did not enter into the circumstantial and historical evidence of the resurrection of Christ. He declared the resurrection, and proved it from its harmony with the Scripture predictions and the Scripture circle of doctrinal truths (Joel 2; Psalm 16 and 110). It was the Christians that Paul, in his Epistle to the Corinthians, reminds of all the disciples that had seen the risen Jesus. The apostolic teaching was a testimony that Jesus is the Christ according to the Scriptures. It was the Scripture argument, the unity and power of the Scripture teaching, experienced in their hearts and lives, that they presented to unbelieving Jews and Gentiles.

Faith of our fathers! living still
In spite of dungeon, fire and sword:
O how our hearts beat high with Joy,
When'er we hear that glorious word:

Faith of our fathers! holy faith!
We will be true to thee till death.

—Frederick W. Faber



For many centuries the Church has argued with unbelievers. She felt it her duty to adduce evidence, to enter into argument, to answer objections, to show analogies between natural and revealed religion, to commend Divine truth to the reason, the conscience, and the aesthetic sense of humanity. Sometimes it was necessary and kind to do so; but without entering into this question, let us ask, With what result has this apologetic treatment of truth been attended? Are we any nearer the end? Does Christ's doctrine appear more reasonable, and is it more palatable to the wise and prudent? Are we not moving in a circle?

The argument with unbelievers is endless; not because they have anything substantial and weighty to bring forward against the evidence, but because they are continually shifting their ground, and because the radical and ever fruitful and active source of unbelief is not touched by argument.

For instance, for a long time men demanded good, strong, convincing evidence that the miracles by which revelation is attested really happened. A great mass of evidence was presented—evidence so abundant, so luminous, so manifold and cumulative, that on any other subject it would have been deemed cogent and solid. Were men convinced?

They altered their tactics, and said that no amount of evidence or testimony was sufficient to prove a miracle, because a miracle was something which cannot be conceived; and it was not possible, they maintained, for human reason to receive so contradictory an idea as a miracle; so that it has become fashionable in our day to say, not merely that the miracles are no help, facilitating the reception of Christianity, but, on the contrary, that they are a very inconvenient burden and hindrance; and that it would be easier to receive Christianity if not encumbered with the record of miraculous facts.

Take another change. For a time men believed in a personal God, but did not accept the ideas of Mediation and Expiation, as obnoxious to their reason and moral sense. At another time the pantheistic current sets in, and we are told that if one can take in the contradictory idea of a Personal Infinite, the positive doctrines of Christianity would logically follow. The same age that in its pantheistic intoxication deifies man and speaks of God coming to consciousness in the human mind; the same age that denies man to be a creature, and declares him to be the highest being, teaches us that man and the animals have the same source and origin.

I spoke before of unbelief becoming more clearly defined. This is true. Not that the unbelievers possess clearness; only on the territory of revelation is light, truth, firmness, and consistency. Only they who believe, see and are sure (John 6:69; I John 1). The reason of this increasing clearness of unbelief is, that the spirit which worketh in them, the deep, underlying mystery of iniquity, is unfolding; the apostacy of which we read in the Scriptures, and which culminates in the denial of God and the worship of Antichrist.

The Church is virtually in the same position in which she was at the beginning. She possesses the

truth. God was known in Judah, when the whole world was in darkness; God is known and worshipped in the Church: by faith we declare the mystery of godliness: God manifest in the flesh.

Let me draw your attention to a very striking circumstance—that at no time could it have been more difficult to declare the doctrine of the Divinity of our Lord Jesus Christ, than at the time when it was proclaimed with greatest earnestness and intensity, in the days of the apostles. Think of the Jews to whom they preached that Jesus is God. Remember that of all the commandments which God Himself gave unto His people upon Mount Sinai, and which He afterwards confirmed by the mounth of His prophets, there was none that was so distinct and clear and emphatic as the second commandment, "Thou shalt have no other God beside me. Thou shalt not make unto thyself any image." Idolatry is the source of all sin and of all evil. It is the sum and substance of man's departure from the living God. "My glory will I not give unto another." "Unto whom will you liken Me?" Such are frequent exclamations of God by the mouth of the prophets. "Then shall all flesh know that I am the Lord, and that there is none beside me." How strange, then, must it have appeared first unto the Jews to hear Peter and Paul, and all the apostles who were their brethren according to the flesh, saying that Jesus of Nazareth was Jehovah, Lord; that unto Him was given all power in heaven and on earth; that every knee must bow before Him, and that every tongue must confess that He is above all, Lord, that He is God blessed for ever. The apostles always spoke of Jesus, as "kurios," which was quite equivalent for Jehovah in the Old Testament.

And while the apostles speak thus to the Jews of the Divinity of the Lord Jesus Christ, it is not as if they had forgotten the law and the prophets; but it is in the fulness of the theocratic consciousness; it is in the very words of Scripture. Only think of such applications of Old Testament words to Jesus as we find in Hebrews 1: "Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows. And, Thou, Lord, in the beginning, hast laid the foundation of the earth; and the heavens are the works of thine hands." Strange and startling must such language have appeared to the Jews, who were already sinking into a lifeless Monotheism.

Then again with regard to the idolaters who worshipped many gods, and spoke of many "sons of God." How easily might the apostolic declaration of the Father, the Son, and the Holy Ghost have been misunderstood by them as Tritheism.

Notice how, with this twofold difficulty besetting them, the apostles speak of the Divinity of the Lord Jesus so constantly, so freely, so spontaneously; notice the perfect ease, consistency, and joyfulness with which this fundamental fact is constantly alluded to, presupposed, announced. And as they believed that Jesus is God, and this not although, but because they were Jews, so they declared the Divinity of the Lord

> We do not look upon the martyrs with patronising pity as fanatics or fools. The faith they died for we deem worth living for. And if belief in Holy Scripture in the sense in which they believed in it led to the same consepuences now as in dark days gone dy, we trust we should not shrink from them. —Sir Rodert Anderson.



Jesus as the only real remedy by which idolatry could be eradicated. For Jesus is the image of the invisible God. He is the true life and eternal life. When we adore Him, we keep ourselves from idols. Hence all are idolaters who do not worship God in the face of Jesus Christ; no man cometh unto the Father but by Him (Col. 1:15; I John 5:20-21; John 14:6). The evangelists and apostles teach clearly the real, true, and perfect humanity of the Lord Jesus. Born of a woman, He was helpless and dependent, like any other infant; He grew in stature; He was found in fashion as a man. Scripture dwells on His coming in weakness (asthenia), in the likness of sinful flesh. His body was a true human body; He was an hungered; He felt thirst; He was exhausted by exertion, and needed sleep. His mind was also human. He grew in wisdom, He read the Scriptures, He observed nature and human life, He reasoned and remembered. As we see from His parables, He had a very profound and quick perception of the beautiful; He beheld with joy the works of God, and read their deepest meaning. His feelings and affections are human. The love with which He regarded His disciples, and especially the Apostle John; the tender friendship which He felt for Lazarus and Mary and Martha; the affection with which He looked on that young man, in whom He beheld a deeper longing than expressed itself in his words of self-righteousness,—bring before us the human heart of Jesus. He was filled with joy and astonishment at the great, strong faith of the centurion and of the Syro-Phoenician woman. He felt heaviness of spirit, sorrow and grief at the hardness of heart which He encountered: He knew what it was to have fear and misgiving, to be overwhelmed in prospect of those waves and billows which He knew would go over Him. He became like unto us in all things.

To go still deeper, look at Him in His spiritual life, —it is human. He prayed, He lived by faith, He leaned upon God: "I LIVE BY the Father." He had to support the weakness of His soul by continual trust in Him. He prayed for guidance, light, strength. He was true and real man.

But when the Scripture reminds us of His humanity, it always brings before us His Divinity also.

"He took upon Him the form of a servant." But in taking upon Him the form of a servant, "He humbled Himself." He learned obedience by the things that He suffered; but, it is added, "though He were a Son." The apostle dwells upon His poverty; but, "though He was rich, yet, for your sakes He became poor." He was the Son of Man; but in this very expression is implied that He was much more than man; and this is also manifest from the question "Whom do men say that I, the Son of Man, am?" In the weakness and lowliness of His humanity, we behold always His Divine majesty and glory. True, He was born of the virgin Mary, and like any other babe depended on the love of His mother, and upon the guardianship of Joseph, her husband; but a multitude of angels come down from heaven, and declare, not that a babe, but that Christ the Lord (Jehovah) is born; and as all nature is obedient unto the Word, the star directs the wise men from the east to Bethlehem, and they fall down and worship the child, and are not guilty of idolatry, for this child is none other than "the mighty God, the Prince of Peace." "The Word was made flesh." True, He grew in stature and in wisdom, like any other child; and when He was twelve years old, His parents took Him unto the feast in Jerusalem. But the boy is God; not that He gradually develops into God, but He Who was God, and always must be God, became man, partaker of flesh and blood in all things like unto us. He says, "How is it that ye have sought Me? Must I not be in things of My Father?" making a wonderful distinction between Himself and the most devoted and God-fearing Israelites. It is quite true He is brought up in Nazareth; but in this also His Divinity, for all the prophets testified that the Messiah would be a Nazarene, growing up in obscurity. We see Him on Jordan's bank, coming unto the Baptist, and, like any other Israelite, in humiltiy asking of him to be baptized; but He is God for the Father says, "This is My Son," and the Holy Ghost Himself as a dove descends, announcing Him the anointed. We see Him in the wildernes tempted of the great adversary, laying aside all His Divine power authority, and simply as a man born of a woman, and under the law, availing Himself only of the Scriptures as His weapon. But He is God. Immediately after He had conquered the enemy, the very angels of God came down and ministered unto Him. As man we see Him in the ship, laying His head upon the little pillow, for He was tired and overcome with sleep; but He is God, He arises and rebukes the storm; He is the divine One of Whom the prophet had written in the Book of Proverbs, that all the winds and waves are in His Omnipotent hand. It is true He is man, and lives by faith, and prays unto God, and performs His very miracles simply by dependence upon the Father; but He is God, for no created being ever prayed unto the Father as He prayed, "Father, I will"; and no created angel ever was able to say, "My Father worketh, and I also work"; and no prophet or angle was ever sent to show forth his own glory that men may believe in him (John 2).

He is man in the garden of Gethsemane, when, overwhelmed with the sense of that agony which was before Him upon the cross, He was praying unto God, and with strong crying and tears commended Himself unto the Father; but conscious of His Divinity, knowing that He came from God and went again to God, and that the Father would send twelve legions of angels if He asked it; and such was His majesty that the men who came in order to take Him captive, fell back, awed by His presence. On the cross He opens the kingdom of heaven to the penitent thief in the words of Divine power and love: "Verily, verily, I say unto thee, today shalt thou be with me in Paradise." Behold His Divinity in His lowliness and humiliation; from the manger of Bethlehem to Golgotha He is God.

* * * * *

The Deity of Jesus is the centre of Christian doctrine and life, because in Jesus, the Son incarnate—

I. God reveals Himself.
II. God reconciles sinners.
III. God renews and sanctifies.
IV. God glorifies believers.

SO SIMPLE are God's ways: He does all things by Christ; all circles have the same centre. No prophet, no combination of the prophets that ever lived, not all the angels whom God has created, are able to be full, adequate, and perfect revealers of the character of God—of God Himself. There is none adequate, either to understand or reflect God; none able to be a witness, and to testify of the fulness in God, except He Who was from eternity the uncreated and self-subsisting Word; the Son, Who is in the bosom of the Father, He hath declared Him. The Son is the Word; none but the Son can be the Word, the

PAUL'S TESTIMONY

I have fought a good fight, I have finished my course, I have kept the faith.

II Timothy 4:7

PAUL'S CHARGE

Keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith.

I Timothy 6:20-21

manifestation of the infinite and eternal. Only He Who can say of Himself that none knoweth the Son but the Father, can fully and truly reveal Him Who is incomprehensible. It is because Jesus is the brightness of God's glory and the express image of His person, because the worlds were made by and for Him, that God speaks to us in and by Him (Heb. 1; John 1).

Coleridge said, that if a conscientious man were to read the Old Testament, and to mark every passage in which the name of Jehovah is used; and then to read the New Testament, and mark where Christ is spoken of, he would see the identity of the two. It is perfectly true, with one modification. In the Old Testament, Jehovah means two things: either the God that reveals Himself in covenant-relation with His people; or else Christ Himself. Jehovah is, in New Testament language, either the God and Father of our Lord Jesus Christ, God in Christ, or Jesus Himself.

"God was in Christ, reconciling the world unto Himself": this is the Old Testement Jehovah,—God, Who hath made heaven and earth, loving, redeeming, and sanctifying Israel. The mystery of the Incarnation was prepared by different lines of history and prediction. First, the Theophanies; God appearing; the angle or messenger who appeared unto Hagar, unto Abraham, before whom Abraham stood interceding in behalf of Sodom, of whom Jacob speaks as his Guide and Deliverer, is called Jehovah. This is the messenger of the covenant, in whom is God's face, the representative, the presence of God, who went with the children of Israel through the wilderness. Isaiah saw the glory of Jehovah, even Christ.

In the Psalms and the Prophets we are told Jehovah shall come and give salvation and glory to Israel; and the Gentiles shall also know and love Him; they shall learn war no more, and the Lord shall reign in righteousness and peace.

Both these lines are combined in a mysterious way, which must have been very difficult to understand before the fulfilment. For we read in Daniel of the Son of Man coming in the clouds—(how did He ascend thither?)—and that there shall be given unto Him glory and an everlasting kingdom. In Zechariah we read of the Man whose feet shall stand upon the Mount of Olives; and as He is spoken of as Jehovah pouring His Spirit upon Jerusalem, the people are represented as looking upon Jehovah, whom they have pierced,—a pierced Man descending from heaven, the King of all the earth.

Another preparatory line was the doctrine of the Word of God, or the Wisdom of God, who was with God and His delight from eternity; by whom all things were made, and by whom all things consist (Prov. 8).

God revealed Himself to Israel; they knew Him as God and Redeemer; they knew of a perfect Revealer, Messenger of the Covenant, Restorer; they knew the promise of God, bringing peace and the Holy Ghost. The Lord Jesus Christ is the fulfilment of the prophets: God Manifest in the flesh.

NOTICE in the second place that the Divinity of Christ is the foundation of the Redemption. The two ideas of Revelation and Redemption are co-relative. Without and apart from Redemption, there would be no Revelation; the source and object of Revelation is Redemption. If God did not love us, and purpose to bring us to Himself, He would never have spoken to us. The basis of Revelation is Redemption. When God sends His Son, it is only for one purpose; when God sends His own and only Son, it CAN only be for one object—to save or to redeem us, and to bring us unto Himself. And therefore the Divinity of the Lord Jesus, and His expiatory death upon the cross, are intimately connected. The Word is the Atoner. Because the Lamb was slain in the eternal purpose of God, the Lord spake.

None but the Son could redeem us. Hence the apostles always speak of Christ's Divinity when they speak of expiation. The blood of the Son of God cleanseth us from all sin (I John 1). The Son of His love, in whom we have redemption through His blood (Col. 1:13). The Son of God loved me and gave Himself for me (Gal. 2). Christ's Divinity and the expiatory character of His death stand and fall together. We cannot hold one without the other. Blessed be God, that He, Who is one with the Father, laid down His life for the sheep, and died instead of us, the just for the unjust.

The Gospels never taught, nor did any Christian ever believe, that the death of Christ altered or changed the mind of God the Father toward us, or rendered Him now more inclined and propitious to sinners. "God was in Christ, reconciling the world unto Himself." Not because Christ died did God love us, but because God loved us Christ died. In

Jesus the love of God reached and rescued us. Because Jesus is Jehovah, God of God, because He and the Father are one, therefore God commendeth His love, in that Christ died for the sinner. It is our glory and strength that in the death of our blessed Lord we behold and we receive the eternal Father-love of God. The knowledge and the love of God come by the Divine Saviour. Revelation can only be in the Son of God; Redemption can only be by the Son of God.

THAT insipid thing which the world calls the "Christian religion," would certainly bear no proportion to the stupendous miracle of condescension and the astounding sacrifice of Jesus. Why did Christ die? Here again His Divinity is brought out prominently. Did Moses ever say we were to believe in Him? Can such an expression be applied to any creature? "Jesus dwells in the heart by faith." He is Jehovah. For this is the New Covenant of Jehovah: "I will dwell in them and walk in them, and they shall be My people." Only fancy such an expression as, Moses or the angel Gabriel dwells in our hearts! Because Jesus is God, therefore is He the Vine, and we can be grafted into Him; therefore is He the Bridegroom, and we by the Spirit are one with Him. If Christ is not Divine, how can He be our life? If Jesus is only man, He Himself belongs to the Bride. How then does He call Himself the Bridegroom?

The ultimate object of the Incarnation is the manifestation of God's glory in the Church, that is, in the Body, of which Christ is Head, and believers, by the Spirit, are members. The Holy Ghost is given unto us through the glorified humanity of Jesus. Only the Son of God can say, "I in them, and Thou in me" (John 17). Thus Christianity is not a new system of doctrine or of ethic. It is a new creation, it is resurrection-life, it is our grafting into Christ, and becoming partakers of the Divine life (II Pet. 1; Eph. 2; Rom. 8). "I live, yet not I, but Christ liveth in me." Is He not Jehovah? "I will dwell in them."

Men say, Christianity is love. They say so truly. But what is the motive of this love? The Son of God loved me and gave Himself for me. What is its standard? "As I have loved you." And what is its essence, origin, and substance? It is God's love, shed abroad in our hearts by the Holy Ghost; it is not our natural affection, but the affection of a new heart, in which Christ dwells by faith. The union which subsists by the Spirit between Christ who died and believers who put their trust in Him is real; and this is the great difference between the Law and the Gospel. Moses came down from Mount Sinai with the law of God written on the tables of stone; between God, between the law and the people, there was a great distance. Israel had rebelled against God, and had fallen into idolatry; the law was broken. There was no true mediation, redemption, and union in the Law. But Jesus, after He died, does not come with the law engraven on tables of stone but with the fiery stream of the Holy Ghost; and therefore between God and us there is perfect mediation, for, by the Spirit, Father and Son dwell in us, and the law is written in our hearts. Only the Son of God could reveal the Father; only the Son of God could reconcile us, and bring us unto the Father; only the Son of God could send the Spirit into our hearts and become one with us. Revelation, redemption, renewal, centre in Jesus.

THE Divinity of Christ is also the centre of our Hope. If Jesus is not God, how idolatrous would it be for the Church to wait for His coming and to look forward to His Parousia, or manifested presence, as the great Redemption, the Adoption, the Salvation (Luke 21:28; Rom. 8:23; I Pet. 1:9-13). It is not merely that Jesus promises to raise the dead, that He announces that all judgment is committed unto Him, and that on our relation to His Person depends our future destiny, that His royal and Divine word, "Come," or "Depart," will be the ultimate and eternal decision. Clearly as His Divinity is pre-supposed in these solemn declarations, it is still more emphatic that Jesus Himself is our glory and eternal reward. When He returns His saints shall meet Him in the air, and so shall we "ever be with the Lord." It is eternal blessedness and glory to be for ever with a creature, however glorious and exalted. We are to be glorified together with Christ.

Jesus is the First and the Last, the Almighty, who was, and is, and is to come. In the Book of Revelation the Divinity of the Lord shines forth most luminously, for He is Jehovah, the Covenant God, whose eternal love fills all ages, the same yesterday, to-day, and forever. He, by whom all things are made, is also the End and Consummation. "Tetelestai" is the word of the dying Lamb; "Tetelestai" is the word of the Lord, who makes all things new (Rev. 21:6). As Israel waited for Jehovah, the Church waits for Jesus. Jehovah is to come to redeem and glorify Israel, to establish His kingdom on earth, to destroy all idols, to make wars to cease, to swallow up death in victory, to rule in peace and righteousness. Jesus is to come to glorify the saints, to convert and exalt Israel, to bind Satan, to renew the earth, and to reign with the Church. Christ Himself is our Hope, and if so we acknowledge Him to be God the Son of the Most High. We wait for the Lord Jesus from heaven, for the glorious appearing of the great God and our Saviour Jesus Christ (I Thes. 1:10; Titus 2:13). To see Jesus and to be like Him is our heaven. None but God can satisfy the heart; in none but God is infinite life, eternal joy.

Thus the faith, love, and hope of the Church centre in Jesus. Not merely in her creeds, but in her heart of hearts, in her every prayer and work, in every pulsation of her life, does the Church call Jesus, Lord and God,—the Light, the Love, the Power, and the Glory of God. Wisdom, Righteousness, Sanctification, and Redemption come to us in Him Who is the Son of God, the Lord from heaven.

The two doctrines which are most opposed by human reason are the doctrines of the Incarnation and the Expiation. Is it not strange that the doctrines which show most clearly the love of God, the marvellous, inconceivable, infinite love of God to poor, sinful humanity, should be the very doctrines rejected by men?

Oh adorable mystery of love that the Son of God became Man, and died in the stead of sinners;

and that by faith through the indwelling of the Holy Ghost we are one with Him, in whom dwelleth the fulness of the Godhead bodily! Is the love of God not believed because its greatness is so inconceivable? It is the infinite God who is Love; and it is infinite love which in Jesus redeems and glorifies believers.

I conclude with a more personal testimony. Perhaps none of you know from experience what it is to live without the knowledge of the Incarnation; what it is to endeavour to realize the incomprehensible, infinite God, without the light and the comfort of the Mediator, and how joyous and self-evidencing is the peaceful brightness when Jesus is revealed as the Son of God, declaring the Father. I was brought up in my childhood in the synagogue, and was taught that there was One God, infinite, incomprehensible, holy-Spirit; high above us, and omnipresent. Much stress was laid on the unity and unicity of God. But this bare, vague, and abstract Monotheism leaves the mind in darkness, while the heart is chilly and desolate.

There was another and a better current which then influenced me. It was the national history as recorded in the books of Moses, the Psalms, and the Prophets and commemorated in the festivals. There I was met by no abstract idea of unicity, but by a loving God, who appeared unto Abraham, and spoke to him; who led Israel through the wilderness, and dwelt among them; and often, when I thought of the friendly, kind, concrete, and human way in which the Lord God then appeared unto His people and dealt with them, I wondered why He was not now with us, known, loved, and followed. One day I was looking at some books, and the title of one arrested my eye. It was "Die Menscherdung Gottes." God becoming Man. The thought went through my mind like a flash of lightening; it thrilled my soul with a most joyous solemnity. "Ah," I said, "this would be the most beautiful thing, if God were to become man, and visit us!" Not many years after I heard about Jesus, and read the Gospels. I felt here the same presence, the same loving, condescending, redeeming, and sanctifying God, that appeared unto the Fathers. I felt that here was Jehovah; only that all darkness had disappeared, and that the grand but inconceivable glory here shown upon us in the perfect, peaceful, and holy countenance of the Man Christ Jesus. Peniel! I have seen God face to face, and my life is preserved.

When Simon confessed, "Thou art the Christ, the Son of the living God," Jesus replied, "Flesh and blood have not revealed this unto thee, but my Father which is in heaven." Our Lord attributes the faith of Peter, not to his deep insight and to his correct reasoning, or even to his accurate interpretation of Scripture. It is the gift of God, the teaching of the Spirit, when we call Jesus Lord.

"He that believeth that Jesus is the Son of God, God dwelleth in him, and he in God" (I John). To believe in Jesus, the Son of God, is not abstract dogma, or a theosophic speculation, but a soul-experience, a new heart-life. It is the mystery of godliness. May the result of all we learn and experience on earth be summed up in this: By God's Spirit I believe that Jesus is the Son of God, who loved me, and gave Himself for me.

Nineteen hundred years ago,
Upon Judean hills
A character of wondrous blending
Suddenly appears,—
The Man of Destiny,
Man destined o be.
In profile projected,
By Prophets predicted,
In symbols reflected,
Longed for, expected;
By all ages desired,
By archangels admired;
Like man He walked,
His words oracles,
His acts were miracles.
Of God the best expression,
Of man the finest specimen;
Full orbed humanity
Crowned with Deity;
No taint of iniquity,
No trace of infirmity,
"Ecce Homo" ("Behold the Man")
"Ecce Deus," ("Behold thy God")

—Selected

A Fundamentalist's Answer to Evolution

A Report of the Cantrell—Rimmer Debate at Denver, Colorado, by STANLEY R. SKIVINGTON

They clash! The defenders of the Bible and her enemies have long been engaged in battle. Now has come the death grapple. The clash which recently occurred in Denver revealed that Fundamentalists need have no fear concerning the strength of their positions. Praise God for the mighty men whom He hath raised up to rally to the defense of His Word.

ON THE evening of October 31, 1925, at the First Unity Church of Denver, Colorado, true scientific facts met false evolutionary theories in a verbal conflict in which the false evolutionary theories suffered a terrible defeat. The occasion of this conflict was that of a debate arranged by the Ministerial Conference of Denver for the purpose of presenting the evolutionary controversy to the people of this city.

The subject of the debate was, "Resolved that the origin of present life species by a process of evolution is a scientific fact." The defender of the proposition was Dr. Edward G. Cantrell of Los Angeles, a member of the Science League of America (organized for the purpose of opposing Fundamentalism) and a former Unitarian preacher. Rev. Harry Rimmer, Director of The Research Science Bureau (a society of 150 members, none of whom are evolutioists), member of the American Association for the advancement of Science, and Fundamentalist Presbyterian preacher of Los Angeles, took the negative side of the question. Mr. Rimmer is peculiarly fitted to combat evolution. He is thoroughly able to do so from the scientific standpoint and he is true to the Old Book from the Christian standpoint.

The question under discussion was purely scientific and by common consent the Bible was to be left entirely out of the discussion. Nevertheless, the whole question so vitally involves the integrity of the Bible that it resolves itself into another fight between Fundamentalism and Modernism. The audience, therefore, consisted almost wholly of religiously inclined people whether infidels or Christians.

Upon introducing the debaters, Dr. Gilmour, pastor of the Unitarian church in which the debate was held, stated that in judging the debate, the Oxford System would be used. Under this system those favoring the Fundamentalist position were asked to rise, followed by the same action on the part of those favoring the Modernist position. The great majority of the audience were of the household of faith.

Mr. Cantrell was then introduced and an extended defence of the theories of evolution was begun.

TO the surprise of many, Mr. Cantrell did not employ the up-to-date, smooth, evasive form of theistic evolution but presented the old crude form of Darwinism with all its worn out theories and arguments. He presented his argument from the fourfold standpoint of paleontology, comparative anatomy, embryology and mutation of species.

In the discussion of paleontology, or the testimony of the fossils, Mr. Cantrell went into a lengthy discussion of the structure of the earth, its origin, its stratifications, faults and folds. He discussed various fossils found in the several geological strata showing how the simpler forms are found in the older strata. Or, as Mr. Rimmer said later, he showed how they could tell the age of the fossils by what strata they occurred in and the age of the strata by what fossils they found in it. He also went into detail to explain how the order of these fossils is sometimes reversed by over-folds and over-thrusts in the earth's crust. He attempted to show how these fossils establish evolution, but those who came with faith in God's Word evidently had too little brain capacity to see this for, as we see later, none were convinced by this so-called proof. He took for illustration the pterodactyl, a flying reptile, which he declared was the "missing link" between reptiles and birds but somehow his declarations did not make facts.

He next took up the proof (?) from similarity in make-up between man and the anthropoid ape. He stated most defintely that bone for bone, muscle for muscle, nerve for nerve, tooth for tooth, and blood for blood there was exact correspondence between man and gorilla; the only difference being that of size and proportion. The time from conception to birth, he said, is the same with man and with anthropoid. He spoke of a blood test by transfusion which he declared has shown a closer kinship between man and ape than with any other animals. Emotionally, also, there is distinct similarity between man and animal, he declared. When an animal is frightened or is approaching a foe the hair on its back stands on end. Under similar circumstances we ex-

perience a chill down our back and we develop what we call goose flesh. The sneer of a man corresponds to the snarl of a dog. A man who has been abused and beaten develops what we call a hang-dog look which takes its name from the dejected appearance of a beaten dog. When a dog is pleased he waggles, which corresponds to the wiggle of a giggling girl. All these similarities were most convincing proofs of man's kinship to the animal kingdom in Mr. Cantrell's mind, but again they failed to make a dent on the faith of the "brethren."

In case anyone might be ashamed to admit such kinship Mr. Cantrell likened such an attitude to that of the young man who leaves the farm to go away to college and soon gets so good that he becomes ashamed of the old folk back on the farm. The insinuation to those present who claimed to be kinsmen of him who was created in the image of God instead of springing from "pond scum," was very apparent.

Mr. Cantrell closed this point of argument by breaking the common agreement concerning the use of the Bible and quoted Solomon's words when he "communed with his own heart," saying, "They (animals and men) are all one breath." The sneer with which this was thrown out was probably the most convincing evidence of the evening that Mr. Cantrell at least had some animal ancestry.

The last argument presented in this initial period of the debate was the testimony of embryology. Mr. Cantrell stated that the human embryo recapitulates the evolutionary history of the race from the first cell upward. At one time, he said, the opening of the viscera represents but one orifice which shows that the embryo is passing through the reptile and fowl stage. At another time the embryo develops what Mr. Cantrell is pleased to call "gill-slits" which show that it is passing through the fish stage.

Having thus valiantly defended a disproved theory Mr. Cantrell contentedly took his seat and Mr. Rimmer was introduced.

MR. Rimmer began by alluding to a personality which his opponent had mentioned. He had said that he had once intended to be a missionary to India but during his medical course he realized that there were as many heathen in America as in India and decided to become a home missionary. Mr. Rimmer registered grat joy that he (Cantrell) had come to that decision.

In commenting on the geological stratifications of which Mr. Cantrell had spoken, he pointed out that the product of multiplying the depth of the strata by the number of strata would give a depth of earth far greater than the sum of the altitude of the highest mountain and the greatest ocean depth known. How can this be if Mr. Cantrell's theory concering the stratifications is correct?

As to the pterodactyl being a missing link or any proof of the evolutionary theory—this was foolishness. In the first place, the flying squirrel is a mammal and a distinct species and not a "missing link." Besides, in order for this to be any proof of evolution they must produce, not one, but many, many missing links all along the way.

Mr. Rimmer's answer to the argument from comparative anatomy became most humorous. Many of his statements were based on his own scientific research. He declared that bone for bone, muscle for muscle, nerve for nerve, tooth for tooth, and blood for blood, man and ape are not alike. The number of bones at the end of the spine of each are not the same according to his own research. The ape's teeth are in a semi-circle, nor has the ape any mastoid. The possibility of there being any blood relationship was refuted by the account of his own experiment in this field. Out of four methods of testing blood for kinship three absolutely failed to show any possible kinship. The fourth (that of transfusion), showed three out of seven hazy possibilities and it was just as definite between man and the whale as between man and ape. With this list of demonstrated differences it was rather apparent that the likeness between man and ape was not quite as pronounced as Mr. Cantrell had said and that there were some differences beyond size and proportion after all.

Mr. Rimmer's last remark on this point was that when he sent his four-year old child to get a gorilla skull for him from among scores of human and animal skulls in his laboratory, the child never made the mistake of bringing a human skull instead. Evidently his four-year old child has the power of making distinctions more fully developed than has the evolutionist.

In taking up the evidence presented from the standpoint of embryology, Mr. Rimmer expressed his surprise that Mr. Cantrell should present this as a proof of evolution. He did little more on this point than to state that the supposed "gill-slits" are not "gill-slits" at all but "pharyngeal" (merely the proper development of certain organs of the throat). Hence, the embryo does not pass through the fish stage. How can men contend for anything with so little evidence in its favor as this?

Mr. Rimmer presented at length from his own experimental work the falsity of the theory of variations of species and the impossibility of acquired habits being heritable.

He told of his experiment with mother rabbits, teaching them to have their young without lining their nest with the fur from their own breasts. After ten generations of this careful training he found that when given an opportunity the mother rabbit immediately returned to the custom of pulling fur from her breast.

He mentioned the American Indians who for generations tied boards on the heads

> It is to me one of the most comforting things in the Scriptures that I have got eternal life; that when I was born—born out of God—I got eternal life, and that means life without end. —Dwight L. Moody

of their children to make their heads flat, but upon ceasing to use the boards the chrildren grew up with heads as round as is natural.

The Chinese women for centuries have bound their feet to make them small but once the binding is left off of a babe and the feet given a chance to grow they will develop to normal size.

The Israelites have for many, many years practiced circumcision but never has it become hereditary. All these things Mr. Rimmer presented to demonstrate that acquired characters could not be transmitted from generation to generation.

MR. Cantrell in his rebuttal seemed to lose sight of the fact that he was engaged in a debate in which reason, common sense, and facts, were the things valued, but resorted to sarcasm, obscene allusions, fits of indignation, and ridicule. His whole atmosphere was that of one who was beaten and knew it but was making a big bluster in his last stand.

He ridiculed the idea of anyone even thinking that the things which Mr. Rimmer had mentioned concerning the rabbits, flat-headed Indians, Chinese women, and circumcision, could ever be transmitted. Who ever heard of a surgical operation being inherited? If Mr. Rimmer had asked him he could have saved him all the trouble of trying to teach rabbits not to use the fur of their breasts for their nests because anyone knows that it could not be done. In order he said for a character to be inherited it must affect the reproductive cell. Mr. Cantrell was getting into a tight corner here and it was apparent that he realized it.

Along the same line he also made the statement that the breaking up of the Mendelian chromatic ratios and development of the most favorable characters had been proven to develop new species. He went into many illustrations of this from the work of Burbank in his development of new kinds of fruits, vegetables and flowers which he called new species.

Since Mr. Rimmer had openly and boldly stated that man and ape were not alike, bone for bone, muscle for muscle, nerve for nerve, and tooth for tooth, Mr. Cantrell now demonstrated (?) positively that it was so by showing the audience several photos from evolution text books.

Mr. Cantrell also made a strong appeal for evolution on the ground that literary productions abound with its teaching. He called particular attention to the Encyclopedia Brittanica, Van Loon's Child's Story of the Bible and H. G. Wells' History of the World. Our friend had evidently forgotten that the debate concerned facts and that general opinion does not establish a fact. And yet some give up their faith in the Eternal Word to rest upon the word of these men.

With these statements we had all that evolution has to say for itself. What a wonder that men would cling to such a thread of possibility and forsake those things which are sure.

MR. Rimmer in his final period gave the variation of species argument a death blow. He took Cantrell's own statement that an acquired character must affect the reproductive cell, and the evolutionary assertion concerning the development of the horns on the head of a male deer by a process of evolution, and asked the question, "How could a small button appearing on the forehead of a deer affect the reproductive cell?" It may have been fortunate for the theory of evolution that Mr. Cantrell did not have an opportunity to answer.

Mr. Cantrell had said that Burbank had produced new species. Mr. Rimmer asked if Burbank potatoes were not still potatoes, and if Burbank plums were not still plums. If they were not still potatoes and plums what were they? If they were still potatoes and plums where were the new species?

In answer to Mr. Cantrell's proof (?) from the pictures of a book, that man and ape were alike bone for bone, etc., Mr. Rimmer stated that he knew something about pictures himself. The camera, he said, could not lie but the man that took the picture could. He told how by casting the light on the object to be photographed from various angles and putting the camera in various positions almost any effect could be obtained.

The fact that literature abounds with evolution teaching was not denied but lamented. He pointed out how publishers opposed the printing of any kind of anti-evolution literature, citing several instances in his own experience where articles opposing evolution had been kept from publication.

AT the conclusion of the debate Rev. Gilmour again asked the Modernist sympathizers to rise followed by those of the Fundamentalist side. The great favoritism for the Fundamentalist position seemed even more perceptible than before. The Rev. Gilmour asked if there were any that had changed from Fundamentalism to Evolution. No one stood. He then asked if there were any that had changed from Evolution to Fundamentalism and on this request one woman and two men stood up.

In addition to this there were several noticed by the writer who had not stood at all on the vote before the debate, that stood up for Fundamentalism after the debate.

The whole debate was one of defeat for evolution. We understand that since the debate a close friend of Mr. Cantrell's, fearing for the cause of evolution, advised him to cancel any future debates with Mr. Rimmer. We trust that this advice was not given with any thought of Mr. Cantrell's inability to argue the question for we must say in his behalf that he made a worthy and credible stand for evolution. But how can a man, however intelligent and capable, make a fair showing in defending a false theory against true scientific facts. We regret that a man of Mr. Cantrell's knowledge and powers should sacrifice it on so unworthy an altar as evolution.

As we listened to this debate we were caused to wonder greatly why men will set aside God's Word which century upon century has stood through every storm that they might embrace an unproven, yes, a disproven theory. Surely the answer is to be found in Paul's epistle to the Romans:

"Because that when they knew God they glorified Him not as God, neither were thankful but became vain in their imaginations and their foolish heart was darkened. Professing themselves to be wise they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible MAN and to BIRDS and fourfooted BEASTS and CREEPING THINGS" (Romans 1: 21-23).

"The Security of the Saints"

Continued from page 351

of God demands that He do this because of the finished work of Christ—"for Christ is the end of the law for righteousness to everyone that believeth" (Rom. 10:4). The death of Christ on Calvary was the thing that satisfied God's wrath for the unrighteousness of man. And to prove that He was satisfied with this substitutionary work of Christ, He raised Him from the dead. This is the ground of the sinner's justification (Rom. 4:25). Consequently the righteousness of God is declared in order "that He might be just, and the justifier of him that believeth in Jesus" (Rom. 3:26). "Therefore," says Paul, "we conclude that a man is justified (or "declared righteous") by faith without the deeds of the law" (Rom. 3:28). And since God's righteousness is an "everlasting righteousness" (Ps. 119:142) that becomes the basis, yea the everlasting guarantee, of the eternal security of the believer. Can anyone doubt that the security of the saints is a fundamental doctrine after seeing how inseparable it is with the righteousness of God? What blasphemy to question His glorious righteousness!

II. The security of the saints is a fundamental doctrine because it testifies to the power of God. "Power belongeth unto God" (Ps. 62:11). Since this is true, we would naturally expect God to manifest His power. This He does and has done in many ways. Poets have sung of His power; philosophers have wondered at it; scientists delight in investigating it; in fact, everybody believes in the power of God though nobody fully understands it. It is wonderful to think of God's power in creation. It is indeed marvelous to see it manifest in nature—the mighty oceans, the seas, the rivers, the trees, the flowers, the rocks, the hills and mountains,—all testify to the power of God. Who has not gazed with wonder and amazement at the sun, moon, and stars? Or who has not been filled with awe, if not fear, at the lightning, the thunder, or perhaps the belching volcano or earthquake? Power belongeth to God! "There is no power but of God" (Rom. 13:1). "Ah, Lord God! behold, Thou hast made the heaven and the earth by Thy great power and stretched out arm, and there is nothing too hard for Thee" (Jer. 32:17). Furthermore, the Word not only acknowledges His power in creation, but declares that "by the Word of His power" all things are held in place (Heb. 1:3). And all this mighty power is given unto the Lord Jesus Christ. He is the Power of God (Matt. 28:18; Col. 1:16; Heb. 1:3). While on earth He manifested His power by healing the sick, cleansing the leper, raising the dead, forgiving sins, causing the blind to see, stilling the tempests and by many, many other wonderful signs and miracles. Yes, we can truly say, "Power belongeth unto God!"

But what relation has the power of God to the security of the saints? Is the power of God powerful enough to keep a soul from going to hell after it has once been declared righteous by God? Or, can we trust the power of God which brought worlds into being at His bidding to keep the saints secure? This is really the point of our inquiry.

Like the righteousness of God, the power of God is also eternal or everlasting (Rom. 1:21; I Tim. 6: 16). Consequently we can expect nothing less than the security of the believer if the power of God is exercised in obtaining our salvation. Surely no one would question the fact that the power of God is an essential element in salvation. The very Gospel itself that brings salvation to the sin-cursed soul is declared by the Lord Himself to be the "power of God unto salvation" (Rom. 1:16). Now most people will agree that it takes nothing less than the power of God to save a soul in the first place, but they seriously question His ability to keep that soul saved. In other words, they accept the power of God for salvation in the past, but deny His power in salvation for the present. I Pet. 1:5 tells us that we are not only saved in the past by the power of God but that we are "kept by the power of God through faith unto salvation ready to be revealed in the last time." Here is security guaranteed to the believer for his lifetime right on up to the Second Coming of the Lord. But someone will contend that "you will have to keep on believing," because the passage says "through faith." Not so. But rather, thank God that it says "through faith" because that only makes the security more secure; for in I Cor. 2:5 Paul informs us that our faith stands "in the power of God." Praise God that He has not left us any room to make excuses for our weak faith. Even our faith rests in His almighty power. "But," someone will say, "how can we be sure about the resurrection?" Once again the power of God comes to our rescue and we read in I Cor. 6:14 that "God hath both raised up the Lord and will also raise up us (that is, the believers) by His own power." And then, finally, for those who tarry till He come, we find that it is with the same resurrection power that He will come again to catch up both the living and the dead to be with Him forever (I Thess. 1:10; I Thess. 4:16-17).

Therefore, since the security of the saints is established by the power of God we can unhesitatingly say that it is truly a fundamental doctrine.

III. The security of the saints is a fundamental doctrine because it testifies to the faithfulness of God. "God is faithful" (I Cor. 1:9). No truer statement was ever made in describing the character of our blessed Lord than this! Such a statement could never be made concerning anyone else. As truthful followers of His we are compelled to say with Paul, who was inspired of the Holy Spirit, "Though we are faithless, yet He abideth faithful; for He cannot deny Himself" (II Tim. 2:13, R. V.). The thought in the word "abideth" is to "dwell" or "remain in a given place," "to stay" (Strong's Con-

cordance). In other words, we might say that in spite of the fact that we, all too often, "become" faithless, He "stays" faithful. What a comfort to the soul who is trusting in Him as his all in all.

In order to prove His faithfulness to sinful man, God has promised eternal life to all who will put their trust in His only begotten Son (John 3:16). When God promises to do a thing He always does it. He never fails. Listen to the declarations of His Holy Word which He desires to be the response in everyone of our naturally skeptical hearts: "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6). God never starts something that He cannot finish. He promised to bring Israel up out of Egypt and He did it; He promised to bring them into the promised land and He did that. He promised to make Abraham the father of a great nation and He did it; He promised to bless this nation and He did that also. He promised to send that nation the Messiah, Who would be a blessing to the whole world, and He kept His promise, sending Jesus Christ to redeem both "Jew and Gentile," both "Greek and Barbarian," both "wise and unwise," both "bond and free."

How inconsistent for a person to believe that God is powerful enough to keep a soul from being lost after he has once been "born again," and then turn right around and deny by lip and life His faithfulness to do what He promised! This amounts to the same thing as calling God a liar. Now we know that no one would intentionally do such a thing as this, but that is just what any number are doing who have named the name of Christ in Salvation.

In I Peter 4:19 our blessed Lord is set forth as a faithful Creator. From the context of this passage we learn that because He is a faithful Creator Christians should commit the keeping of their souls to Him. But what has His creatorship to do with our security? "Much every way," we might add. Principally because God never created anything in vain. He definitely declares that "He created it (the earth) not in vain" (Isa. 45:18). How foolish to believe that He would create new life (His own life) in us in vain. Has He not valued us more highly than the world which He created? According to His own Word He has. He tells us in the seventeenth chapter of John that this new life, "life eternal," which He has given to as many as have received Him, brings us into a close relationship to Him that does not exist between Him and the world. He says, "I pray for them: I pray not for the world, but for them which Thou hast given Me; for they are Mine" (Vs. 9). And the 89th Psalm is a veritable symphony in which the climax centers about the faithfulness of God in creation, both in the realm physical and the realm spiritual. Listen as the dominant note is struck in the eleventh verse—"The heavens are Thine, the earth also is Thine: as for the world and the fulness therof, Thou hast founded them." And again in verses 26 to 34 where He declares His faithfulness to David by telling him that in spite of the times of driftings and backslidings He will not "suffer (His) faithfulness to fail." "My covenant," says the Lord, "will I not break nor alter the thing that is gone out of My lips." Read this masterpiece with your soul open and willing before the Lord and you will never question the eternal security of the believer in Christ Jesus.

Since the Word of God itself plainly teaches that the security of the saints and the faithfulness of God are inseparable, we affirm with great boldness and without fear of controversy that it is a fundamental doctrine.

> "And this is the record, that God hath given to us eternal life, and this life is in His Son.
> "He that hath the Son hath life, and He that hath not the Son hath not life.
> "These things have I written unto you that believe on the Name of the Son of God, that ye may know that ye have eternal life" (I John 5:11-13).

IV. The security of the saints is a fundamental doctrine because it testifies to the love of God. The love of God transcends all other attributes when it comes to describing the character of Him with Whom we have to do. We may not be sufficiently instructed to understand a thing about His righteousness; we may not be in a position to investigate His power in creation or otherwise; we may not have the slightest appreciation of His everlasting faithfulness; but there is something about the love of God that touches and melts the most hardened soul of mankind. It is just as inexplicable and unfathomable, if not more so, than any of His other attributes, but God knew the human heart well enough to know that when everything else failed in His dealing with the rebellion of the sin-cursed race, love would find a way. One of our popular Gospel song writers has described the love of God as follows:

"Far beyond all human comprehension,
Measured by an infinite dimension,
Wonderfully broad in its intention,
Is the boundless love ofGod.
Great enough to sacrifice with pleasure
And to give away its richest treasure,
And to drink of pain in brimming measure,
Is the wondrous love of God.
Greater than my sin and condemnation,
Great enough to give me full salvation,
And to fill my soul with jubilation,
Is this matchless love of God.
Deep enough for those in degradation,
Higher than the highest elevation,
Broad enough to take in every nation,
Is the boundless love of God.
(Chorus) —
Love divine surpasses all that human tongue can tell
While on earth or in eternity;
Higher than the mountains where the soaring eagles dwell,
Deeper than the mighty rolling sea;
Love sufficient to redeem and set a captive free,
As shoreless and as endless as eternity."
— Haldor Lillenas.

The Lord said concerning Israel, "I have loved thee with an everlasting love." Since Israel is definitely taught in the Word to be a type of the individual soul, the message becomes the message to every redeemed soul in the world. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). The reason, then, that God's love makes possible "everlasting life" to those who receive His Son is because His love is "an everlasting love." And when once the sinner responds to that love and receives the provision for

the emancipation of his hell-doomed soul, he immediately becomes one of those of whom God's Word says, "Having loved His own which were in the world, He loved them unto the end" (John 13:1). Praise God for such security!

To believe on the Lord Jesus Christ or to receive Him is to be "born of God," or "born again" (John 1:12-13; 3:7-15). Now the question is, having been born again, or having believed in Him, can such a one "unborn" himself? The very thought of such a thing is most ridiculous, but this is virtually what folks mean when they talk of losing their salvation. Such a thing is not even possible in physical relations, to say nothing of their being the slightest possibility in the spiritual relation that exists between a believing soul and God. In the physical realm it is made impossible by the birth tie which is a product of parental love. In the spiritual realm we have the same thing, only made infinitely more secure because "the things which are seen are temporal; but the things which are not seen are ETERNAL" (II Cor. 4:18). God's love, being both parental and eternal, must of necessity bring forth that which is eternal in character, hence, everlasting life.

Therefore we can say unhesitatingly that, since the love of God is the very fountain head of eternal life, the security of the saints is a fundamental doctrine.

If the security of the saints is not a fundamental doctrine, God is not righteous. If the security of the saints is not a fundamental doctrine, God is not all powerful. If the security of the saints is not a fundamental doctrine, God is not faithful. And if the security of the saints is not a fundamental doctrine, God is not love. Believers in Christ, either God's Word means what it says or God lied. Which do you believe? Our testimony is that of the Holy Spirit as recorded by the Apostle Paul in Rom. 3:4, "Yea, let God be true, but every man a liar."

"Thou art righteous, Oh Lord, Which art, and wast, and shall be" (Rev. 16:5).

"God hath spoken once; twice have I heard this, that power belongeth unto God" (Psa. 62:11).

"Know therefore that the Lord thy God, He is God, the faithful God" (Deut. 7:9).

"God is love" (I John 4:16).

Outlines for God's Workmen

Conducted by R. S. Beal

"THAT I MIGHT HAVE SOME FRUIT."

Rom. 1:13

I. WHERE SHALL I GATHER FRUIT?
EVERYWHERE!
"I am debtor to the Greek and the Barbarian, the Wise and the Unwise."
Rom. 1:14

II. WHEN SHALL I GATHER FRUIT?
TODAY!
"I am ready to preach the Gospel."
Rom. 1:15

III. WHAT SHALL I USE TO GATHER FRUIT?
THE WORD!
"I am not ashamed of the Gospel of Christ, for It is the power of God unto Salvation."
Rom. 1:16

—J. C. Stillions

"MADE PERFECT IN ONE."

John 17:23
(I Cor. 12:27)

I. NO RACE DISTINCTION—"Neither Jew nor Greek"
Gal. 3:27-28; Eph. 2:13-18; Col. 3:10-11.
"For ye are all ONE IN CHRIST JESUS."

II. NO CLASS DISTINCTION—"Neither Bond nor Free"
Gal. 3:26-28; Col. 3:11; Eph. 2:19-21.
"For ye are all ONE IN CHRIST JESUS."

III. NO SEX DISTINCTION—"Neither Male nor Female," "Sons of God."
Gal. 3:26-28; 1 John 3:1-3.
"For ye are all ONE IN CHRIST JESUS"

—J. C. Stillions

THE CLIMAX OF MEMORY

Remember Him
II Tim. 2:8

I. AS SERVANT OF ALL — Demonstrator
Mark 10:45

II. AS SON OF GOD — Deity
John 1:1

III. AS SAVIOUR OF MEN — Deliverer
Matt. 1:21

IV. AS SWIFT COMING KING — Destroyer
Rev. 19:15

V. AS SOURCE OF LIFE — Dweller
John 1:4

—R. S. B.

REDEMPTION

I. THE MEANING "To buy back"

II. THE NEED
Titus 2:14
Gal. 3:13
Gal. 4:5

III. THE MEANS
Gal. 3:13
I Pet. 1:18-19

IV. THE BENEFITS
Rom. 3:24
Eph. 1:7
Titus 2:14
Gal. 3:13

V. THE OBJECTS
Gal. 3:14
Titus 2:14

—R. S. B.

International Sunday School Lessons

Expositions by H. A. WILSON

Lesson 6 Sunday, February 7, 1926

JESUS HEALS AND SAVES A BLIND MAN

Lesson text John 9:1—9; 24, 25, 35—38

Read John 9:1—41.

Golden Text. John 8:12.

Then spake Jesus again unto them, saying, I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life.

The key truth which unifies this lesson is expressed in the words of Jesus, found in the fifth verse, "I am the Light of the world." It was this truth which gave to the healing of the blind man its significance, for in doing this Jesus did more than minister to the needs of an individual. He also gave an object lesson for the instruction of the Pharisees and one which is full of profit for our own souls. Recognizing this truth let us see the light which the action of Jesus recorded in this lesson sheds upon some vital truths.

I. LIGHT ON SALVATION

In this lesson we may learn some very important facts concerning the salvation of the sinner, and some of the most helpful of these truths may be gleaned from those details which are apparently most insignificant.

The need of salvation appears very plainly here. This man was no greater sinner than anyone else, but in spite of this he had a need. He needed sight and he needed salvation. He is a picture of those in whom "the god of this age hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, Who is the image of God should shine unto them" (2 Cor. 4:4). When Jesus made clay and anointed his eyes with it He did not thereby increase his blindness, though it would have blinded him had he possessed normal sight. Under the circumstances, however, it only made his need more apparent. So too, the spittle in the clay made this man ceremonially unclean, for according to the law it was necessary for one who had been spat upon to be separated from the congregation of Israel (Num. 12:14, Deut. 25:9). But in reality the spittle did not make him unclean. It merely intensified his natural uncleanness so that he might realize his need. In like manner the lost soul must realize his need before God can save him. So the law was given, not to make men sinners, but to reveal their sin in order that they might realize their need and turn to the Saviour. I Cor. 12:14; Rom. 3:19; Rom. 7:7-13; Gal. 3:24.

The commandment to this man to wash in the pool of Siloam is also a testimony to the manner in which God saves men. The name of the pool by interpretation according to verse seven, means "Sent." So our salvation comes through the One Whom God sent from heaven in order that He might become our Saviour (John 3:16, I John 4:9, 10, 14). We are told by the commentators that this pool was formed by a fountain, which reminds us that in one of the prophecies God speaks of the death of Christ as "a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zech. 13:1; see also Isa. 8:6, Jer. 2:13). And finally all that was required for this man to fulfil the Lord's instruction, and to be healed was that he believe His Word. Only this would constrain him to wash in that particular pool. Believing, therefore, he washed and received his sight and thus he became a picture of all in whom "God Who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6).

II. LIGHT ON HEALING

Again, this lesson teaches us some needed truths concerning the much confused subject of healing. Of course this miracle was performed in the days when the Kingdom testimony of which healing was a credential was being given forth and this fact in itself is significant, but more than this appears here.

It is a common idea (but a mistaken one) that sickness is the direct result of sin or a judgment from the Lord. Verse three should forever settle all such foolish superstitions for Jesus plainly declares that this sickness was not caused by the sin of this man nor his parents. Of course in general all sickness is the result of the curse, but according to this plain declaration it is not necessarily due to sin in the life of the man who is sick. Furthermore, we need to remember that Jesus was not denying that this man and his parents were sinners for they were, else the Scripture is untrue which says, "All have sinned and come short of the glory of God" (Rom. 3:23). This statement, therefore, is a simple declaration that neither this man or his parents had committed any sin which had caused this blindness. No, it is unscriptural for us to presume that all sickness or sorrow of necessity is the result of sin in the life of those who are afflicted. I Cor. 12:7-9.

Yet one more illuminating thing appears in the interpretation which Jesus placed upon this miracle. In verse thirty-nine He explains why He did it. He says, "For judgment Iam come intothis world, that they which see not might see and that they which see might be made blind." No doubt He was glad to relieve the distress and suffering of this man. But, as good as this was it was not His primary purpose. His purpose was rather to teach spiritual truth. It was a testimony to Israel and particularly to the blind Pharisees that Jesus was able and willing to remove the spiritual blindness in which they were bound. And it was a rebuke to them for their unwillingness to permit Him to do so (vss. 40, 41; Matt. 23: 13-15; II Cor. 3: 14-16). Now this is a principle. The healing miracles of Jesus were all parables and were performed in order that by this means He might not only relieve the afflicted, but also that He might teach the spiritual truths which were so sorely needed and which were so much more important than the physical necessities. As we have already seen, the miracles of Jesus were credentials of the testimony of the Kingdom and since that testimony has ended the miracles have ceased.

III. LIGHT ON FELLOWSHIP.

One more lesson is taught in this incident which is of wonderfully helpful significance to the child of God. This is the lesson of fellowship.

For this man a bold testimony for the Lord meant separation form loved ones and persecution at the hands of the religious leaders among the Jews. What ought He to do? Was it not more discrete to withhold his testimony or to modify it so as to escape such persecution and suffering? Not so did this man reason. He knew what his Lord had done for him. And he could not hold his peace. Rather he boldly witnessed for Him though it meant his own excommunication.

So today for the believer boldly to witness for his Lord and to live for Him means persecution and many times involves separation from friends and loved ones. But witness we should, even at such a cost. "Let the redeemed of the Lord say so," says the Scripture (Psa. 107:2). And it is

in spite of the fact that it clearly reveals that faithfulness means persecution. Indeed, in view of the sufferings of our Lord why should we think it strange if we, too, suffer persecution? That we will if we are faithful is certain, for the Scripture says, particularly of the closing days of this age, "All that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12). Surely the servant is not above his master, and if they so persecuted our Lord what more can we expect from the hands of a Godless and unbelieving world? Matt. 10:35-37; I Pet. 2:19-20.

But if we rightly understand it, we really are privileged when we suffer for His sake. The Word declares, "Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake" (Phil. 1:29). Remember, too, the desire of the Apostle Paul that he might, "Know Him and the power of His resurrection and the fellowship of His suffering" (Phil. 3:2). In this expression is found the secret joy of the believer who is suffering persecution for His sake. The very suffering draws us into closer fellowship with our Lord. It makes possible a more intimate communion with Him. It brings to our souls a more full appreciation and clearer revelation of His lovingkindness. The blind man was kicked out of the temple, but he was kicked into the arms of his Lord. When such happy fellowship is the result why should we shrink from suffering for His sake? Isa. 41:10; Jno. 14:21; I Pet. 4:13-16; Heb. 13:5.

But wonderful as this is it is not the end, for the Scripture also tells us that, "If we suffer, we shall also reign with Him, (II Tim. 2:12). So the joy of present fellowship and the prospect of future glory are the portion of those who witness for their Lord and who so separate themselves from the sin and infidelity of this world as to incur persecution and suffering for the sake of His Name. Rom. 8:17-18; Psa. 27:10; II Cor. 6:17-18.

Lesson 7. **Sunday, February 14, 1926**

JESUS THE GOOD SHEPHERD

Lesson, John 10:1—5, 11—16.
Read John 10:1—30.

Golden Text, John 10:11

I am the Good Shepherd: the Good Shepherd giveth His life for the sheep.

Dr. R. A. Torrey has pointed out that the statement, "I am the good Shepherd" was the daring claim to deity, and so it was. In the twenty-third Psalm the Psalmist says, "Jehovah is my Shepherd" (Psa. 23:1). And one of the supplicatory psalms is addressed to the "Shepherd of Israel, Who dwelleth between the cherubim" (Psa. 80:1). This is a direct reference to the manifestation of God's presence in the Shekinah glory which shone between the wings of the Cherubim over the mercy seat of the ark in the tabernacle. So for Jesus to call Himself "The Good Shepherd" was startling in its import. In reality He was saying "I am the God of Israel, I am the Jehovah of the Old Testament."

Now our lesson today falls into the two natural divisions which Dr. Torrey follows in his Gist of the Lesson. "Jesus the Door" is the subject of verses 1-5. "Jesus, the Good Shepherd" is the subject of verses 11-16. However, the Shepherd's tender care for the sheep pervades the whole lesson, and inasmuch as it is impossible for us to exhaust the treasures of truth which are to be found in this lesson we may profitably take this as the leading thought and consider what the Saviour's care means to the believer as it is revealed in the Parable of the Good Shepherd.

I. SALVATION

"He calleth His Own Sheep by Name" Verse 3.

The first thing which is involved in a shepherd's care for the sheep is the truth of salvation.

Notice that the Scripture plainly says that they are His OWN Sheep (Verse 4). The figure which Jesus uses does not speak of the hard-hearted commercialism which leads men to purchase a flock of sheep and then to turn them over to the care of a hired shepherd, taking no interest in them himself. Rather it speaks of the shepherd who cares for the sheep himself and who leads them and guards them in person. The difference between this shepherd's personal care from that perfunctory care which a hireling gives is made very plain in verses 11-14. Neither does this Scripture picture the spirit which possesses the sheep men of this country, and leads them to look upon a flock of sheep as so much wool or mutton. Rather it testifies of that tender spirit of loving watchcare in which the Shepherd calls each individual sheep by name (verse 3).

What a picture of possession is this! A believer is the Shepherd's own sheep. By implication the shepherd of the parable had paid the purchase price to secure these sheep, and so our Shepherd has bought us with His own precious Blood. We are His by right of purchase. The instant we believe in Him as our Saviour we become the sheep of His Pasture, for that only believers are His Sheep is made very evident from the twenty-sixth verse, "Ye believe not because ye are not of My sheep as I said unto you." Now since we are His OWN sheep by right of purchase, then the salvation of our souls is involved. This is confirmed by the promise in that other figure, "I am the Door by Me if any man enter in He shall be saved" (verse 9). Acts 4:12; I Pet. 1:18, 19; I Cor. 6:20, 21.

II. GUIDANCE

"When He putteth forth His own sheep He goeth before them" (verse 4).

The second blessing which comes to the sheep through the watchcare of the shepherd is the blessing of guidance. We follow the personal leadership of our Saviour. He never will lead us in paths which His own feet have not trodden. Does He lead us in paths of sacrificial service? He first died a sacrifice for us. Does He lead us to deal with souls who are hard to reach and who repel our every advance? He first died that they might be saved. Does the path by which He takes us lead through suffering and affliction? He Himself passed through suffering and affliction for us. What if the path may lead through privations and persecutions? We never can know the depths of suffering which He has endured for our sakes and for the sake of those to whom He is leading us to minister. But though our paths may lead through many things which we do not understand and which affright us, we may be assured of this—He will lead us only through safe paths. Rom. 8:28; Psa. 23:4; Rom. 8:35-39; Phil. 4:6, 7.

But in this thought of guidance there is also the lesson of obedience and trust. Surely with such a Shepherd to guide us we should not be negligent in seeking His guidance. It is when the sheep fail to follow the Shepherd that they fall into real danger. So long as they are following Him they are safe. It may seem sometimes that He is leading us in strange paths. We may not understand His purposes and we may wonder if He has not made a mistake. But so long as we trust His judgment and not our own we are safe, and if we do not understand, He does. This assurance should be enough for us. So let us be obedient and let us not fear or falter. If the storms and dangers which surround us affright, one sound of His voice should be enough to quell our fears and to assure our hearts. He is with us. He is leading. That is enough. Let us keep our eyes on Him and follow where He leads, knowing that He knows the way (Prov. 3:5, 6; Isa. 40:11).

III. NOURISHMENT.

"And leadeth them out" verses 3,10,11.

A third thing is clearly implied in this parable, and that is that the Lord Jesus nourishes those who believe in Him. What other significance can be found for those words, "He leadeth them out?" Surely the purpose in leading His flock out of the fold is that He may bring them to the pasture. And while it is not said in this verse that this is the Shepherd's purpose, it is surely promised in verse nine which says, "I am the Door by Me if any man enter in, he shall be saved and shall go in and out

AND FIND PASTURE." In His tender care our great Shepherd nourishes our souls and feeds us with food that is fitted to our needs. (Psa. 23:5; Prov. 30:8; I Pet. 5:2; Rev. 7:17).

And what choice food our Lord provides for our souls! As the Shepherd knows where the choicest of pastures are to be found, and how to avoid the fields containing noxious weeds which would poison the sheep, so our Lord knows how to lead us in green pastures of His Own choosing. And we may be sure that if we are feeding where He leads we will not be led astray by false teachers. Surely in this day of apostasy we need His shepherding care to lead us in safe pastures. There are many subtle teachers today, masquerading in the garb of orthodoxy and using the very language of fundamentalists, while insinuating their deadly poison into the doctrine which they preach. In all the resulting confusion of religions, the child of God will be bewildered and led astray unless he keeps his eyes on the Chief Shepherd and feeds in the pastures into which He leads him. Ezek. 34:11-23.

IV. SECURITY.

"The Good Shepherd giveth His life for the sheep" (verse 11).

The fourth wonderful truth which appears in this parable is the truth of our security. This is the meaning of those words, "The Good Shepherd giveth His life for the Sheep." We have understood these words to mean that Christ died to save us, and there can be no doubt that this is true. Surely it is involved in these words. But more than this is involved. This statement relates to the sheep, i.e. those who are already saved. The thought is that of protection. It is a revelation that Christ died not only to save us but to keep us saved. The emphasis here is laid upon the further benefit which comes through the death of the Saviour to those who are already saved by believing in Him.

This truth is made very clear also, in the explanatory words which Jesus added later. I give unto them eternal life and they shall never perish, neither shall any man pluck them out of My hand, and the Father Which gave them Me is greater than all and no man is able to pluck them out of My Father's hand" (John 10: 28-29). Five times the same truth is stated in these verses. The first statement is in the word "GIVE." If our salvation is a gift then we do not have to do anything to keep it. It is ours forever. The second is in the word "Eternal." If when we believe we receive Eternal life then we never can have anything else. The third is in the guarantee, "They shall never perish." God's Word has been given and we are as safe as His promise can make us. The fourth is in the words, "Neither shall any man pluck them out of my hand." And the fifth is like unto this, "The Father which gave them me is greater than all and no man is able to pluck them out of my Fathers hand." Thus the Father and the Son have entered into a holy league to keep safe those who have believed in the Lord Jesus Christ and who in consequences have been saved by His blood. Surely we are as safe as the Grace, the Promise, and the power of God can make us.

But this truth is further confirmed by the very character of the figure which the Saviour uses. He is the "Good Shepherd." And whoever heard of a Good Shepherd ever losing a sheep? He Himself has told us what happens when one of His sheep stray. He leaves the others in the fold and goes after the straying sheep "UNTIL HE FINDS IT." And when He has found it He brings it safe home again, carrying it tenderly upon His shoulder (Luke 15:1-7). Yes, He is indeed a good Shepherd. And when the count of His sheep is made there will not be found one missing. He will bring them all safe home. (Heb. 2:10; John 6:37-40; John 5:24).

Lesson 8. **Sunday, February 21, 1926**

JESUS RAISES LAZARUS FROM THE DEAD

Lesson Text, John 11:32—44.
Read, John 11:1—12:11.

Golden Text, John 11:25.

Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.

The most striking thing in this lesson is the simple fact that a dead man is raised to life. To the unbeliever this is a thing incredible, but to the believer it is not hard to accept for we have placed faith for our salvation in One whom God raised from the dead and we worship this One as God, so we believe He can raise whom He will. The reason it is so hard for the unbeliever to believe this is that it lies outside the pale of his experience and it is hard for him to believe anything which he has not seen. But the believer is in the position of Martha to whom the Saviour said, "Said I not unto thee that if thou wouldst believe thou shouldst see the glory of God?" (John 11:40). We have believed though we have not yet seen. Since believing we have received many confirmations to establish our faith and it has proved true, especially in spiritual matters, that though believing we have seen the glory of God. Now we wait in eager hope and steadfast faith for the day when we shall see as we are seen and know as we are known.

Approaching this lesson, then, in the spirit of faith, we find three distinct lines of truth. The first is the saving power of Christ; the second, the service of the believer; the third, the helpful suggestion of the type.

I. THE SAVING POWER OF CHRIST.

In his death Lazarus presents a striking picture of the natural condition and helplessness of the unbeliever. God says of all such that they are "Dead in trespasses and sins" (Eph.2:1). In their sin they are as offensive to God as the dead body of Lazarus was to men after corruption had set in. And they are as naturally helpless as he. That poor corpse had no power to raise itself from the dead. It possessed no inherent ability to stop the processes of decay and dissolution which was rapidly reducing it to the consistency of dust. No power was there to impart breath to the still lips, the blush of health to the pallid cheeks, the sparkle of intelligence to the glassy eye, or the warm glow of life to the cold and clammy hand. How can this dead man live again? Ah! dear friends, as well might we imagine the corpse raising itself to life as to imagine the soul of an unsaved man generating within itself eternal life by its own good works. The unbelieving soul is dead,—as dead as Lazarus, and needs life. But life can not come through its own efforts, for self-betterment and all such efforts to please God are futile. God alone can give the needed life. We cannot get it any other way save as a gift of His grace. John 3:3-5; Rom. 6:23; Rom. 5:12; Isa. 64:6.

But see the life giving power of the Saviour! Just three words from His lips and the impossible was accomplished. At the sound of those words the blood once more went coursing through the veins of the dead man. The chest began to heave and the lungs to fill and expand. Back into that lifeless clay came the departed soul and the body which but a moment before was but a putrid corpse, now thrilled with life and vigor. So, too, the Word of God imparts life to souls that are dead in sin. We need to be born again if we are to have eternal life, and the new birth is accomplished by means of the Word of God, "Of His own will begat He us," says the Spirit, "by the word of Truth" (James 1:18). How many souls have proved the life giving power of the Word of our Saviour. Only three words could raise Lazarus from the dead. And only a single verse from the Scripture has often proven to be the power of God unto salvation to a believing soul John 5:24; Rom. 10:17; II Pet. 1:4; Rom. 1:16.

The Lord did not stop with giving life to this corpse; to this He added liberty. The grave-clothes were removed and the prisoner freed. So after the soul has believed in Jesus and in that act received eternal life, there still are further blessings provided in the Saviour's love. The grave-clothes far too often still cling to those who have been raised from the dead by the power of Christ, and it is needless that they do so for in His death Christ not only provided eternal life—He also provided perfect liberty. He has provided that the life may be cleansed from worldliness

and fleshly lusts. He has provided full and complete victory over every known sin. This is not to be obtained by some sensational experience, such as a pseudo "Second Blessing," or a so-called "Baptism of the Holy Spirit." It comes simply through momentary yielding of the life and occupation in Him, "Who loved us and gave Himself for us, that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works" (Titus 2:11-14). Rom. 8:4-6; Gal. 5:16; II Cor. 10:4-5; I John 1:7-9.

II. THE SERVICE OF THE BELIEVER

The second line of truth which we may see in this lesson is the service of the believer. There are two outstanding facts revealed concerning it.

The first is our fellowship with the Lord in the glorious work of saving the lost. It will be noticed that everything which men could do the Lord Jesus Christ directed them to do. They could point out where the dead man lay, so He asked them, "Where have you laid Him" (vs. 34)? When they came to the grave they could roll away the stone, and this He bade them do (vs. 35). Yet once more after the dead man was raised they could loose the grave-clothes from him and let him go, and once more the Saviour delegated to them this possible task (vs. 44). So in this great work of soul-winning we are co-laborers with Christ. Everything which man can do He bids us do. It is we who are delegated to carry the message of life to lost souls. It is we who are to enter int othe habitations of the dead and roll away such obstacles as prevent their hearing the Word of God. And after the soul has been born again we have the unspeakable privilege of instructing him in the Word of Truth, in order that he may recover himself from the horrible bondage of sin. Matt. 4:19; II Tim. 4:2; II Cor. 5:18-20; II Cor. 6:1; II Tim. 2:26.

Now see our limitations. There was a part of the task which these people could not perform. They might every one of them, individually, have shouted with might and main, but still there would have been no stir in that tomb. Or, they might have joined their voices in concert and raised one mighty shout but still there would have been no results. It takes the voice and power of the Saviour to bring life to the dead. So in this task of winning lost souls, we may indeed seek them out in their dwellings. We may earnestly bend the knee interceeding for them. We may speak to them of the Saviour, but we cannot give life. This only the Lord can do. Recognition of this fact will lead us forward in His service with much more humility than if in our pride we think we can do it all. It will cast us back in utter dependence upon Him. It will make us careful to seek His direction and power in the work, and it will make us jealously guard our message lest by the wisdom of words we make the cause of Christ of none effect. It is futile to substitute human reasoning and argument for divine revelation. It is foolish to substitute human philosophy for the wisdom of the Almighty. In the one there is no power but in the other there is power to raise the dead. Let us recognize our limitations and while we prosecute with commendable zeal our God-given tasks, let us not hinder God by getting in His way ourselves or by substituting man's thoughts for God's thoughts. Let us earnestly proclaim the Word of God,—the Gospel of salvation—and let us remember that after all we are merely instruments in the hands of the Master Workman. Rom. 1:16; I Cor. 1:17-31.

III. THE SIGNIFICANCE OF THE TYPE

And now just a word concerning the typical teaching of the miracle.

There is of course a general physical truth presented here, for, the hour is coming when all those who are in the grave shall hear the voice of the Son of God and shall come forth (John 5:28-29 with I Cor. 15:22-23). So the raising of Lazarus is a typical pointing forward to the resurrection of the dead, as someone has well said it is fortunate that the Lord named Lazarus when He called, "Lazarus come forth!" for had He not done so He would have depopulated every cemetery on the earth. John 5:25; I Cor. 15:51-58; I Thess. 4:13-18.

But there is another typical suggestion in this incident which it is well to notice. It is the suggestion of the restoration of Israel. Nearly every miracle which Jesus did, whether the feeding of multitudes, healing of the sick, the casting out of demons, or the raising of the dead point to the same end. Israel is the impotent man who in the Kingdom shall be made not only to walk but also to leap for joy (John 5:1-9). Israel is the multitude which in that time shall feed upon the Bread from heaven (John 6:1-14). Israel is the blind man whose eyes shall be opened in the light of that new day (John 9:1-7). And Israel is the dead man who shall be raised to life in the dawn of that golden age when the promises made to the fathers shall all be fulfilled. It was of this time that Jesus prophesied when He said, "He that believeth in me though he were dead yet shall he live and whosoever liveth and believeth in me shall never die" (vs. 25,26). It is at the Second Coming of Christ that the believing dead shall be raised and believers who are living at that time shall never see death. It will be at the Second Coming of Christ that Israel shall be restored and the types afforded in these miracles shall be fulfilled. Isa. 35:1-6; Ezek. 37:11-14; II Cor. 3:14-16.

Lesson 9. **Sunday, February 28, 1926**

JESUS TEACHES RESPECT FOR THE LAW

"A TEMPERANCE LESSON"

Lesson Text, Matt. 22:15—22.

Golden Text, Rom. 13:1

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God."

The instructed believer in the Lord Jesus Christ is bound by his conviction to faithful law observance. It was not until the infidelity of the evolutionist and the destructive critic had stolen the faith of many of the German people that their treaties were regarded as a mere "scrap of paper" and the present appalling wave of lawlessness in our own fair land can be traced to the same source. Surely there is occasion for grave apprehension as to the future of our nation, if something does not stem the tide of infidelity which is sweeping through our schools and churches. We are living in ominous times. Apparently men no longer have any respect for law or for authority. What should the believer do? Should he fall into the procession and follow the crowd, or should he stand out in earnest endeavor to abide by the laws of his country? There can be but one answer to this question. Obedience to the powers that be is God's express will for His children..

I. ORDINATION OF THE POWER

The Scripture plainly tells us that the power is ordained of God. One cannot read the Old Testament without realizing that it is God Who sets up thrones and establishes their rulers. Men may rule well or they may rule unwisely but they rule by the permission of God. Of this Nebuchadnezzar is a good illustration. In explaining the vision of the dream image, Daniel said to him, "The God of heaven hath given thee a kingdom and power and strength and glory" (Dan. 2:37). And when later he credited his success to his own power and genius God punished him, in order that he might know "that the most high ruleth in the Kingdom of men and giveth it to whomsoever He will" (Dan. 4:25-37). Others might be named as examples which proved that God ordained the governments of earth. Though He established the Kingdom of Babylonia, its overthrow at the hands of the Medes and Persians was also by His decree (Dan. 5:25-28). The King of Assyria He called "The rod of His anger" (Isa. 10:5; Isa. 7:17-20). And of Cyrus He said, "He is My shepherd which shall per-

form all my pleasure" (Isa. 44:28—45:4). Jer. 18:7-10; Ezek. 29:19-20; Dan. 2:21.

Not only does God declare that He has established the government, He also indicates the reason. The ordained governments are the ministers of God to execute justice in the earth. Rom. 13:4 says of the power, "He is the minister of God, a revenger to execute wrath upon him that doeth evil." Of course, in the punishment of evil doers and the suppression of crime the government benefits honest and law abiding citizens by protecting them. So the Scriptures declare that to them, "He is the minister of God for good" (Rom. 13:4). Now consider that in the past whenever God has pronounced judgment upon one nation He has always used another nation to execute that judgment. This in itself confirms the fact that the ruler is God's minister of judgment.

How thankful we should be that God has ordained some power to make laws and enforce them. The trials and hardships of anarchy cannot be conceived by one who has not known what it means to live in a country without established law or authority. What horrors would be witnessed and what suffering entailed in our country and in other civilized countries save for the restraining power of the government, we can only imagine. We have had samples of it in the Boston police strike and in the lawlessness of Herrin, and the samples make all true men thankful for God-ordained government.

II. THE OBLIGATION OF THE BELIEVER

Now, that the believer should be obedient to the government, the Scriptures plainly and repeatedly declare. We may feel confident that we see details in which our government could be improved upon. And we may be convinced that many officials are corrupt. But this does not for one minute relieve us of the responsibility for obedience to the power which God has ordained. Perhaps there never was a more corrupt government than the Roman government. And yet Christ commanded obedience to it in the very Scripture which is the subject of our lesson today. And certainly the High Priest who persecuted Paul and others of the disciples was abusing his office, yet when rebuked for railing against the High Priest Paul himself apologized. Though the ruler whom God had ordained to govern His people Israel was so abusing his power as to make full obedience impossible, still he was the ruler whom God had ordained, and as such he was in a position to command the respect even of the apostles of the Lord (Acts 23:1-5). This is further confirmed by the fact that God overruled the wickedness of Caiaphus when he urged the death of Christ, by making his word a prophecy of the substitutionary character of that death. He was sinning against the God Who gave him his office, and yet because he still held that office God used him to give forth a prophecy concerning the death of Christ on behalf of Israel (John 11:47-52). Now ponder well these additional Scriptures in which obedience to government is commanded, and you cannot help but be convinced that it is God's will for His children to be subject to those who have the rule over them. Rom. 13:1-7; Titus 3:1; I Pet. 2:13-17.

III. THE APPLICATION OF THIS TRUTH

To be more specific we may mention several directions in which our obedience to authority should be manifested.

We should be very conscientious in the payment of taxes and duties. In this our Lord Himself has set us an example. Though rightfully He was not subject to the law of the Roman government requiring tribute, yet He conformed to it and instructed Peter as to its payment (Matt. 17:24-27). The Scripure given for our lesson today also has particular reference to the same subject. It is by means of receipts from taxes and customs that the government is enabled to carry on its God-given tasks and so no Christian who wishes to be pleasing to the Lord will attempt to dodge his taxes, for such things are necessary in the economy which God has established.

Another direction in which this obedience should be manifested is in loyal co operation in enforcing the laws. By all means the Christian should observe the laws himself. And let it be remembered that difference of opinion as to the rightfulness of a law does not effect our responsibility to obey that law. Unwise and unjust the law may be, and if it is we may rightfully do everything in our power to change it. But so long as it is a law we should abide by it. This thought of obedience to the law was doubtless the reason that influenced the committee to entitle this a "temperance lesson" for it is the only possible connection which the lesson can have with the use or refusal to use spiritous liquor, and it is a good illustration of the principle involved. Prohibition is a national law, and so long as it is, every law abiding citizen will obey it and afford every possible aid to the government in enforcing it, whatever his personal opinion may be as to the right or wrong of using liquor. Surely the believer who has seen the harmfulness and wrong of intoxication has an additional reason to support the government in enforcing this law. We ourselves realize that such laws can never change man's sinful nature, but we much prefer to have the use of drink and its traffic recognized for what it really is—a crime against the laws of God and of men. But even though our opinion were contrary to this, still as long as prohibition was the law of our country we would feel bound by our Scripturally prescribed duty to government to support that government in enforcing prohibition.

Still another direction may be mentioned among many which could be discussed, and this is one which has puzzled many earnest Christians. Thank God it is a question which need not be answered now, but it is well to answer it for we know not how soon the same question may be forced upon young men. The question is this, "Should a believer go to war?" In reply to this we unhesitatingly answer, "Yes, if the government calls him." Since God has ordained the government as ministers of His judgment, and since the government can minister justice only through its armies, to refuse to support the government in a time of need is not only treason to our country, it is also disobedience to the Word of God. We do earnestly consider that the believer should if possible keep himself from warfare and blood-shedding, but when the government says, "We need you," there is only one answer which the believer can Scripturally make, and that is to respond with the whole heart and in the spirit of prayerfulness to the appeal of the government. In this connection it is noteworthy that though many of the early believers were centurions or soldiers in the Roman army there is not one command in the Word of God for them to leave that occupation. Rather their loyalty to their officers is held up as an example of loyalty worthy of the believer's emulation. II Tim. 2:3-4.

IV. THE LIMITATION OF THE RESPONSIBILITY

There is, however, a limit to this responsibility which must be prayerfully considered. When the demands of our country run contrary to the Word of God, our first responsibility is to God. This is the limit of our rightful responsibility to government. There have come times in the past, and there may come times in the future when a believer finds that the plain teaching of God's Word is contrary to the service which his government demands of him. In such a case there should be no hesitancy. We should obey God rather than man, and take the consequences. We do not consider, however, that the question of the believer going to war when drafted by the government is an example of this, for God's Word plainly teaches that He has ordained the government for the very purpose of ministering justice, and it plainly teaches that He uses one government in punishing another. For the believer to be obedient to the government in this case is entirely in harmony with God's Word, for the Scripture also teaches the believer to be subject to of the circumstances under which the believer should disobey the government because the governmental demands run contrary to the Word of God is found in the reign of Antichrist (Rev. 13). At that time a man will "exalt himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, shewing himself that he is God." (II Thes. 2:4). Then by imperial decree all men everywhere will be comanded to bow down and worship this man of sin, Antichrist. There will be no question as to the believer s responsibility in a circumstance like

that. He must worship God and refuse to worship man, for the government has gone beyond the power which God has delegated to it, and now his responsibility is to God. Daniel's refusal to worship the King and his insistence upon worshipping the God of Israel is at once an illustration of this responsibility, and a type of the stand which true believers will take in that time of Tribulational abomination (Daniel 6). Of the same character is the story of the Hebrew children, Shadrach, Meshach, and Abednego who refused to worship the king's idol (Daniel 3). Still another clear example is found in the actions of the Apostles when forbidden to preach in the name of Christ. God had commissioned them to preach the Gospel, but the rulers of the people objected. They first scourged them, and then commanded that they should no longer preach in the despised Name of Jesus. Here they were between two fires. God had commanded them one thing. The rulers whom He had ordained had commanded the opposite. Whom should they obey? Their answer is noteworthy as an example for the believer, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye, for we cannot but speak the things which we have seen and heard" (Acts 4:1-20).

So the conclusion of the whole matter is this: God has ordained the powers that be, and He has commanded us to obey them. Obey them, therefore, we should, save only where the will of the power runs directly contrary to the express will of God. As to this we should be very careful and very prayerful, but being fully persuaded that such a condition exists we then should give the will of God the pre-eminence. Acts 5:24-32.

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"How Goes the Battle?"

Continued from page 352

crease in number and strength of the independent Gospel Churches. The once faithful but now spiritually defunct denominational seminaries have given way in God's program to the Bible schools. The uncompromising stand of these institutions is the answer of Fundamentalism in the realm of teaching to the rationalism of the seminaries. The Modernist in the denominational mission boards sought to turn the Church from her God-given task of preaching the Gospel to enter educational and social welfare work, but the answer of the Fundamentalist movement is the interdenominational mission boards, which, depending wholly on God for support, have sent hundreds, yea thousands, into the remotest sections of the world to proclaim the glad tidings of Jesus and His love. And when by stealth the Modernist captured the positions of power in the large evangelical denominations, the counter-attack of the forces of God was the independent Gospel churches. These churches, wherever they have sprung up, have become the centers of Bible teaching work and Bible evangelistic work. Their growth has been steady and persistent, and God only knows the victories that are yet to be wrought by these bodies in the great conflict with the powers of the evil one.

How goes the battle? The issues are being defined, the faithful are being led into greater faithfulness, the public conscience is being stirred, a shaking to the very foundations is taking place in the great bodies of believers, and God's aggressive testimony through the Bible schools, the "faith" missions, and the independent Gospel churches is being mightily owned and blessed of Him. As we press on in the fray, let Fundamentalists everywhere encourage their souls with the words of the Apostle:

> "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:58).

—L. J. F.

"Grace and Truth" FREE PASTOR'S SERVICE

The establishment of this service for Christin workers is the logical outcome of present day conditions within the church. Infidelity, under the name of modern theology, has so fully obtained control of many of our denominational headquarters that pastors who stand for the fundamentals of the Faith are finding it extremely difficult to secure through regular channels churches which want presented the unadulterated truths of God's Word. Likewise, churches, both denominationl and undenominational, which desire preached from their pulpits "the whole counsel of God" are discovering to their amazement that it is almost impossible to get in touch wit hpastors of this character. It is the sole purpose of this service to bring fundamental pastors and fundamental churches together.

Responses to advertisements appearing in this column will be forwarded by us without delay.

Christian workers who desire further information concerning this free service should address the Business Manager.

Pastor and Bible Teacher in the East desires pastorate in a Western city. Education and experience: College and Bible school education; assistant pastor of one of the largest Baptist churches in the East; pastor of independent Gospel church, Baptist in form; instructor in well known Bible school. Address L-2, "Grace and Truth."

Announcement of the NEW "Grace and Truth"

IN THE brief period of three years, "Grace and Truth" has gained world-wide recognition as a Fundamental Bible study magazine and received the pronouncement by many as the outstanding publication of its kind in this present hour.

The January, 1926, issue is the first number of Volume IV. In this volume new features are to be added which, we believe, will make the magazine even more attractive and more of a blessing than it has been in the past.

There will be new features in typography which we feel sure will make it the most attractive Fundamental Bible study magazine published today. A new cover design of unusually beautiful lines and printed in three colors will be the first thing to catch the eye. The main body of the magazine will be printed entirely in the Caslon Old Face series. Additions in the way of decorative material will also add much to the general effect of the magazine.

The Editor's Bible study series on the Eighteen Principles of Divine Revelation have been greatly blessed of God, and are to be published in book form. These studies will be completed in the early issues of the year and a new series will be started.

The plan of devoting each issue to a single subject and viewing that subject from many points will be continued. The subjects which are being planned for the coming year are exceedingly important and vital to every Christian.

Another feature will be the addition of new departments, the presentation of important Bible study charts, the publication of striking cartoons, etc.

Watch for the NEW "Grace and Truth" and don't forget to tell some friend about the blessings received through its monthly visits.

HELP! HELP! HELP!

Remarkable growth in all departments of the work of D. B. I. has made absolutely necessary the occupation of four buildings. Only one of these is owned by the school, and in consequence a tremenduous monthly expense for rent has been incurred. IT IS IMPERATIVE THAT THIS RENT DRAIN BE STOPPED! The only way in which this can be done is for us to purchase our own dormitories. The first one will cost at least fifteen thousand dollars. We appeal to our friends to help. Pray! Give! And as He leads you seek to interest others of His children.

THE DENVER BIBLE INSTITUTE
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Denver, Colorado



FIND myself constrained to write and cheer you on to the vigorous defence of the faith delivered once for all to God's people.

Jude Three
(Weymouth Translation)

